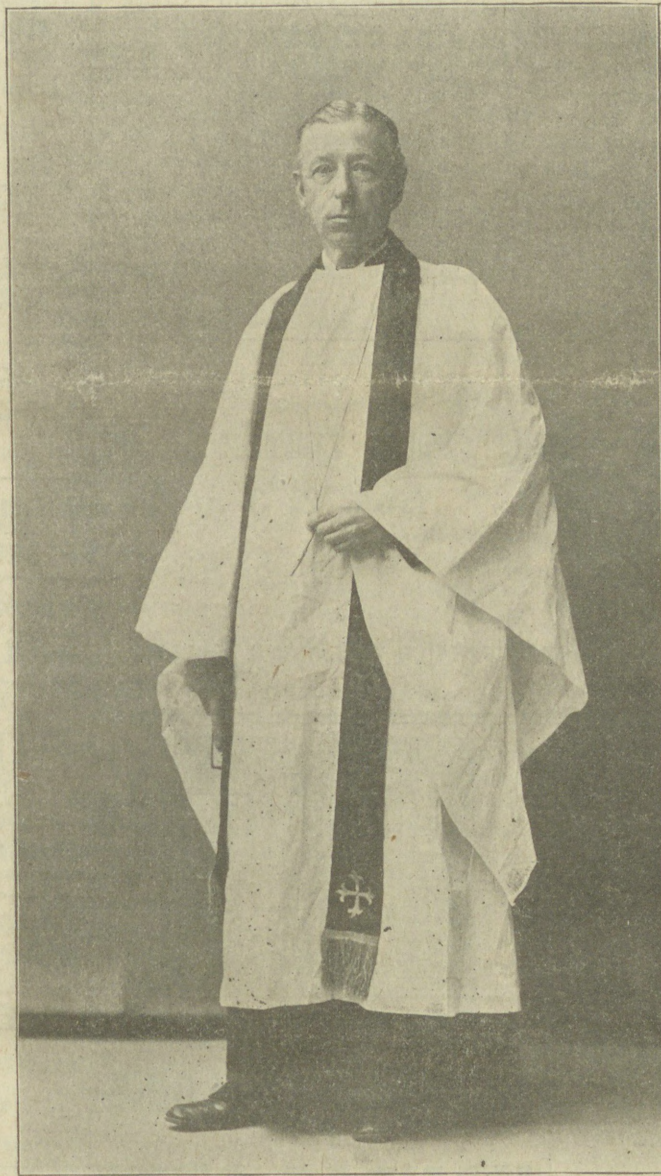


# The Living Church

Miss S. P. Smiley 1896  
See Library Hours  
100-100-20-25

*Handwritten:* August 29, 1896  
B. F. De Costa

*Handwritten:* B. F. De Costa



THE REV. B. F. DE COSTA, D.D.

See page 528.

**S**tained Glass Windows designed and executed in simple or ornate forms. Figure work a specialty.  
**SEND FOR ILLUSTRATED HANDBOOK.**

**J. & R. LAMB**  
 New York.

NOW READY

# HARPER'S MAGAZINE

FOR SEPTEMBER

CONTAINS THE SECOND PART OF

## Mark Twain's New Story

TOM SAWYER, DETECTIVE

The most vigorous delineation of American life in the last generation since the appearance of "Huckleberry Finn." Illustrations by A. B. FROST.

**FIRST IN PEACE**  
 BY PROFESSOR WOODROW WILSON

portraying the character of Washington during the "critical period" between the close of the Revolution and his election as first President of the United States. Illustrations by HOWARD PYLE.

<p><b>AMONG THE TREES</b>                  By ANNA C. BRACKETT</p> <p><b>A SUMMER AMONG CLIFF DWELLINGS</b>                  By DR. T. MICHELL PRUDDEN                  with characteristic pictorial illustrations.</p>	<p><b>THE ART OF DRIVING</b>                  By HENRY CHILDS MERWIN</p> <p><b>MUSICAL CELEBRITIES OF VIENNA</b>                  By WILLIAM VON SACHS                  with 12 portraits of eminent living composers.</p>
--	--

**THE DEATH OF ESPARTERO**  
 A vivid sketch of a Spanish bull-fight, by ROYAL CORTISSOZ.

**FOUR GOOD SHORT STORIES**

HARPER & BROTHERS, Publishers, New York

**FURNITURE**  
 Of All Kinds  
 FOR  
**Church and Chapel.**

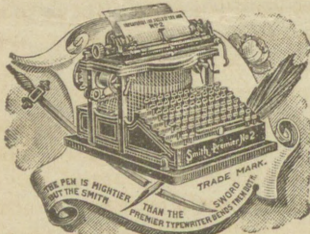


Write for our new catalogue. Special designs and prices made on application. Correspondence solicited.  
**Phoenix M'fg Co.,**  
 EAU CLAIRE, WIS.

**Stained Glass Memorials.**  
**BENJAMIN SELLERS,**  
 For 10 years with Tiffany Glass Company,  
**80 BIBLE HOUSE, New York, 9th st. and 4th ave.**  
 Clergy and others visiting Bible House are invited to see memorials on exhibition.

**COX SONS & VINING,**  
 70 Fifth Avenue, New York.  
**Embroideries and Fabrics, Surplices, Cassocks, Stoles, Hoods.**  
 SUCCESSORS TO  
**COX SONS, BUCKLEY & COMPANY**  
**ST. AGNES' GUILD,**  
 Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.  
 Address, **Rev. Wm. B. HAMILTON, Rector,**  
 1406 Monroe St., Chicago.

"IMPROVEMENT THE ORDER OF THE AGE."



**Three New Model**  
**Smith Premier Typewriters**  
 Nos. 2, 3 and 4  
*Great Progress in Mechanical Art.*  
 Many Improvements Heretofore Overlooked by Other Manufacturers.

**DURABILITY**  
 THE FIRST CONSIDERATION  
 ILLUSTRATED CATALOGUE  
 MAILED ON APPLICATION

**THE SMITH PREMIER TYPEWRITER COMPANY**  
 154 Monroe Street, Chicago

**Geo. E. Androvette & Co.,**  
**Stained Glass**  
 27-29 So. Clinton St., Chicago, Ill.

**Church Furniture,**  
 Stained Glass Fabrics, Etc.  
**R. GEISSLER** 124 Clinton Place (W. 8th St.), NEW YORK.

**CHURCH ORGAN FOR SALE.**  
 Our Make. Cost, \$2,400. Price, \$1,200.  
**HOOK & HASTINGS CO., Boston.**

**HENRY PILCHER'S SON'S**  
 Louisville, Ky.  
**PIPE ORGANS**  
 Highest Awards World's Fair.

**FARRAND & VOTEY,**  
**HIGH GRADE ORGANS.**  
 Correspondence Solicited. DETROIT, MICH.

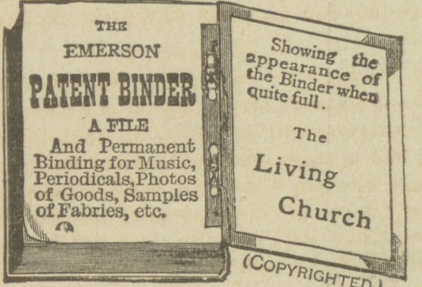
**THE GREAT CHURCH LIGHT**  
 For electric, gas or oil. Send dimensions. Book of Light and estimate free. **I. P. Frink, 551 Pearl St., New York.**

**MENEELY BELL CO.,**  
**CLINTON H. MENEELY, General Manager.**  
 Troy, N. Y., and New York City.  
 Manufacture a Superior Quality of Bells.

**THE LARGEST ESTABLISHMENT MANUFACTURING**  
**CHURCH BELLS, CHIMES and PEALS**  
 In The World  
**PUREST BELL METAL (Copper and Tin.)**  
 Send For Price and Catalogue.  
**McSHANE BELL FOUNDRY, BALTIMORE, MD.**

**BELLS**  
 Steel Alloy Church & School Bells. Send for Catalogue. **The C. S. BELL CO., Pittsboro, O.**

**BLMYER**  
**CHURCH BELLS.**  
 UNLIKE OTHER BELL SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.  
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.



**THE EMERSON PATENT BINDER**  
 A FILE  
 And Permanent Binding for Music, Periodicals, Photos of Goods, Samples of Fabrics, etc.

Showing the appearance of the Binder when quite full.  
 The Living Church  
 (COPYRIGHTED.)

...Bind Your Copies of...  
**The Living Church**

By special arrangement we are able to supply the Emerson Binder, cloth, neatly lettered in gold, to our subscribers at the moderate cost of 75 cents. Address all orders to

**The Living Church,**  
 55 Dearborn Street, Chicago

**Burlington**  
**Route**

**BEST LINE**  
**CHICAGO AND ST LOUIS**  
 TO  
**KANSAS CITY**  
**TWO TRAINS DAILY**  
**JOSEPH GILLOTT'S**  
**STEEL PENS.**  
 GOLD MEDAL, PARIS EXPOSITION, 1889,  
 AND THE CHICAGO EXPOSITION AWARD.  
**THE MOST PERFECT OF PENS.**

# The Living Church

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

VOL. XIX. No. 22

CHICAGO, SATURDAY, AUGUST 29, 1896

WHOLE NO. 931

## News and Notes

THE Presiding Bishop has convened the House of Bishops to meet October 20th at the Church Missions House in New York, to elect, if it shall be so determined, a missionary bishop for Duluth, and a missionary bishop for Asheville, the new missionary jurisdictions constituted at the Minneapolis meeting of the General Convention.

A RECTOR in Washington, D. C., in a recent letter, makes the following observation, which is worthy of attention not only because it shows a generous appreciation of THE LIVING CHURCH, but also because it presents one phase of an important matter which is not often noted. He says: "If all Churchmen would read THE LIVING CHURCH they would take a keener interest in the sermons on Sunday. How people prick up their ears when the preacher alludes to some matter of secular or political interest! Why? Because the people read the secular newspapers and know some of the subjects mentioned. So would it be if they read their own Church papers and knew more of what was passing of interest in the Church."

COURT records in New Jersey disclose the fact that the Rev. Montgomery H. Throop, formerly of Chicago, but more lately rector of St. Matthew's church, has sued the vestry of the parish for \$500 arrears of salary, and \$20,000 damages. Among the items in the bill of particulars filed are "sacrifices," "overwork," "mental pain and anxiety," and "unpleasant newspaper notoriety." This suit, if it ever comes to trial, will be watched with great interest by vestries and ministers. It is a hitherto unexplored field, and opens up unbounded possibilities. There may be millions in it. In the meantime it might be suggested that as the law allows insurance companies the option, in case of damage by fire, of paying money damages or replacing the damaged structure, so here it might be well for the vestry to have the privilege of replacing and leaving the reverend gentleman *in statu quo ante* mental pain and anxiety, and all the unpleasant overwork and newspaper notoriety.

AN account is given in *Church Bells* of the magic-lantern services conducted on Sunday evenings, at St. Mary-at-Hill, London, by the Rev. Wilson Carlisle, the head of the Church Army. These services have been carried on for three years, and are said to have obtained an enormous amount of "success." The curious, old-fashioned church is darkened, and, instead of Prayer Books being used, the prayers, canticles, and Psalms are thrown on a large sheet by means of the magic lantern. Pictures are freely employed, a beautiful representation of the prodigal son being presented be-

tween the General Confession and the Absolution, while the various sentences of the Creed are duly illustrated. The church is always crowded, and nothing can exceed the heartiness of the singing and the responses. After Evensong a discourse is given, also illustrated by lantern-slides. On a recent occasion 'Uncle Tom's Cabin' was thus presented. The *Church Bells* assures its readers who wish to investigate this new departure in religious worship that they will be much impressed and interested. It would seem that sensationalism could hardly go further.

ONE of our weekly contemporaries used to have a department headed "Things We Would Have Wished Unsaid." Looking over back files one sometimes finds an article which it might be desirable to transfer to such a department. An editorial consolation, however, springs from the thought that his extremest blunder of tongue or pen can hardly equal the bland remark of one of our clergy to a lady who had been for some years a widow without his knowing the fact. As he clipped the end from his cigar and was about to strike his match, he turned, and in his most suave and courteous manner said: "I believe your husband smokes, Mrs. B." And her only answer was, with a wicked twinkle in her eye, "I hope not."

IN the rigors of winter the sympathies of those who are warmly clad and well housed go out to the poor; thousands of families are saved from suffering, and many from starvation, by the thoughtful benefactions of the rich. The need and opportunity for generous charity are as great in the heat of summer, especially during such a prolonged period of exhaustion as we have just passed through. Under the most favorable circumstances, and with every advantage of comfortable offices and suburban homes, those who must work even during short business hours in the great cities suffer terrible exhaustion. What must be the case then with those who toil all day in exposed places and who go home to gasp all night in wretched apartments, or are driven into dirty streets by the insufferable heat. And there are thousands of mothers, worried and overworked, watching over their sick children, in want of almost every little comfort which well administered charity might supply. Many who are best able to help the poor are away in summer homes, but if they knew more of the suffering they have left behind, would they not make more liberal provision to support the charities that are organized for summer work?

THE safe return of the explorer Nansen from his attempt to conquer the hitherto inaccessible northern latitudes, was announced some weeks ago by the daily papers. Within the last week has come the announcement that his vessel, the "Fram," and crew have also escaped the encompass-

ing ice fields, and are on their way to a hospitable port. It is impossible to withhold the meed of admiration from those who bravely peril their lives, even though it be in pursuit of an object altogether chimerical. To commend the wisdom of an undertaking is one thing; to praise the earnestness, devotion, and skill applied to a foolish undertaking, another. So hail to Nansen and his crew!

WHAT the Gilded One and the Fountain of Youth were to a generation long past, that the North Pole has become to the visionaries and enthusiasts of the present day. The trend of the ideal seems to be steadily downward in the passing of the centuries. As the Fountain of Youth supplanted the San Grail as an object of aspiration and devotion, so itself has had to give place to an object yet more material. These older objects of devotion, while less material, had in them all the while something of a utilitarian purpose. The San Grail, if reached, could shrive the soul. The Fountain of Youth, if only once attained, could cleanse and renew the worn out body. But as to the North Pole, when you have reached it, what are you going to do with it. It is good neither for soul nor body, and you cannot even fence it in and make a show of it as the natives used to do with Niagara Falls. Some little addition to the store of human knowledge may be made by these so often fatal expeditions, but, to judge by results thus far, it is in branches peculiarly belonging to the province of the Society for the Diffusion of Useless Knowledge. Enough of valuable treasure and human life has been spent in these endeavors to acquire the valueless, and it would be a great acquisition if this return of Dr. Nansen should mark the end of these foolhardy explorations.

A WRITER in *The Irish Ecclesiastical Gazette* exposes the fallacy of the common expression about "not allowing anything or any one to come between God and the soul." Those who use it, he says, seem to take the word "between" in the sense of an obstacle rather than of a connecting link or medium. A bridge comes between the opposite banks of a river; but it comes between not to separate, but to connect. Between the shores of opposite continents sail the great passenger steamers, not as barriers, but as necessary connecting links. The extreme individualistic theory is incompatible with belief in the visible Church. But, says this writer, people are not always consistent. He cites the case of Garibaldi, who said, "I believe in God. I am of the religion of Christ. I do not admit any intermediary between God and man." He lost no opportunity of expressing his hatred and contempt for priests. Yet he himself baptized an infant at Verona. He said: "I baptize thee in the name of God and of the legislator Jesus. Mayest thou become an apostle of truth! Love thy neighbor; assist the unfortunate;

be strong to conquer the tyrants of the soul and of the body." Without dwelling upon the alteration of the baptismal formula as ordained by "the legislator Jesus," it is to be observed that on this occasion Garibaldi acts as an "intermediary" himself. We believe it was never imagined that any one might baptize himself, and therefore it is inconsistent for one who does not admit an intermediary between God and man to retain baptism, or to profess allegiance to "the legislator Jesus."

### The Church in England

BY OUR SPECIAL CORRESPONDENT

The opposition to the Deceased Wife's Sister Bill did not prevent it from passing the second reading in the House of Lords, by a majority of 38 in a house of 246. This was all the more unfortunate as the Bill was passed without any of the safeguarding clauses which would have prevented friction between Church and State if the Bill eventually became law. Lord Halifax, whose speech on the third reading was a noble defense of the Christian law of marriage, tried in vain to get the House to assent to an amendment providing that the Bill should not be retrospective, and that no marriage should be considered valid which has already been celebrated in violation of the existing law, and performed by an English priest. The clause which provided that no priest should be liable to any pains or penalties for withholding the sacraments from persons who have contracted or shall contract such marriages, was also struck out by a vote of the majority. It is matter for great regret that the Prince of Wales and the Dukes of Connaught and York voted for the Bill. It is very rarely that the Prince departs from his attitude of reserve so far as to take part in a division, but he has for many years voted for this Bill, and his example has doubtless determined the vote of many an indifferent peer. The Roman peers paid no attention to the injunction of Cardinal Vaughan who issued a special whip to them, and several of them were in the lobby for the Bill. The success of the measure in the Lords will have a great moral effect, and although the Bill cannot be introduced into the House of Commons this session, the Church party see that it will be necessary to fight every inch of the ground, and are preparing accordingly. It is matter of notoriety that the clamor for the change in the marriage laws proceeds from a few people in high position who have already broken the law, and desire to legalize their misdemeanor. Even Mr. Chamberlain, for all his hatred of orthodoxy, admits that the Bill is unnecessary, and that it does not meet any public demand. Certain it is that Catholic priests will know and do their duty if the Bill passes, and the strain between the Church and the State will be increased. The Bill has been so carelessly and illogically drafted that while it would allow a man to marry his deceased wife's sister it would not allow a woman to marry her deceased husband's brother. A correspondent of *The Church Times* shows the absurd inconsistency of the measure by stating his own case: He and his brother married two sisters. His brother died. If his wife died the proposed Act would allow him to marry his brother's widow, but would not allow her to be married to him.

On July 21st, Mr. Balfour informed the leaders of the Church party in the House of Commons that in the present state of public business he could not allow any facilities for the introduction of the Benefices Bill this session; and in reply to a request for assistance in the matter next session, he is understood to have hinted that the Bill might be so amended as to conciliate its numerous opponents in the Church, and so be made a less contentious measure; for the Bill as at present drafted is by no means popular. The bishops are unanimous in its support—it will give them additional powers—but a con-

siderable number of the clergy and laity view it with much suspicion. Most Churchmen are anxious that the patronage question should be so dealt with as to remove all possible grounds of scandal, but they are by no means agreed that the present Bill will afford the right solution of the question without leading to other difficulties. But we would rather have the present Bill than none at all.

A whole year has passed since the accession to power of the present administration, and so far the Church has not only gained no support from it, but has even been snubbed by the ministers whom it helped to place in power. Not that this is altogether, or even at all, to be regretted. It is exceedingly wholesome that we should be disabused of the old idea that the Conservative party is the guardian angel of the Church, and should be driven into an attitude of healthy independence. And it is also good for the Conservatives to know that Churchmen are not likely to repeat their mistake of casting a blind vote on all occasions for a party which has so short a memory. But at the same time pledges are pledges, and Churchmen may legitimately grumble at their non-fulfillment. The general discontent has found expression in a weighty article in *The Guardian*, which represents everything that is solid, sober, and moderate in the English Church. When *The Guardian* criticises the Conservatives it is time for them to examine their action. The very fact that it speaks sharply is an indication that the government has lost the sympathy of a very large body of Churchmen.

The opening of the Great Hall block of the Church House has awakened a more general interest in the institution, with the result that it has been found possible to proceed with the erection of the second section of the permanent building. Its main feature will be the hall for the House of Laymen, a special memorial to the late Mr. Hoare, who was the leader of the movement which resulted in the foundation of that body. The Great Hall and the Convocation Rooms have been found of the utmost service, and now that Churchmen are convinced of its practical value the completion of the building in a few years may be hoped for.

The programme of the Church Congress, to be held in October at Shrewsbury, has just been issued, and both as regards the subjects and speakers, is far above the usual level of interest. Shrewsbury is both attractive and accessible, and so the success of the congress should be assured. It is interesting to glance down the list of speakers and to note that the majority may be classified as distinctly High Churchmen. The selection of speakers, is made by a large and representative committee, and the conclusion to be drawn from their list is either that the brains are all with the High Churchmen or that the Catholic movement has silently captured the Church. There are at least half a dozen speakers in the list who would never have got a hearing when the congress was first started if any committee had been courageous enough to invite them, yet it may be confidently predicted that they will be heard with the greatest attention and sympathy at Shrewsbury.

My prediction that the Lower House of Convocation of Canterbury would have little welcome for the Bishop of Winchester's Rubrics Bill has been verified. The House accepted the general principle of the Bill—it could hardly have done otherwise—and affirmed that the Church should have greater facilities for decreeing her rights and ceremonies, and for providing additional services; but it declined altogether to admit that the time had come for any alteration of the rubrics. The Bishop has therefore decided not to proceed with the bill in Parliament, and few Churchmen regret the decision. The fact is that the Prayer Book as it stands is the one bond of unity between the various schools of thought in the Church. No one thinks it perfect, but all accept it. And if facilities were afforded for altering it each section would press the demand for alteration in its own direction. With one party demanding the

explicit sanction of Reservation, another the shelving of the Athanasian Creed, and another the omission of the Ornaments Rubric, the Church would be rent asunder. Catholics, at any rate, do well to be content with the steady and sure progress which is possible under present conditions.

The Bishop of Stepney was so fortunate as to secure Lord Salisbury as the chief speaker at the annual meeting of the East London Church Fund. The Premier was in his happiest vein, and made an admirable speech on the modern almsgiver, with his demand for a *quid pro quo* in the shape of a bad dinner and long speeches, or a useless article, or an entertainment. He put his finger on a very weak spot in our Church life. Almsgiving, as a Christian duty to be regularly and definitely performed, is so generally neglected by the mass of our people that the lives of our best parish priests are made tenfold harder than they need be by the continual necessity of begging for funds. And of the many who seized the opportunity of hearing Lord Salisbury speak there were probably few who did not profit by his excellent lay-sermon, and the satire which it contained will be remembered.

The Abbe Portal delivered a most interesting address a fortnight ago to a number of eminent clergy who, by the invitation of Lord Halifax, had the opportunity of meeting him. He pointed out the absolute futility of expecting unity to come through individual conversions, admitting that the numerical increase of Roman Catholics in England in recent years was due not to conversions, against which there is a leakage to be set, but to immigration. He went on to express the hope that the English and Russian Churches might attain a unity which could not fail to have its effect upon the Roman Church and the Latin races. He concluded by maintaining that the Encyclical *Satis cognitum* was not, and was not meant to be, any fresh obstacle to those who in Rome and England wish to arrive at an understanding. It would be interesting to have Cardinal Vaughan's candid opinion of a speech which in its three main points boldly controverts several of the Cardinal's recent utterances. The good Abbe is meeting with as much abuse from his brethren as Lord Halifax did from the Protestants when he went to Rome. The Abbe Duchesne has also been in England, and has spoken at small meetings, on the question of reunion, at the invitation of his host, the Bishop of Salisbury.

### New York City

At Calvary church, the Rev. Dr. Park's, rector, and at Calvary chapel, free ice water fountains have been in operation, under the direction of the parish, and have been keenly appreciated by the suffering public this hot summer.

The ice water fountains of the Church Temperance Society, already described in the columns of *THE LIVING CHURCH*, were patronized to an unusual degree during the recent "hot wave." Each fountain has used up 300 pounds of ice daily.

The church of the Transfiguration, the Rev. Dr. Houghton, rector, is nearing its semi-centennial. The 49th anniversary of the founding will be celebrated on the first Sunday of October. The transept and nave of the church are being decorated.

At Christ church, the Rev. Dr. J. F. Shipman, rector, the services during August have been conducted by the clergy and choir of the church of All Angels, the latter church being closed for alterations and improvements, as already described in the columns of *THE LIVING CHURCH*.

At St. Thomas's chapel, the Rev. Dr. Pott, vicar, the Girls' Club has about completed the fourth year of its existence. Last year the number of members in the senior branch was 75, and in the junior branch 60, being somewhat less than in the previous year, but with increased manifestation of interest. Classes have been maintained at St. Thomas' House for this

club, in physical culture, dress-making, embroidery, and cooking. The cooking class has been taught by a teacher from the New York Cooking School, and has been particularly successful.

The *Tribune* Fresh Air Fund has very generously co-operated with our churches and missions during the heated season. Last Thursday the excursion sent out by the *Tribune* was in charge of the Rev. Thomas M. Sharp, of the chapel of the Messiah. This excursion, which went from the neighborhood of the chapel—a very crowded district—went on board a steamer and a barge for a sail on the cool waters. There were in the party 115 infants, 506 other children and 569 parents—making in all 1,190 persons.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, the fresh air work has been conducted under the direction of Sister Hannah, of the Sisterhood of the Holy Communion. The New York *Tribune* at present rents the house belonging to the church at Ashford Hill. Thither some 200 women, girls, and small children of the parish have been sent, and have been cared for from the *Tribune* Fresh Air Fund. For the first time, the Muhlenberg Penny Provident Fund has been kept open all summer, and deposits have been received from a number of poor children, who usually limit their savings to the winter season.

Bishop Potter returned from his vacation in Europe on the White Star steamer "Majestic," Wednesday, Aug. 19th, after an absence of about two months. He did not go to his house in Washington Square, but drove directly to the Grand Central Station and took an early train for Newport. During his stay in Newport he will be the guest of Mr. Cornelius Vanderbilt, and will remain there until after the marriage of Miss Gertrude Vanderbilt to Harry Payne Whitney, son of ex-Secretary Whitney, of the navy, at which ceremony the Bishop will be the chief officiating clergyman. The Bishop appears to be in very good health, and much benefited by his outing.

The House of the Annunciation for Crippled and Incurable Children, has at present some 20 little cripples under the care of the Sisterhood of the Annunciation, Mother Francesca being in charge. Its fresh-air work is being successfully carried on at St. Elizabeth's House, on the shore of Long Island Sound, at Riverbank, Stamford, Conn. The house is well placed, has a nice chapel dedicated in honor of St. Agnes, and is surrounded with fruit orchards and grounds. The expenses of maintaining both this country work, and the work in the city, is \$6,000. But this does not include the cost of taxes, insurance and interest. The Sisters are very anxious to secure suitable endowments, and to provide for future enlargement of the work.

At St. Michael's church, the Rev. John P. Peters, D. D., P. A. D., rector, the Church Periodical Club has much increased its work. Since the last annual report, besides a hamper of books, five packages, and a barrel of miscellaneous literature, there have been sent out 151 Prayer Books, 455 hymnals, 11 Bibles, 456 magazines, 166 books, 49 children's books, 1,022 Sunday school papers, 936 miscellaneous periodicals, 67 Christmas cards, 700 carol leaflets, 44 copies of music, and a considerable number of other articles. Periodicals have been regularly sent to 32 persons. All this has been accomplished by sheer force of organized energy and system, with exceedingly slight expense to the club.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, the present summer has been the fourth season of the country home for fresh-air work at East Marion. The enlargement of the house last season by the addition of a new wing providing a parlor, and much needed bed rooms, has been of great value to the work this summer. Other improvements have been made. Constant parties of girls and boys have been sent down from the cities. The average number of persons in the house each week has been about 100. The cost of each guest per week,

including transportation, is about \$2 50. The cost of provisioning the whole family has been only about \$1 25 for each person. Part of the funds for maintaining the house is contributed by the children themselves. The cost of the whole work for the season will not be far from \$3,000.

The Sheltering Arms Nursery has, during the present year, received the gift of two endowed beds, each of the value of \$3,000. One of these is in memory of the late Rev. Dr. Arthur Brooks, and the other of Mrs. Sarah J. Zabriskie. A much-needed addition has been made to the house this summer, and the name of the institution has been affixed in large letters to the walls of this building. The spot chosen is the frontage on Amsterdam ave., where thousands of persons daily passing in the cable cars cannot fail to see it. The fresh air work of the nursery has been a pleasant feature of late. A few of the children have spent a part of the summer with friends who have kindly undertaken to care for them. Some of the girls have been invited for prolonged stay at the Martha Summer Home, Sing Sing, N. Y., and besides this the Rev. Dr. E. A. Bradley, of St. Agnes' chapel, has given again this year the use for a month of the summer home of the chapel at Catamount. Thus all the girls have been away for a longer or shorter period. Some of the younger boys have been entertained by the Sisters of St. Mary, at Rockaway. For the older boys the possibilities of the Hudson River have been utilized. The Stay-at-Home Club has been enjoying outings in Central Park, and on the bay.

In Grace parish, the Rev. Dr. Wm. R. Huntington, rector, what may be called social church work is in operation in an exceptional degree, and with widely extending influence throughout the city—the limits being by no means merely parochial. Grace chapel has a successful Men's Club, of which the vicar, the Rev. Geo. H. Bottome, is president. The Men's Social Union, formerly known as the Men's Mission Club, is another body. It meets for Bible study, and social entertainment as well. The rector has provided pleasant quarters for the club in the parish club house. It is hoped to make the organization one of the most attractive features of the new chapel work on the "East Side." Grace church Boys' Club, has divisions for larger and smaller boys, although some boys attend both divisions. Some of the men take part in the evening sessions. There is also a paid superintendent, who is present and has charge of the boys at all meetings. Occasionally social functions are joined in by all the members of the club. At the afternoon division the average attendance of boys during the past year was 25, and at the evening division 35, with a total membership in the latter division of 205. A gymnasium under the charge of an instructor has been a feature of the club in which the boys have shown special interest. The expenses of the organization during the year amounted to \$662 65. The "mothers" of the East Side are provided with meetings calculated to bring benefit to their squalid houses. Mother's meetings have also been held at the mission. The latter made last year 807 garments, which were distributed to St. Mark's Hospital, Salt Lake City, the Indian work at White Earth Reservation, and Bishop Talbot's school at Shoshone Agency. The Girls' Friendly Society of the parish has done industrial work, and has enjoyed the benefits of vocal culture and other attractions. Grace circle of the King's Daughters, under the presidency of Miss Blanche Potter, has held its sessions at Grace house. There is also a permanent house chapter. Young girls are looked after at Grace house by a society called the Tuesday Club. The Penny Provident Fund has a vigorous branch under the oversight of Deaconess Newell. At the end of the last fiscal year, the total number of depositors in the fund was 329, with an average of 48 depositors weekly. The total amount of money in the treasury during the year was \$750.90. The Women's Friendship

Club, under the care of Deaconess Kennett, has a membership of 240. The women are all connected with Grace chapel, and pay a small sum each monthly to aid in the new work. They have placed more than \$200 in the hands of the Rev. Dr. Huntington, who has promised them that it shall be used in a way by which, in concrete form, may be preserved the record of their personal self-denial. The idea of the club originated with the women themselves. They have aided in furnishing the baptistry of the new chapel. A very wide interest has been awakened in the East Side by this mode of co-operating with the chapel's work, and the club meetings have showed this by large attendance of members. Grace chapter of the Brotherhood of St. Andrew has done special work in the hospitals and prisons of the city, and has taken part in rescue mission work among the rough classes of men. The chapel chapter of the Brotherhood has been working in the prisons.

### Philadelphia

The Rev. John C. Bullitt has been appointed permanent assistant at Holy Trinity church, the Rev. Dr. W. N. McVickar, rector.

The chancel in the church of the Annunciation, the Rev. D. I. Odell, rector, is to be torn out, and a new and handsome one erected in its stead by Charles C. Patterson, contractor.

Work is progressing rapidly on the enlargement of St. Stephen's church, Manayunk, the Rev. E. J. Perot, rector. It will be completed, it is thought, early in the autumn.

A lawn fete for the benefit of St. Timothy's hospital fund was recently held under the auspices of the Misses Ambrose, of Washington st., Manayunk, netting a handsome sum for that object.

Under the auspices of the Brotherhood of St. Andrew chapter of the South Memorial church of the Advocate, services were held on Sunday afternoon, 16th inst., in the chapel of Hahnemann hospital, which were attended by as many of the patients as were able to leave their beds.

The Sheltering Arms was slightly damaged by fire, late on Thursday afternoon, 20th inst. The blaze was due to a defective flue, and was promptly extinguished by a chemical engine. The presence of mind of the attendants prevented a panic among the inmates.

In the first paragraph of "Philadelphia" news in our issue of the 22nd inst, it was stated that the Rev. J. C. Mitchell had accepted the rectorship of Calvary Monumental church. This is an error, although published in the secular papers of that date. Mr. Mitchell has felt it to be his duty to decline the call.

A birthday entertainment was given on Wednesday evening, 19th inst., at the residence of Mr. J. Renton White, Oak Lane and 111th st., for the benefit of the mortgage fund of St. Martin's church, Oak Lane. The affair was in charge of a committee of ladies, including Mrs. Walter Jordan, wife of the rector.

Mr. Ewing L. Miller has accepted the appointment of associate superintendent of the Sunday schools of the church of the Holy Apostles, the Rev. H. S. Getz, rector, and will be of material assistance to Mr. George C. Thomas, for a long time past the superintendent.

The Rev. F. M. Burch, priest in charge of the church of the Redeemer (Seamen's mission), who has been in Alexandria, Va., for several months, undergoing treatment for serious eye affections, at the hands of a Washington oculist, is rapidly improving, and it is expected that he will be able to resume his ministerial labors, with restored sight, about October 1st.

On the 17th inst., the will of Andrew W. Butler, of this city, who recently died at Easton, Pa., was probated, the estate being valued from \$75,000 to \$100,000. After naming one bequest of \$2,000, the income from which is to be applied to the keeping of his mother's grave in order, the balance is to be divided, share and

share alike, between three of his friends and 11 benevolent institutions, of which two are Church charities, the Episcopal Hospital and the Sheltering Arms.

Mrs. Calista Hollister Munzinger, who departed this life on Tuesday night, 18th inst., was throughout her life active among the literary people of this city. In her church labors and her religious literary work she will be specially remembered. For many years she was an active and prominent member of Grace church, the Rev. H. Richard Harris, rector. Under the *nom de plume* of Hope Hollister, her contributions to literature are well known. Two of her religious works, which have been widely read are entitled "What is Worship?" and "Sunshine in Shadows." Mrs. Munzinger came from an old and well known city family, being the daughter of Chauncey Buck, merchant, and grand-daughter of Benoni Buck of Revolutionary fame.

John Wesley Gadsden, M. R. C. V. S., entered into rest eternal on the 12th inst., in his 64th year. At the age of 26 he graduated from the Royal College of Veterinary Surgeons, and served by appointment of the British Government as veterinary inspector. He emigrated to America in 1867, and in January of the year following located in this city, which became his permanent residence, and here he practiced his profession, being regarded as an authority in his avocation, and was frequently consulted by committees of congress, who desired his opinion as an expert in matters relating to the veterinary profession that were pending before them. In 1891 he retired from practice. He was, from the very first month of his arrival in this city, identified with the St. George's Society, and, after his naturalization, served three years as vice-president, and in 1894 was elected president. The Burial Office was said at his late residence, and an address delivered by the Rev. Dr. James S. Stone, his former pastor, but now of Chicago; and the interment was at South Laurel Hill cemetery.

The Wilstach cottage is now being furnished, and will be opened in September, when the mission will be able to care for 65 to 75 consumptives at Chestnut Hill. At the James C. Smith memorial home for white women, at Oakbourne, 88 permits for admission to the Home have already been given since it was opened in May last.

It is announced that Mrs. A. J. Cassatt will present to old Christ church, the Rev. Dr. C. Ellis Stevens, rector, a very handsome marble altar, as a memorial of her father, the late Rev. Dr. Edward T. Buchanan. During the coming autumn a vested choir will be introduced, and a new organ erected to take the place of the present instrument, which has been in use just 60 years, and was built by the late Henry Erben, of New York City. Some 50 years ago, Mr. J. C. B. Stanbridge, who had filled at this church the post of organist for many years, began the building of church organs, and became celebrated in that particular line of work, as evidenced in the four-banked organs at St. Clement's church, and the Roman Catholic cathedral, in this city. The first instrument to leave his factory, however, was the three-manual organ at old St. Andrew's. In the course of time he rebuilt, in a great measure, Christ church organ, and placed therein the first example of a reed stop, the "clariana," ever introduced in the city. It is to be hoped that a good portion of the present organ may be included in the new instrument, as its fundamental stops have long been celebrated as most effective in power and sweetness of tone, above any other in the city. There is one custom of old Christ church, which should be mentioned, that other churches possessing a chime of bells might do well to adopt, viz., that whenever a bishop officiates, whether he be the ordinary of the diocese or a visitor, at the close of the service, and while the congregation is retiring, the bell-ringers chime the bells by the wheel, as a compliment to the prelate; the intention being to salute the office. This custom dates from the year 1787.

The 26th annual report of the City Mission, which is about to be issued, contains the following statistics: Total of meals furnished by the seven sick diet kitchens, 81,533; institutions visited, 106; religious services held, 2,335; Baptisms, 165; confirmed, 6; marriages, 16; burials, 103; visits by clerical and lay missionaries, 19,303; visits and calls by superintendent, 1,500; callers at the House of Mercy, and all kitchens on week days, for all purposes, 107,733; daily average, 329; admitted to House of Mercy and Home for Consumptives, 101; consumptives and others receiving aid at their homes, 21; new and second-hand garments distributed, 10,533. The Rev. Herman L. Duhring, superintendent, speaking of the various works done in and around the mission, says that between 300 and 400 persons receive daily benefits from this institution in mid-summer as well as in mid-winter. These persons are called upon at their homes by the lady visitors. A doctor's certificate is required in order to obtain sick-diet food. At this season of the year, in addition to the various kinds of soft foods, ice is given out by the ton at all the kitchens every week. The ice is either taken home wrapped in paper, or left at their houses. The old people are visited as well as the children, that it may be ascertained who need an outing at the sea-side, in the country, or on the river. A great deal of this work is done directly by the mission, and indirectly by the "Children's Country Week," the "Sanitarium," and the "Children's Seashore House." The object of the mission is to provide for the sick and to get rid of the surplus population of the street. The novelty of the present situation is that 50 per cent. more tramps are in town, and far more than were ever before known in the superintendent's experience. The saddest feature is the great number of boys from 15 to 20 years old, who leave their rural homes and flock to the city. Crippled beggars have also increased in number. The greatest suffering and desperation is from the rent question. Constables levy without mercy, and agents demand their money. Though this is a city of homes, each family supposed to be occupying its private dwelling, it is now rather the rule than the exception that two or more families occupy a single house. There must be at least 20,000 cases of this "doubling up;" and it is said there are 25,000 vacant houses in the city. Begging letters have wonderfully increased, and sometimes their writers do well; one case is cited where the applicant obtained as much as \$3,000 in a year.

It is not only the City Mission which is in receipt of begging letters, but a number of our clergy are continually being called upon for alms by this mode. Among the rest, the Rev. C. P. B. Jefferys, Jr., senior curate of old St. Peter's, was waited upon by the bearer of a letter, which gave the particulars of a pitiable case. Mr. Jefferys, before administering the required relief, resolved to accompany the man to his home, and they started off together, but the fellow managed to elude the priest, who had ascertained that the suffering wife was out for a day's washing, and had taken her "starving children" with her. The letter was doubtless that of an impostor, for all the clues were run out, and its veracity was very questionable.

## Diocesan News

### Southern Ohio

Boyd Vincent, D.D., Bishop

DAYTON.—A beautiful litany desk of solid brass, with plush kneeling stool has been given to Christ church in memory of Mrs. R. C. Anderson. The design was by Mr. Albert Prelzinger, of Dayton, and the work executed by the Gorham Mfg. Co.

The boy choir has been given up, and a vested chorus choir of men and women has taken its place. The church has secured the services of Mrs. Ernest Lawrence, formerly with Theodore Thomas, and at one time harpist at St. Bartholomew's church, New York.

St. Mary's colored mission of Christ church now has its own independent chapel. There is a vested chorus choir, and services are held twice every Sunday by the Rev. Joseph P. Cleat, the deacon in charge.

NEWARK.—At Trinity church an interesting organ recital was given on the evening of August 6th, by the organist, Mr. Reynolds, on the large and handsome new pipe organ. The newly organized mixed vested choir sang at the recital, and made a most excellent impression. The interior of the church has undergone a transformation at the hands of the decorator: The coloring of the nave is in terra cotta and olive green. The transept is in a darker shade of terra cotta, relieved by gold ornamentation. The decoration of the chancel is much more elaborate than that of the rest of the church, it being entirely covered with gold leaf, ornamented with various ecclesiastical designs.

The following is a summary of statistics of the diocese for the past convention year: Priests, 58; deacons, 11; postulants, 6; candidates for orders, 10; deacons, candidates for priests' orders, 5; lay readers, 38; deaconesses, 3; deacons made, 4; priests ordered, 4; cornerstones laid, 2; churches consecrated, 2; parochial missions, 12; parishes, 50; missions, 83; number celebrations of Holy Communion, 1,689; number public services 9,212; baptisms, 670; confirmations, 702; Sunday school: officers and teachers, 656; scholars, 5,889; churches, parish houses, and chapels, 82; rectories, 14; total parochial endowments, \$80,150.00; contributions within diocese, except missions, \$7,956.01; contributions without diocese, except missions, \$549.55; diocesan missions, \$14,661.94; parochial receipts, \$144,821.47; value of real and personal property, \$1,201,717.44.

### Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

Among the vacancies now existing there are mission fields where effective work can be done among delightful people. One is the mission including Rosedale, which has just re-opened its beautifully restored church, a credit to the congregation; Friar's Point, where a very handsome church is just completed, and Clarksdale, where the people have rented and fitted up a satisfactory room, but are ready to build when a clergyman comes. There is also the mission including Como, with church and rectory; and Sardis, Batesville, Hernando, all with neat churches; and Carrollton, with its lovely little church, and Lexington and Greenwood. Greenwood, since its success with artesian wells, is one of the healthiest places in the State. The minimum provision in any one of these fields will be \$800, with rectory. All are on railway lines.

### Michigan

Thomas F. Davics, D.D., LL.E., Bishop

The laying of the corner-stone of the new parish house of Christ church, Dearborn, was accomplished on Thursday, Aug. 20th. The occasion attracted a goodly attendance of interested friends from Detroit and other places, and with the presence of a large number of the Church people of Dearborn and vicinity, the ample church-yard in which the new building is to stand was well filled at the time of the formal ceremony. There was a celebration of the Holy Communion in the church at 10 A. M., and following the service the women of the congregation served a beautiful repast in a hall not far from the church lot. At 2:30 P. M. the rector, the Rev. Edward Collins, proceeded with the appointed service, the actual laying of the stone being performed with Masonic ceremonies by the Hon. Wm. C. Maybury, of Detroit. Mr. Maybury delivered a very graceful and appropriate address, and congratulations to the parish and words of good cheer were spoken by most of the clergy present, and by a number of the laity. The weather was most propitious for an out-of-door service, and the church-yard was made very bright and attrac-

tive with banners and flags. The parish house is to be of brick, and its construction will now go forward actively. Among the clergy present besides the rector, were the Rev. Messrs. Frisbie, Cary, Brooke, Swett, Arnold, and Arthur.

By the Convention Journal of 1896 the following statistics for the diocese appear: Clergy, resident, 74; licensed lay-readers, 55; parishes, 60; missions and stations, 51; baptisms: infants 908, adults 238, total 1,146; confirmed, 1,044; communicants, 14,821; marriages, 360; burials, 626; public services, 11,372; celebrations of the Holy Communion, 2,811, of these 209 were communions of the sick; families, 8,068; whole number of souls under pastoral care of the church, 37,394; Sunday school teachers and officers, 1,116; scholars, 9,626; there were 90 Sunday schools holding sessions in the last year; 23 parishes and missions have no Sunday schools; contributions for parochial objects, \$166,315 59; for diocesan objects, \$10,775 26; for general objects, \$5,229 09; for all objects, \$182,319 94. These contributions averaged \$12 30 for each communicant. Of these contributions about 21 per cent. came through the offertory, 23½ per cent. in pew rents, 40 per cent. in subscriptions, gifts, and pledges, 3½ per cent. through the Sunday school, and 12 per cent. from parochial societies. Value of Church property in the diocese, \$1,709,896 70; if to this are added the amount of the episcopal fund, \$91,131 92; the amount of the Welles legacy, \$3,500; of the H. P. Baldwin legacy, \$8,000, of the Fund for Aged and Infirm Clergy and Widows and Orphans of Clergy, \$14,337.80; of the Wheeler Church literature fund, \$118 53; of the Trowbridge missionary legacy, mission chapel, and memorial funds, \$12,380 89; of the Sprague legacies, \$6,000; of the Gregory memorial funds, \$500, of the St. Luke's Hospital endowment, \$55,500, and of the Harris memorial trust fund, \$43,000, the aggregate wealth of the Church in this diocese may be reported at \$1,943,265 84. Indebtedness may be reported in 28 parishes and missions, to the amount of \$95,180 95, this indebtedness amounting to 5½ per cent. of the gross value of church property. Sittings in churches, not including appended chapels, 29,735. Pews are rented in 15 churches. There are completed church edifices at 93 points; of these 12 are of stone and 29 of brick. Twelve churches have separate chapels; 7 have basement chapels, and four have rooms or additions in use as chapels; 18 parishes have buildings for miscellaneous Church purposes, 4 of them being of brick; there are 47 rectories, 1 being of stone, and 8 of brick.

### Pennsylvania

Ozi W. Whitaker, D.D., Bishop

BRISTOL—Old St. James' the Greater, a colonial parish, the Rev. Wm. B. Morrow, Mus. Bac., rector, was one of the six original congregations which took part in and was admitted into union with the first diocesan convention, held in 1875. Its church has sittings for 500 persons, and 400 can be likewise accommodated in the parish building. During the past two years the congregation has suffered from reverses, depression, and losses in membership by deaths and removals. Three of the parochial organizations are special sources of heartening, usefulness, and strength, viz., the old and unfailing society known as the Ladies' Church Aid, and the more modern, but equally courageous and active chapters of the Brotherhood of St. Andrew, and the Daughters of the King. In the same connection is also due an honorable mention of the choir guild, who altogether give their services for love of the church, and, as well, now pay for all choir music that is needed, and for the regular tuning and repairing of the large church organ, by means of their pledged envelope offerings made every Sunday. In addition to the above, there are the Woman's Auxiliary, the Junior Auxiliary department, Mothers' Meeting, a Benevolent Society, St. Agnes' Guild for Young Girls, and a Church Embroidery Guild. In the report made to the Bishop, May 1st, 1896, there were during the conven-

tional year: Baptisms (including 14 adults), 49; confirmed, 7; present number of communicants, 287; marriages, 6; burials, 19; public services on Sundays, 156; on other days, 93; children catechized 37 times; Holy Communion celebrated 93 times; Sunday school and Bible classes: teachers, 21; scholars, 174.

ROSEMONT—The contract for the three story brick addition to the hospital of the Good Shepherd, to measure 62x84 feet, has just been awarded to William Grav, of this borough, by the architects, Messrs. Furness, Evans & Co., of Philadelphia, and work has already commenced on this much-needed improvement.

### Massachusetts

William Lawrence, S.T.D., Bishop

The following statement taken from the Journal of the convention, which has just been published: Lay readers, 84; postulants, 6; candidates for deacons and priests' orders, 24; deacons who are candidates for perists' orders, 10; ordinations (deacons, 10; priests, 12), 22; present number (bishops, 1; priests, 236; deacons, 14), 251; church edifices, 178; churches consecrated, 5; rectories, 55; parish houses opened, 2; parishes in union with convention, 135; organized parishes not in union with convention, 15; chapels and missions, 53; totals of parishes, chapels, and missions, 203; baptisms (infants, 2,884; adults, 528), 3,412; confirmed (conventional year), 2109; communicants, present number, 35,064; marriages, 1,191; funerals, 1,995; Sunday schools (teachers, 2,662; scholars, 22,180), 24,842; value of parish property [returns incomplete], \$5,526,852 38; aggregate of contributions for religious purposes (parochial objects, \$804,165.48; diocesan objects, \$47,397 16; objects beyond the diocese, \$60,688 46), \$912,251.10.

LAWRENCE.—Extensive improvements and enlargement of the church building, adding a new chancel organ, chapel, choir-room, and 100 sittings, are being made in Grace church. This will involve an expenditure of \$16,000, and will be finished for the 50th anniversary, Oct. 11th, 1896.

### Newark

Thomas Alfred Starkey, D.D., Bishop

#### BISHOP'S VISITATIONS

##### OCTOBER

17. Morning: church of the Mediator, Edgewater; afternoon: St. James' church, Ridgefield.
18. Morning: Christ church, Ridgewood; evening: Trinity church, Totowa Paterson.
25. Newark: Morning, St. John's church; afternoon: St. James' church.
28. Wednesday evening: St. John's church, West Hoboken.

##### NOVEMBER

1. Morning: Grace church, Rutherford; evening: St. John's church, Passaic.
8. Morning: St. Stephen's church, Milburn; afternoon: St. George's church, Maplewood.
15. Morning: St. Luke's church, Paterson; evening: St. Mary's church, Haledon.
22. Morning: church of the Holy Cross, Jersey City; evening: St. Paul's church, Jersey City.
29. Morning: St. Thomas' church, Newark; evening: All Saints' church, Orange.

### New Jersey

John Scarborough, D.D., Bishop

CAMDEN—The corner-stone of the new chapel of St. Paul's Protestant Episcopal church, at Eleventh and Cooper sts., was laid by Bishop Scarborough Aug. 17th, and the name of the edifice was changed from St. Paul's chapel to St. Stephen's mission church. The ceremonies were participated in by the rector, the Rev. Howard Stoy, the Rev. R. G. Moses, of Merchantville; the Rev. William P. Taylor, of Burlington; the Rev. Roland Ringwalt, of Cramer Hill; the Rev. A. F. Todrig, of Gloucester City; the Rev. E. L. Henderson, and the Rev. G. W. Gates. Bishop Scarborough made a few brief remarks, and spoke highly of the Rev. Howard Stoy, commending him for his unswerving

fidelity during the six past years. He told the congregation that they had work before them as well as work behind them, and he predicted that the new building would be inadequate in a very few years.

The corner-stone contains a biographical sketch of the late Dr. Garrison, a former rector of the parish; the early history of the chapel and an account of the laying of the first corner-stone in July 1877; the names of the rector, wardens, and vestrymen of St. Paul's church, the Advisory Committee, the Building Committee, the architect and builder, a copy each of *St. Paul's Helper*, *Parish Magazine*, and the local newspapers. The tower will connect the old chapel with the new building.

St. Paul's chapel was started as a mission Sunday School by the Rev. T. M. Reilly in the year 1856, and eleven years later the present building was erected.

### East Carolina

Alfred A. Watson, D. D., Bishop

The church of the Advent, Williamston, is undergoing a general renovation. It is being painted on the outside, repaired, the vestry room changed and put in good order, the chancel rearranged, and new pews put in. When this is all done the church will look very neat and attractive.

Emmanuel church, Farmville, has received its new chancel furniture. It was presented by the Sunday school of St. Paul's church, Edenton. A handsome Bible for the lecturn was also given. The congregation hope to ceil the building before next winter.

The Bishop visited the chapel of the Cross recently. The evangelist preceded him with two days' services and baptized three adults, and presented them, with three others, to the Bishop for Confirmation. Much interest was shown in all the services. The people are looking forward to the Convocation, to be held in August, and hope for a full attendance.

The Bishop recently visited St. John's mission, Weston. The Church here is weak and services have been kept up by a lay-reader. As a result of this work three young men were baptized by the evangelist, and with another young man and two young ladies were presented to the Bishop for Confirmation. At the same time a young Churchman who had strayed into the folds of one of the denominations during a revival, and repented of the error, was restored to the communion of the Church, thus adding seven to the former list of nine members.

### Alabama

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

The Rev. Stephen H. Green has accepted a call to Grace Church, Kirkwood, Mo., having resigned the charge of the church of St. Michael and All Angels, Anniston. Mr. Green felt impelled to return to Missouri, because of certain unforseen conditions which compel his two oldest sons to reside in St. Louis, and his oldest daughter to be educated near that city; thus, if Mr. Green remained in Alabama, his family would be scattered.

On account of the distance from the mother house in Boston, the Sisters of St. Margaret have declined to take up the projected work in Anniston.

Alabama has some very handsome church buildings. Grace church, Anniston, is valued at \$25,000 and the rectory at \$6,000; St. Michael and All Angels' cost \$75,000, the chapel \$10,000, the rectory \$10,000, and the parish house \$15,000. In Birmingham the church of the Advent is valued at \$50,000, and St. Mary's at \$25,000. St. Paul's, Greensboro, is valued at \$10,000. The church of the Nativity, Huntsville, cost \$35,000 and the chapel \$10,000; Christ church, Mobile, cost \$45,000, the rectory \$5,000, and parish house \$12,000; Trinity, Mobile, is valued at \$15,000, and rectory, \$5,000; St. John's, Montgomery, cost \$51,000, its chapel and rectory each \$8,000; and St. Paul's, Selma, is valued at \$30,000.

## The Living Church

Chicago, August 29, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

THOSE who in reading the life of Cardinal Manning, by Mr. Purcell, have had their attention drawn to the subject of papal infallibility, may be interested to read an extract from a once celebrated catechism. This book was entitled, "Controversial Catechism; or Protestantism Refuted; Catholicism Established," etc., by the Rev. Stephen Keenan. The writer in *The Church Times* quotes from the third edition, corrected by the author, sixteenth thousand, published by Marsh and Beattie; also by Chas. Dolman, 1855. The approbations are by the Right Rev. Bishops Carruthers, Gillis, Kyle, and Murdoch. On page 182 is: "Q. Must not Catholics believe the Pope in himself to be infallible? Ans. This is a Protestant invention; it is no article of the Catholic Faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body, that is, by the bishops of the Church." From the number of episcopal approbations, it is evident this catechism must have had a large circulation. It was also in use in this country. Yet, notwithstanding this very clear statement, it is repeatedly declared in the biography above referred to, that, at the period of the Vatican Council, a few years later, nobody doubted the infallibility of the Pope, and that the whole point about which controversy raged was the question of opportuneness, which seems to have meant, whether it was expedient at that time to let the world in general know that this was a doctrine of the Faith!

### Presbyterian Ritualism

An interesting communication appears in *The Evangelist* on the subject of "Worship in our Churches;" i. e., Presbyterian. We are assured by the writer that an increasing number of the laity in the Presbyterian and Congregationalist communions desire an improved order of service, but that the ministers, except one here and there, are inclined to obstruct this kind of progress. We are interested to find that the improvements desired are in what is commonly called a "liturgical" direction. The object is to make the services less dependent upon the minister and his moods and to give the congregation a share in the services. The writer speaks of the worshippers as sitting in the pews, year after year, listening to the services as conducted by the clergyman, with no opportunity to take part, the helpfulness of the service depending entirely upon "the mood" of the minister. He goes on to say that the most spiritually minded man will vary at different times in his spiritual attitude and mental strength, and that when he

is "not attuned spiritually to the hour, the congregation must suffer." Therefore, it appears that a form of service in which the *extempore* element is modified or eliminated, and the personality of the minister correspondingly unimportant, is the practical end to be attained. All this sounds strangely familiar. One has seen these points urged by defenders of the Church service and the Book of Common Prayer, scores of times. The answers which have been returned by those who repudiated forms of prayer taken out of a book, as unscriptural and unspiritual, are also well known to everybody. But the writer of the article to which we refer is apparently unaware that these arguments are not new. He and his friends seem to have discovered them, and either they do not know that their own co-religionists have refuted them, or else they treat those refutations with silent contempt. But the best part of the matter is still to come. It appears that the experiment of an improved service has been tried. Such a service is described. For all that appears to the contrary, the writer supposes it to have been invented by the Rev. J. L. Jenkins, D. D., of the State street Congregational parish of Portland, Me. It is an evening service, and is described as follows: It begins with appropriate Scripture sentences, followed by a hymn; then comes the Prayer of Confession, followed by the Lord's Prayer (to be said by the minister and congregation). Then an anthem by the choir, followed by the Psalter, with *Gloria* and the Apostles' Creed; another anthem, then a short prayer by the minister, followed by a hymn, Scripture reading, sermon. The service concludes with hymns and prayer, with benediction, and Stainer's sevenfold "Amen" by the choir. We are told that "this service is helpful and churchly," that it fills the church, "including galleries," that preference is given to the anthems and hymns of the "Holy Catholic Church," and that "the offertory" is received by the minister in plates, which he sets upon the Communion table, while the congregation stands and the choir chants—

"All things come from Thee, O God,  
And to Thee give we of Thine own."

What we are not told, and what is not suggested by any hint or reference throughout the article, but what is obvious at a glance to every Churchman, is the fact that all this comes straight from the Book of Common Prayer. To the readers of *The Evangelist* it will pass as a Congregational discovery.

### The New English

The "New Woman" has come in great force and with many unpleasant features. She has pushed herself forward till it has not been possible to ignore her, and no hope remains that she is destined to be merely a passing fad. The most conservative circles have found her suddenly cropping up within their jealously

guarded precincts. It has been necessary to take account of her and to make the attempt seriously to analyze her and separate, if possible, the good from the bad, and hope that the extravagances of the type will gradually yield to what we have hitherto supposed to be the truer instincts of womanhood.

Now we are being brought face to face with another "new" development; this is the "New English." An English Philistine pleads its claims in *The Contemporary Review*, in an attack on the English Bible, old and new versions alike. He contends that the task of the translator is to place the English reader as nearly as possible in the position of the reader of the original text. "His labors are needed," says this writer, "solely in the interest of the common people." As he proceeds he makes it clear that his idea is that the language employed should be of such a character that no explanation should anywhere be necessary, and consequently no teacher or interpreter would be called for. The translation "should everywhere be sufficiently clear for the poor and uneducated." He assumes that this was the case originally, and that the Hebrew of Isaiah and the Greek of "Paul" were thus clear to contemporary readers of that class. We take the liberty of questioning this at the outset. The high poetic style of Isaiah renders it extremely probable that many of his expressions were only easily intelligible to the more cultivated of his people. It would probably have seemed to him quite unnecessary to adapt his style to the uneducated classes. As to the New Testament, the large number of new words, and of words to which a new sense is attached in their Christian use, renders it absolutely certain that explanation was needed from the beginning. Again, the beginning of St. John's Gospel bristles with words of technical character, well known in some of the abstruse religio-philosophical systems of the day, but quite obscure to the untutored mind. As to St. Paul, we have good evidence that even the most intelligent readers of his day found in his writings many things "hard to be understood."

The fact is that the attempt to render technical language into purely popular speech must always be more or less a failure, and the further the attempt is carried, the less the real sense of the original is preserved. There are instances in our present English versions where it might have been better to leave the original word untranslated, trusting to the authorized teacher to explain it. The writer in *The Contemporary* asserts that in three hundred and twenty-five languages in which the British and Foreign Bible Society circulates translations of the Scriptures, "the common intelligible speech of everyday life is the medium through which the thoughts of Isaiah or Paul are communicated to modern readers." The only exception, he says, with fine sarcasm, is the



language spoken by the dominant race through so large a portion of the world; namely, English. That is, the English Bible is less intelligible to the vast majority of English-speaking people than the Bible of the newly converted African savage or the South Sea Islander is to him. In other words, these people have, through the kind offices of the Bible Society, better means of understanding what "Isaiah and Paul" meant than the average Englishman or American.

Such a proposition is absurd on the face of it, so soon as we consider the character of many of those languages, their restricted vocabularies, the absence of words to express any but the most primitive religious ideas, or almost any moral notions whatsoever, and the utterly degraded and vulgar tone of some of them, rendering it quite impossible to express pure and elevated thoughts without a long process of education and the construction of a new vocabulary.

It is news to us that the language of the English Bible is in any injurious degree unintelligible to religious people, however destitute of literary culture, or that the effort to grasp the meaning of whatever is obscure or difficult can be anything else than beneficial to those concerned. We have never yet happened to meet with any one who required to have the meaning of "Suffer little children to come unto Me" explained to him, or who finds it any stumbling block that he has to seek the definition of a word here and there. It may be true that there are classes of the English country population whose vocabulary is extremely limited, who never use more than 500 words, and do not know the meaning of more than a thousand. We are at a loss to know how any possible version of the Scriptures could be everywhere intelligible without explanation to people in that condition.

Such attempts as have come to our notice to achieve the results considered desirable by the writer in *The Contemporary* and his friends, are not reassuring. A recent commentator, for example, amongst other essays in this direction, makes our Lord exclaim, "shut up!" to the demon which he is expelling. Whether or not this is more intelligible than "Be silent!" it is an expression which people of refinement and self-control do not employ. To put such words into the mouth of Him who was infinitely pure and refined, is to accomplish much more than intelligibility.

But it may be that this English representative of "philistinism" may not have any relation to the more cultivated classes. It would be hard to imagine the teachers and guides of the great universities giving way to influences of this kind or expressing themselves in the "new English" in the ancient lecture halls, so long consecrated to the highest standards of taste and culture. But there is reason to fear that we cannot long say the same of our own seats of learning. The "New English" has, in fact, broken

out in a very virulent form in no less a place than Harvard University itself, the last quarter in which such a manifestation would have been looked for. A professor of English literature has suddenly made himself famous by his employment of this novel vocabulary in his class instructions. It is sufficiently interesting to find a person occupying such a position undertaking to reverse the verdict of generations in the case of Spenser and Milton; but our interest turns to amazement when we are told that "'Comus' isn't in it with the 'Faithful Shepherdess';" that "A fellow like Milton, that has bored me with 'Paradise Lost' and 'Samson Agonistes,' I have absolutely no use for;" that "'L' Allegro,' 'Comus,' etc., are jolly good rhetoric," and that, though Milton "wasn't spontaneous in 'Samson Agonistes,' he spoke with a certain resonant bang." A few years ago an older professor expounded to a class his despair of gaining recognition for any literary allusion dating further back than the last number of *Life*. We are tempted to conjecture that the young professor whose lecture on Spenser has given him a sudden reputation, was a member of that class who remained unregenerate; but in that case the mystery of his appointment calls for solution. Certainly the contemplation of this new development of the good old English speech must be enough to drive the venerable professor who has for so many years adorned the chief chair in this department, to melancholy madness.

### Five-Minute Talks

BY CLINTON LOCKE

LXXIX.

A great deal of attention lately has been called to cheap things. They are so plentiful, and people have rejoiced in such wonderful bargains, entirely forgetting the drops of human suffering, the really "bloody sweat," by which so much of cheap product is stained. But noble and unselfish people have probed this thing. They have drawn aside the curtain and shown the horrible dens where so much work is carried on. We have seen the wretched slaves rising before the dawn, and toiling on far into the night, to make the pittance absolutely necessary to keep body and soul together. No pleasure, no respite, no laughter, no play, nothing but hard, dull, uninteresting, unhealthy labor, wearing away the life, sapping the health, yes, and undermining all faith and hope and brotherly feeling. Much of this suffering can be remedied by law, for law can regulate hours of work, size of workrooms, their sanitary arrangement, etc., only it is one thing to have laws and an entirely different thing to get them applied and carried out. The palms of the officials can be greased, a thousand ways can be found of evading the law, the workers themselves often aiding the employers in keeping the letter, and utterly drowning the spirit of the law. Public opinion can do much more than law, and we have a band of earnest searchers in every city who are holding up the glass to public opinion. They show that such and such things cannot be sold for such and such prices without robbing poor

men and women of sleep and rest and health, and that therefore they ought not to be bought at such prices, that excessive cheapness may be obtained at the cost of valuable lives, at the cost of decency and womanly honor, at the cost of childhood's happiness. They ask, and rightly ask, that any dealer should be boycotted who refuses to give a just price to the workers who come under him. It is no argument to say, "It is not my business to inquire into how any article is produced, but just to get it as cheap as I can. I am not responsible for any wrong done in producing it." Now, I agree that it would be impossible for you to inquire in all cases into this, and I do not consider myself responsible for the morals of the people with whom I deal. I cannot go further back than the quality of the goods they present. I agree to this as an ordinary rule, but when it is shown me that the dealer is a hard and cruel "boss," and that only by the bitterest oppression he is able to offer goods at the low prices which so charm you, then I think it my duty to refuse to buy those goods, and to pay more for the same thing, produced under healthier conditions. If you found stockings of beautiful quality at ten cents a pair, and as you were about to lay in a supply were credibly told that they were stolen stockings, you would lay down your bargain and walk off. Will not the same rule apply to goods sweated out of the very life of the toilers? It has often been evident to me (and it must have been to you) that without some unfair dealing, some wrong somewhere, the goods offered me could not have been sold for the selling price, and in such cases I have either gone against my conscience in buying them, or I have let them alone. I know that the trouble would be great, but is it not our Christian duty to find out what we can of the goods we buy? I grant that cheap stores are a great boon, and new inventions and clever use of opportunities enable merchants to offer astonishing bargains. It is not against that I argue. It benefits me as much as any body. It is against the abetting and aiding the oppressors of labor by buying the goods they squeeze out of the very lives of the poor. It is very unfeeling to say that if people will work for starvation wages, employers have a perfect right to make what they can out of them. If a highway robber had you by the throat, you would be willing to make almost any terms with him you could get, and when hunger has a man by the throat, when want is gnawing at the vitals of his wife and children, he will clutch at any offer that will keep his body and soul together; but I do not know that that justifies the man who grows rich by being able to obtain such workmen. But this oppression will go on, so long as men are what they are, and it is your duty to go to the oppressed—they are easy enough to find, God knows—and to say to them, "You are my brother and sister in Christ, my heart goes out to you. I enter into your lot. It shall not only be my duty, but my joy to help you, to provide holidays, to organize pleasures for you, to make up losses by your absence from work at some wholesome play, to brighten your dark day." Do not consider this charity, consider it man helping brother man, woman aiding sister woman. This is making Christianity a real rule of life and not a thing of Sabbaths. By works like these can the Church force from an unwilling world, faithless, sneering, but obliged to yield to conviction, the admission "Truly this man is the Son of God."

## Lantern-Screen Teaching

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

Churchmen are proverbially conservative; in certain directions, radically conservative. When this conservatism retards for years the necessary business of the Church, or forces a parish to keep forever at a dead stand in its crude formative ways and usages, we think it might well be moderated and amended. If not that, however, we think there is a direction in which that conservatism would far more wisely expend its energies. We refer to great and growing need for laying a restraining hand on certain nineteenth-century ways of endeavoring to fill churches, raise money, and "interest men in religion," so called.

We have more particularly in mind here, the effort being made in various directions, to bring in the "lantern and screen" as an adjunct and attraction to religious services. We are not to be understood as denouncing the thing; for it is quite possible for religious pictures thus exhibited to a congregation to be among certain classes, and under the treatment of a skillful, reverent, and devout instructor, made useful in their way. But we do think it important for Churchmen to subject the thing to the most careful scrutiny, and to proceed with great caution as to its advocacy and introduction.

For they need to bear in mind that these lantern and screen pictures are simply of nature of object lessons. But object-lesson teaching is essentially juvenile and elementary, and when applied to adults, belongs properly only to the interesting and instructing of the untaught and neglected classes, to those who are as yet incapable of grasping religious truth in even its simplest abstract form, and who are little disposed to consider anything which does not address itself through the senses to their love of novelty and excitement. But to introduce this kind of teaching into the higher class congregation; the average congregation in fact, is not only unnecessary, it is false pedagogy.

Again, as a mode of giving proper religious instruction this picture-show method requires a peculiarly reverent, devout, and skillful minister or teacher. No other will be able to withstand the temptation to make the most of the work as an exhibition; only those superior and not over common qualities will enable him to keep the instructive above the amusing, the religious above the artistic. It is no easy thing to fix all eyes upon the novel pictures on the lantern-screen, and then to detach the thought from the more sensible display and fix it soberly and reverently upon the simple truth alone. And yet the failure to do this, is simply to extend the grave and too common evil of which Churchmen have to complain, that of neglecting or losing the substance of the thing in mere contentment with the outward form or absorption in it.

Again, it may be pleaded that the use of such methods and appliances seems to make religious instruction, and even religion itself, attractive. But real teaching, that which is apt, skillful, and enthusiastic, is always attractive in itself alone. The reason why so much preaching and teaching are not interesting, is because they are not what they ought to be in themselves. As for making religion attractive by these popular show methods, what has become of the "attractive power of the Cross?" Do those words of our Lord mean nothing—"I, if I be lifted up will draw all men unto me"? Make

religion attractive! Go over the sun with gold paint to make it bright! Whatever religion may need, the Gospel teaches that the only attractive power which true Christianity requires is its own winsome purity and loveliness as exhibited in the lives of its real adherents and possessors. That the religion of the day must add to itself the interesting, the entertaining, the amusing, in order to reach the hearts of men, is *prima facie* evidence that it is the religion of another Gospel than that of our Lord.

Were anything more needed to raise grave doubts as to the use of the lantern screen business in religious services, the following, cut from the advertising columns of a leading Church journal, is suggestive:

To fill your church with interested people is the way to have a healthy treasury. This is easily done by using the masterpieces of the world to proclaim the Gospel to the eye as well as speak it to the ear. Everybody sings the Gospel from the lantern-screen. Write for pamphlet, "Solved; or, the Sunday evening problem."

What is this but to say that to make the Sunday evening service a success, it is only necessary to do what many are doing, turn it into an entertainment. It has been reserved for this enlightened and progressive age to discover that a prime function of religion (is it Christianity?) is to supply entertainment for the public. Shall the Church lend any countenance to such things?

## Letters to the Editor

FROM THE BISHOP OF OKLAHOMA

To the Editor of the Living Church:

I cannot but express my regret at the tone of the article in a late issue by the Rev. Dr. Little. Much that he says is true, and is aimed at absurd fallacies and popular heresies and mistakes. But is the temper of the article, contemptuous and bitter, one that we wish either the laity or the clergy to take toward those who are ill-taught, half-instructed, or ignorant of the Church and her ways? I am sure it is not. Any young clergyman or Sunday school teacher or layman who imitated it's temper would be as far as possible from the spirit asked for by the Apostle. It is not "in meekness instructing them that oppose themselves." Moreover, there is utter disproportion and distortion of relative value in it. In the face of the Prayer Book, the Bishops' Pastoral, and the pious habits of thousands of Churchmen, it seems to me more than preposterous to read in a weekly Church paper what classifies the sin of non-fasting communion with the neglect of God's house altogether, and the omission to confess to and be absolved privately by a priest, with great sins of omission like stingy giving and lax faith and trifling with holy things. I grieve sorely to see such a thing in a leading article in THE LIVING CHURCH, a general Church paper. Surely, even with its well-known principles, it is not taking the position that auricular confession and fasting communion and faulty terminology, picked up in common conversation and popularly used, are sins to be treated like neglect of the Lord's Day, contempt for infant Baptism, or refusal to commune at all. And I am convinced that such writing or speaking makes no converts. Its caustic wit and biting irony please the people who agree with its premises and conclusions, but they convince no doubters or gainsayers. It is not "speaking the truth in love," and I trust few preachers will follow the model sermon or the spirit. It does not degrade the subject to say that such "vinegar never catches flies."

If not inconsistent with your methods, I am constrained to beg the favor that this little protest be printed.

F. K. BROOKE.

THE ACADEMIC HOOD

To the Editor of the Living Church:

The academic hood is being gradually introduced, not only into the intellectual life of America, but into our Church services. With regard to the adoption of the gown and hood in our educational institutions there will be a consensus of opinion that the wearing of a badge which indicates a certain educational standing is both fit and proper. The whole trend of our intellectual life is in this direction. But when this question is discussed from the simple standpoint of the devotional usage of the Church, the whole aspect of the controversy is changed. In the ministrations of the Church only three "degrees" are recognized. Those of bishop, priest, and deacon. And the peculiar circumstance that the modern deacon assumes the position of a full-fledged "reverend" must be attributed very largely to the fact that there is no distinctive robe for this office. The arrangement of the stole across the deacon's shoulder is of very recent introduction, and by no means Catholic.

It does not need much simple common sense to see the impropriety of allowing ministers of Christ to ticket, label, and advertise themselves in divers bright colors. What can be more unseemly than to see three ministers at the altar, who having invited the people to "devoutly" or "meekly" kneel, then kneel themselves, not arrayed simply in the garments of their ministerial office, but with bright glaring badges of silk or wool indicating that they are respectively D.D., Oxon, LL.D., Columbia, and M.A. Virginia? The mere fact that the fifty-eighth canon of the Church of England orders the wearing of a hood in divine service has nothing whatever to do with the custom and practice of the American Church. Such distinctions are unnecessary, and they are very unseemly in the public worship of God. The hood grew out of the monastic system of the Church, and its general adoption in the Church of England arose very largely from a desire to exclude, or discourage "illiterates" from entering the ministry of the Church. The idea of clergymen parading their learning "or otherwise" before a congregation of worshippers by the wearing of a distinctive academic hood seems contrary to the spirit of Christ. If distinctive robes or badges are necessary, as they unquestionably are, let them be such as will mark the office and the office only.

T. P. H.

THE CHOIR BOYS

To the Editor of the Living Church:

I have read with a great deal of interest in THE LIVING CHURCH of Aug. 15th, Dean Stuck's letter in regard to his choir. I have also read your editorial dissenting from him as to the wisdom of publishing a journal devoted to Church music.

I agree with you that the time for such an undertaking has not yet arrived. Perhaps it may never come, but the problems that confront so many choirmasters are questions of to-day, and must be fairly met if any good thing is to come of the choirs that are springing up all over this land.

AS THE LIVING CHURCH offers so fair a field for the discussion of these questions, let me try, so far as I am able, to solve the difficulties presented in your correspondent's letter.

In the first place, he is to be congratulated upon the fact that for him at least, one of these problems does not exist. He has "all the good material so far as boy voices are concerned" that he wants. Many choirmasters search long and ardently for boys, *i. e.*, for the right kind of boys, and fail to find them, and I am even now in anticipation of my annual boy hunt when choir work begins in September.

Next comes the vexed question as to use or non-use of the boy's voice while changing. This question has been answered in various ways, but to my mind there is one, and only one correct answer.

Nature, in fashioning the boy's voice, created a simple and very delicate instrument of music,

capable of the most delightful effects during a certain limited period only. That period ended, she demands, in the most unmistakable terms, a season of rest, in order that she may remodel the curious little music box called the larynx, and prepare it for the new and enlarged sphere of usefulness which it is to fill during the remainder of life.

Ask any good physician to describe in detail the physiological process that attends a change of voice, and then put the question of use or non use to your own judgment.

The authority quoted in favor of using the falsetto voice is the only one that I have ever heard of who maintains that position. Take the first five letters of the word falsetto, and think what the shorter word means. Nature, after creating the voice, gave man knowledge that he might use it truly, but she abhors and revenges any false use of it.

And now, after sailing through a well defined channel, comes, like a boundless ocean, the question, "What shall we do to retain and interest boys who are for the time incapacitated from singing?" The two courses generally laid out are apt to result in shipwreck. For instance, if, in order to retain his interest, the boy is allowed to sing while his voice is changing, he will probably never develop a good tenor or bass, and there is no final object in keeping him at all. On the contrary, if he is compelled to stop singing in order to save his voice he is apt to lose interest, to become impatient, and finally to drift away from the choir altogether.

In some choirs, I believe, it is the custom to work every boy's voice for all it is worth as long as it lasts, then to let the boy go, and get another in his place. In fact, the remark was once made to me: "All we want is the voice." I don't think so.

We want the voice certainly, but we want the boy, too, and when the boy grows up we want the man, for after all the training, and all the association of choir work together I can never willingly give up the boys who have grown up with me, and I have never yet found my heart too small to hold them every one.

A choir boys' club for the inactive members might be useful and practicable in keeping them together, and a club button or badge of suitable device has a wonderful fascination for most boys. Where it is possible to organize the choir into a military company its attraction for all the boys, both active and inactive, is undeniable.

I should be glad to hear more concerning these interesting matters, from other and abler correspondents, and also to hear at any time from the writer who is responsible for this reply.

HORACE HILLS, JR.,

Organist Mt. Calvary church, Baltimore.

Williamsport, Penn., Aug. 18, 1896.

The *Southern Cross Log* gives an interesting account of an attempt to buy an island named Siota, one of the Solomon Islands. This island seemed to be just what was required: "We were told that it belonged David Tabukoro, the chief of Hego, and his people. Tabukoro was interviewed, and, being a Christian chief, felt much complimented at the prospect of the headquarters of the mission being so near his own. He took it up warmly, and promised there would be no difficulty about it if the price offered was suitable. Knowing him to be a shrewd man of business, with a keen eye to his own advantage, it was felt that a good round sum was expected, so we offered him 1,000 dogs' teeth. You will smile, perhaps, at the idea of such money as this, but in Florida and many of those islands dogs' teeth and fish teeth are the principal currency. But only certain teeth are valuable—only two from any one dog; therefore, 1,000 dogs' teeth represent the available teeth from 500 dogs. Mr. Comins (a well-known South Sea missionary) had been some years collecting these; he did not carry on warfare with all the dogs he came across, slaughtering them for the purpose, but he obtained them from the natives in exchange for calico, fish-

hooks, etc. We have estimated the value of one dog's tooth in Florida as about equivalent to sixpence in English money, so that Tabukoro was offered what amounted to £25, and with this he was perfectly satisfied. An unexpected difficulty, however, arose, when it turned out that it was not properly Tabukoro's island at all. It was claimed by a number of heathen families of his tribe, and he had only got a footing there through having quarrelled with, and driven into exile, one of the principal owners many years before. His relations, with their friends and sympathizers, rose up and faced Tabukoro, and dared him to sell the island. It was Tapu, they said; it was there they offered their heathen sacrifices—it was there they buried their dead; and they declared they would rise up and forsake him, and go over and strengthen the hands of his greatest enemy, if he carried things with a high hand and delivered up their sacred heritage to be desecrated by Christians. Now, Tabukoro was in a dilemma; he had promised the island to the mission, the price was quite to his mind, and he was nettled at the opposition made by his heathen followers, who were a minority in his village; but, on the other hand, if they left him in a body and went over to his heathen rival, it would give the latter such a decided superiority that he would be at his mercy. When Mr. Comins heard how matters stood, he suggested a conference between himself and all the parties concerned. They met, and he heard their statement and came to the conclusion that, in justice, he would not take the island."

#### Personal Mention

The Rt. Rev. L. W. Burton, Bishop of Lexington, has received from the University of the South the honorary degree of doctor of divinity.

The Rev. A. A. Butler is passing his vacation in Colorado.

The Rev. James W. Clark has accepted charge of St. Andrew's chapel, Utica, and St. Paul's chapel, Deerfield, as assistant of Trinity parish, Utica, diocese of Central New York.

The Rev. Wm. A. Coale is spending his vacation in Western New York.

The Rev. C. C. Camp has been passing the month of August in recreation in Montana.

The Bishop of Colorado has been elected chaplain of the Colorado State Society of Colonial Wars.

The Rev. W. S. Dearing has accepted charge of St. Michael's church, Anaheim, Cal.

The Rev. J. A. Evans has gone to England.

The Rev. Arthur J. Fidler, has been spending August in Canada.

The Rev. Clay T. Hoffman, D.D., LL.D., D.C.L., rector of the church of All Angels, New York, has received from the University of the South, *ad eundem*, the degree of doctor of civil law.

The Ven. Geo. D. Johnson, D.D., will start for a tour of England Sept. 6th.

The Rev. A. R. Kleffer has been passing the month of August at Cape May, N. J.

The Rev. W. W. Mix and family are spending August in Conshohocken, Pa. He has charge of Calvary church during three weeks of August. He will return to Philadelphia the 1st of September.

The Ven. J. D. Morrison, D.D., LL.D., is occupying his cottage, "Fairview," in the Adirondack Mountains, N. Y.

The Rt. Rev. Dr. John B. Newton, Bishop-coadjutor of Virginia, has received the honorary degree of doctor of divinity from the University of the South.

The Rev. Wm. J. Robertson has resigned the charge of Grace church, Hulmeville, Pa., to take effect Nov. 1st.

The Rev. C. Ellis Stevens, LL.D., D.C.L., rector of Christ church, Philadelphia, has been elected historian general of the National Society of Colonial Wars.

The Rev. Chas. Ernest Smith, of Maryland, has received from the University of the South the honorary degree of doctor of divinity.

The Ven. Archdeacon Vinton is spending vacation at Ralph's, Lyon Mountain, N. Y.

The Rev. Beverly C. Warner, of New Orleans La., received the honorary degree of doctor of divinity at the recent commencement of the University of the South.

#### Official

##### TRINITY COLLEGE

Examinations for admission will be held September 15th, 16th, and 17th, 1896. For catalogues and information apply to the president or secretary of the faculty.  
GEO. WILLIAMSON SMITH, Pres't.

THE "Society for the Home Study of Holy Scripture and Church History," president, the Bishop of Albany, will enter upon its eleventh year the first of October next. Through the generous offer of a lady as secretary, it is hoped that all applicants can now be received. It is open to all women throughout the country. Instructions by correspondence free. Dues for printing, postage, etc., \$2 per term of eight months. Applications and requests for circulars should be addressed to MISS ANNIE CLARKSON, secretary of S. H. S. H. S., "Holtcroft," Potsdam, New York.

SARAH F. SMILEY, Director.

St. Anne's House, 406 West 20th st., New York.

#### 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.

Remittances 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.

N. B. The fiscal year closes Aug. 31st. To allow mail time after the last Sunday, receipts up to Sept. 5th will be included.

#### A SECOND APPEAL

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

WILL some thoughtful reader lend, at a moderate rate of interest, \$175 to a very poor youth physically unable for hard labor, and desirous of an education. For further particulars, address FAITHFUL, Ephrata, Pa.

#### Church and Parish

AN unmarried priest, of large experience, desires a cure. An ornate service preferred. He will show himself and accept a small stipend to procure a satisfactory position. Address CATHOLIC, care THE LIVING CHURCH.

CHURCH ORGAN FOR SALE.—A two manual organ of 29 speaking stops (built by Geo. S. Hutchings) now in the Harvard Congregational church, Brookline, Mass., can be bought at a great bargain. This instrument is in good condition, and has a reversed and extended key-board. The organ can be seen and heard by applying to GEO. S. HUTCHINGS, No. 23 Irvington st., Boston, Mass.

YOUNG lady (27) of education and refinement, granddaughter of a Southern bishop, wishes a position as companion. No objection to traveling. References, prominent Washington and Charleston clergymen. M., Sea Cottage, York Village, Maine.

A TEACHER of more than twenty years' experience, unmarried, desires a position in a Church school as instructor in mathematics and natural science. Address H. U. ONDERDONK, M.D., Hagerstown, Md.

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

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.

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

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

## The Editor's Table

### Kalendar, September, 1896

6.	14th Sunday after Trinity	Green
13.	15th Sunday after Trinity	Green
20.	16th Sunday after Trinity	Green
21.	ST. MATTHEW	Red
27.	17th Sunday after Trinity	Green
29.	ST. MICHAEL AND ALL ANGELS	White

### The Christian Martyrs

(Verses suggested by Gustave Doré's Picture.)

'Tis noon; each temple, pinnacle, and dome  
 Reflects the solar ray;  
 Within the precincts of imperial Rome  
 This is a festal day;  
 The streets are filled with vast, expectant throngs,  
 Who wear gay garlands and sing festive songs.

Parthians and Medes and Elamites are here,  
 The noble and the slave—  
 The Arab with his bow, the Greek with spear,  
 Have met by Tiber's wave.  
 Here some from Gaul, and some from Egypt's Nile,  
 And fair-haired men from Britain's distant isle.

Rome now is in the zenith of her fame  
 Nero is on the throne;  
 She is in all the world the only name—  
 She rules the earth alone.  
 In ev'ry land, whate'er its clime or skies,  
 Rome's eagle floats, her purple standard flies.

Colossal throne! from gate ways of the day  
 Unto the setting sun,  
 One will is known, which naught on earth can stay,  
 And but one will is done.  
 Imperial Cæsar! art thou really clay?  
 And must this empire crumble, pass away?

Yes! for in Rome, within thy dungeon wall,  
 Lie chain'd this very hour  
 A captive band that death cannot appall,  
 A strange, mysterious power  
 Which yet shall rise, aye sit upon thy throne,  
 When thou art dust, O king, thy canopy the stone.

God's faith still lives, and it will shake the realm,  
 'Tis founded on a Rock,  
 Its members soon will hold the State's great helm,  
 Though now a feeble flock.

The Christian cross shall be Rome's sacred sign,  
 When Cæsar's ancient throne is fill'd by Constantine.

But this dread hour is thine; fell monster, thou  
 Wilt show thyself a king,  
 For tens of thousands wait thy presence now.  
 The choirs thy praises sing;  
 The vast arena, full from earth to sky,  
 Has but one voice: "The Nazarenes must die!"

Great Nero comes—the vault of heaven rings  
 With unrestrained applause:  
 "Imperial Cæsar, hail! hail, king of kings!  
 Fountain of life and laws!"  
 He bows his head with jewels all ablaze,  
 Then on the scene beneath he bends his royal gaze

First gladiators join in deadly strife,  
 To earn a brief renown;  
 Men who without a cause will take a life,  
 To please the Roman town.

These combats o'er, sea-fights and games succeed,  
 And now the course is cleared for a satanic deed.

At signal giv'n, there walks upon the scene  
 A little Christian band—  
 A grand old man, with lotty look and mien,  
 And children hand in hand;  
 Husbands and wives make up the countless few,  
 Who count not life so dear as faith in what is true.

The tyrant they salute, then bow the knee,  
 And seek for strength in prayer.  
 Tho' counted slaves in Rome, their souls are free,  
 Their heroism rare.

Hark! bars are drawn, the hungry lions roar,—  
 O God! my heart is sick, I can depict no more.

Faith strong as death: you have the crown and  
 palm,  
 Where there is no more night;  
 You sing the song of Moses and the Lamb,  
 And walk in robes of white;  
 High honor yours, to whom the grace was given  
 To serve in heathen Rome the God of Heaven.

—Family Churchman.

A short time since, says *The Young Churchman*, the following letter is said to have been received at the White House:

"To His Majesty President Cleveland.

"DEAR PRESIDENT:—I am in a dreadful state of mind, and I thought I would write and tell you all. About two years ago—as near as I can remember, it is two years—I used two postage stamps that had been used before on letters, perhaps more than two stamps, but I can only remember of doing it twice. I did not realize what I had done until lately. My mind is constantly turned on that subject, and I think of it night and day. Now, dear president, will you please forgive me, and I promise you I will never do it again. Enclosed find cost of three stamps and please forgive me, for I was then but thirteen years old, for I am heartily sorry for what I have done.  
 FROM ONE OF YOUR SUBJECTS."

The six cents enclosed with the letter was credited to the "Conscience Fund," and the fifteen year old boy or girl who sent it may feel sure that the restitution was accepted.

An esteemed correspondent recommends the eating of raw bran, "about a table-spoonful at each meal and half a teacupful on retiring." He says it is remarkably sustaining in preparing and delivering sermons. Perhaps in the latter case it is on the principle of *similia similibus curantur!* A little bran taken before the sermon will counteract the tendency to stuff bran into it. By all means let us have bran in the pulpit, and perhaps it would be well to have a supply on the Editor's Table. Pleasantry aside, the suggestion is worthy of attention. It is well known that laborers in Scotland, and perhaps elsewhere, are refreshed and strengthened in long hours of labor by a drink of water into which a little raw oatmeal is stirred. Doubtless a drink of bran and water would be better for brain-workers, during work hours, than brandy and water, or even tea and coffee. It is easily tried, and can do no harm.

Bishop Rulison says that since he entered upon his work as bishop he has been away from home on his episcopal duties more than two-thirds of all the days and nights. This is, of course, very wearying, but if it is the best way of using time and strength it might be endured. The Bishop thinks it is not. He says: "As the result of my experience, I say with perfect frankness that I think my duty to myself and the diocese demands that I give less time and strength to travel and visitation than I have done. There are other duties which bishops promise at their consecration, and feel more and more, as knowledge increases and great questions arise and the years go on, that they are obliged to do, besides that of the laying on of hands in Confirmation. I do not underrate the meaning and importance of that office and duty, but I do not hesitate to say that in these specious times there are perplexing problems and questions of the highest interest and importance that they who are set as leaders in the Church are obligated to try to understand and solve. That kind of work is not thoroughly done on railway trains and amid the pleasures and anxieties of parish receptions. It requires time and leisure and meditation."

The Rev. B. F. De Costa, D.D., rector of the church of St. John the Evangelist, New York, has built up an exceptional work there. The building, which is of the old classic type, was purchased from a denominational congregation in 1856. It was first occupied for the services of the Church on

the first Sunday in May of that year. The purchase was made by the united efforts of a congregation using a room in the Bleeker building on Bleeker st., and the Wainwright Memorial Association. The present rector took the helm in 1880. No man could have been found, better adapted to the work of the neighborhood, which is 11th street and Waverly place, not far from 6th ave., than Dr. De Costa.

He was one of the three founders of the Church Temperance Society, and was its first secretary. He was also the proposer of the Burial Reform Association, and a charter member of the Church Association for the Advancement of the Interests of Labor. As the leader in the White Cross work, he has done exceptional work along the line of social reform, though differing radically in his views from the methods of the Parkhurst Society. He is a faithful and loyal Churchman, and stands fast against partisanship, parochialism, and the fierce parochial competition that has so often injuriously affected the Church's life in her stronghold. His sermons before the St. George's Society are noteworthy. Trained as a journalist, he wields the pen of a ready writer, and that with fearlessness, honesty and frankness. He is also a traveller, and has twice visited the East and the Holy Land, and has lectured quite extensively on his travels. His parish and Sunday school are wide awake and aggressive.

He studied abroad from 1873 to 1876, and his published works include some thirty titles, including a novel published under the *non de plume* of "William Hickling." He is a Veteran of the Grand Army, and has been in the ministry thirty-nine years.

### Hard Times

BY THE REV. CYRUS MENDENHALL

"Hard times! hard times! come again no more."

Years ago, I remember to have heard something like this line sung on the streets of my boyhood home; but they do come in spite of song and wish. They grip us even now. For some poor souls the times are always hard! They "eat the bitter bread of penury, and drink the baleful cup of misery" all their dreary days, and at last find rest in the pauper's grave. And we, who have homes and raiment, and food, wine and fret. Wordsworth wrote:

"These times touch moneyed worldlings with dismay;  
 Even rich men, brave by nature, taint the air  
 With words of apprehension and despair;  
 While tens of thou ands thinking on the affray,  
 Men unto whom sufficient for the day  
 And minds not stinted or untilled are given,  
 Sound healthy children of the God of heaven,  
 Are cheerful as the rising sun in May."

To be sour and fretful is poor philosophy and poorer Christianity. Jesus said: "Be not anxious for the morrow, for the morrow will be anxious for itself. Sufficient for the day is the evil thereof."

Of all the most foolish things we do, worrying easily heads the list. Everybody knows that, and then goes on worrying with a persistency worthy of a better cause. If you can't make matters better, what good can come of fretting? If you can make your condition more favorable, go to work at it, and you will forget to fret. "Troubles, like babies, grow bigger by nursing." If you look steadily at your difficulties, your vision be-

comes distorted, your digestion fails, you cast a blue and baleful shadow, and your best friends dodge you on the street, or are "not at home" when you call.

Dwell in the sunshine more, and forget the clouds. Don't keep a poor crop or an unfortunate business venture ever in your thought, when so much prosperity and abundance has been the rule.

We magnify our miseries and discomforts, and minify our pleasures and conveniences. The better is always just ahead, and rifts are sure to come in the purple cloud, and fretting does not bring it either. The moral is: Don't worry in hard times or at any other periods. It is foolish, and isn't it sinful? God is at the helm!

"Waft of soul's wing!  
What lies above?  
Sunshine and love,  
Sky blue and spring."

Some good comes out of all our troubles. Panics result in safer business methods; accidents by sea or land are followed by better protection. Loss of crops carries lessons never forgotten; our personal ills yield a rich revenue by their discipline. "Evil and good before us stand, their mission to perform."

We need hope and faith in large measure, and we are sure to weather the hard times all right. Do not add to another's clouds by being full of fret and worry; it eats the heart out, it's the friction destroying the machine, the cankering rust upon the sword. Do your best, then leave the results with God. Jesus was an optimist, because he leaned on his Father, God. His courage never failed. So with St. Paul, though betrayed, persecuted, and imprisoned. A discouraged man is defeated already. "A merry heart doeth good like medicine."

Suppose we never had hard times, we were sheltered from every wind, we never blundered, we never contended against a wrong, nor wrestled with a doubt or a grief, we never shuddered and shivered under a pall-like cloud of sorrow—what babies, what fools, we all would be!

Worry less and work more. Lean on God and do your best. There is a divine providence, there is also a human providence. The sparrow, the lily, these are not neglected, shall we be forsaken? "Be not anxious for the morrow, sufficient unto the day is the evil thereof." Here are two good mottoes to "hide in thine heart" during hard times and for all time.

*Ionia, Mich.*

### Honor to the Faithful Slaves

A few weeks ago there was unveiled at Fort Mill, S. C., a monument erected in honor of the faithful slaves of the South during the war, by an ex-slave-owner and an ex-Confederate soldier, the first public recognition of the debt of gratitude that the people of the South owe to the negroes who, while their masters were away on the fields of Virginia and the West, acted as the protectors of the women and children left on the plantations, and were so loyal to their trust that there are few, if any, instances of a violation of it.

Capt. S. E. White, of Fort Mill, a wealthy planter and mill-owner, conceived the idea some months ago, of paying this richly deserved tribute to these people, and as a result the monument, a handsome marble

shaft, was raised on the crown of a hill on the main street of the village. It bears the following inscription on the front:

"1860. Dedicated to the faithful slaves who were loyal to a sacred trust, toiled for the support of the army with untiring devotion, and with strong fidelity guarded our defenseless homes, women, and children during the struggle for the principles of our Confederate States of America—1865"

On the reverse side: "1895. Erected by Samuel E. White, with the grateful memory of earlier days, with the approval of the Jefferson Davis Memorial Association."

"Among the many faithful were:

Nebon White,  
Sandy White,  
Warren White,  
Silas White,  
Handy White,  
Anthony White,  
Jim White,  
Henry White,  
Nathan Springs,  
Solomon Spratt."

On the two sides not occupied by inscriptions were carved, first, the figure of a negro woman holding in her arms a white child; and second, that of a negro man seated on a log in a wheat field with a scythe resting on his knees.

The cords which removed the veil from the monument were drawn by four gray-haired ex-slaves, who are as worthy as those whose names were inscribed on the monument, formerly the slaves of Captain White. The oration of the day was delivered by Polk Miller, a well known dialect lecturer of Virginia. The hearty appreciation of the whole proceedings by a large audience composed, in a great part, of ex-Confederates, testified to their sympathy with the patriotic purpose and sentiment displayed by Captain White.

There were a large number of ex-slaves and their descendants in the audience, who seemed to appreciate to the fullest this expression of the good feelings entertained toward them by their white neighbors and former masters.

"Lo, I am with you alway," He said. No soul is ever alone to whom this precious promise is verified; but, oh, the loneliness of every spirit that does not know the companionship of the Master! I know no truth more saddening than that which, sooner or later, comes to all who labor or suffer, that so far as earthly fellowship is concerned every human spirit is destined to pass through the world in a certain sense alone. Not even in the closest intimacy known to human life, not even in the bond of holy wedlock, is the barrier of spiritual individuality removed. "The twain," said the Master, "shall be one flesh;" one spirit they are not! Every man must live his inner life alone, and the sense of isolation is sometimes unspeakably oppressive. The things of the spirit knoweth no man but the spirit that is in him. In those hours and days of longing for sympathetic companionship our dearest friends fail us, because they cannot reach us, nor can we reach them—like it is then that we need a friend who shall be human and yet more than human. Such a friend, and only one, we have—a Man, and yet a free Spirit, unseen, yet always near.

SAMUEL SMITH HARRIS.

### Book Notices

**California of the South.** By Walter Lindley, M.D., and J. P. Widney, A.M., M.D., LL.D. With maps and illustrations. Third edition. Re-written and printed from new plates. New York: D. Appleton & Co. Price, \$2.

It is eight years since the first edition of this admirable epitome of "Our Italy" appeared, and it is now revised to date. Many and great changes have taken place, so that an entire re-writing has been called for. The book is not a mere notebook of travel, but a careful treatise on the physical geography, climate, mineral springs, resources, routes of travel, health resorts, etc. There is a great deal of romance about this wonderful country, and much has been written and said about it that is not altogether true. This work seems to be thorough and reliable, and while it is appreciative, is not misleading. Some fine half tone plates would be an improvement on its old-style wood-cuts.

**Newport.** By W. C. Brownell. Illustrated by W. S. Vanderbilt Allen. New York: Charles Scribner's Sons. 1896. Price, 75c.

He who has seen Newport has seen one of the most beautiful places in the world. A rare combination of secluded palaces, soft green lawns, embowering woods, and smiling gardens, all embraced by the soft summer sea. In this little book Newport is brought before one in the most charming manner. There is not a taint of guide book flatness in it, while all that one wants to know is given in good literary style, and even the weariness of a minute and confusing map is gotten rid of, by a little etched affair, showing Newport, like a leaf, extending into the ocean, and the veins thereon indicating the salient routes, including Bellevue avenue, the Cliffs, Ocean Avenue, Coggeshall avenue, and a few other points, quite enough for easy acquirement. Trade, and all that, will obtrude itself, but it is just as well to have a few pointers toward the beautiful.

**The American Conference on International Arbitration;** held in Washington, D. C., April 22 and 23, 1896. New York: The Baker & Taylor Company. Price, \$1.50.

No one desiring the peace of nations or the harmonious blending of the Anglo-Saxon races into a grand alliance for universal harmony, can fail to read these pages without a thrill of pleasure and an earnest prayer for the accomplishment of the aims of the conference. It is unnecessary to dwell on the wisdom and practical sound sense of the speakers and writers. Such names as George F. Edmunds, Edward Atkinson, Bishop Keane, Chauncey Depew, Chief Justice Fuller, and Cardinal Gibbons, not to enumerate others of equal fame, are synonyms for world-wide patriotism and the advancement of humanitarian projects. The conference marks an epoch in the history of nations, and its fruitage will delight generations yet unborn. The historical notes on international arbitration are very valuable and will well repay the students of history for their perusal. The approval of a long list of prominent names gives the publication a more than national importance. The book is gotten up in most excellent form and is especially commendable for its large print and dignified appearance.

**The Gospel in Isaiah.** Illustrated in a Series of Expositions, Topical and Practical, Founded upon the Sixth Chapter. By Charles S. Robinson, D.D., pastor of the New York Presbyterian church, New York City. Chicago and New York: Fleming H. Revell Company. Pp. 280. Price, \$1.25.

Dr. Robinson believes that "in one short chapter of thirteen verses (Isaiah vi.) the entire plan of salvation is to be found at one glance of the inquirer's eye." He himself, however, requires thirty chapters to unfold it, and, after all, leaves the present reader in considerable doubt as to what that thing which he calls "the plan of salvation" is. It is, of course, perfectly true that much of the Gospel is foreshadowed in the prophecies of Isaiah, but that anything like the Christian system of doctrine and practice is contained therein could hardly be proved. The sermons are popular in style, brief, full of vivid description, with many apt quotations and illustrations, and much which would make them of interest to an ordinary audience. We must con-

ness, however, that we have not found so much of what is commonly spoken of as "the Gospel" in the sermons as the title of the book had led us to expect. They would hardly stand the test of being set beside a chapter of St. Paul. We think a much larger infusion of New Testament doctrine might fairly have been put into them.

**Beyond the Rockies.** A Spring Journey in California. By Charles Augustus Stoddard. Illustrated. New York: Charles Scribner's Sons. Price, \$1.50.

We should expect from the editor of the *New York Observer* and author of "Across Russia" a readable account of our Pacific paradise, and we are not disappointed. The publishers invite us to the feast by the pretty setting they have given it; and so while we are taking our vacation rest we read and enjoy the varied journey without fatigue. The book is descriptive, yet not without consideration of practical matters. The observations are not those of an expert, yet for the most part are discriminating and instructive. Too much, perhaps, is said about the incidents of travel, as most readers have had too much of these in experience. Perhaps the author believes that "Lucky Baldwin" has orange groves that yield him "fifteen hundred dollars an acre each year." If so, he is a "tenderfoot" indeed!

**The Tale of Balan.** By Algernon Charles Swinburne. New York: Charles Scribner's Sons. 1896. Price, \$1.50.

Tennyson has given us the tale of the fated brothers, Balan and Balen, in his own stately blank verse, but Swinburne sings his story in rhymes and measure as lush and beautiful as the breath of spring in England. The first stanza makes you see and feel the magic way in which nature awakes in an English spring-time:

"In hawthorn time the heart grows light,  
The world is sweet in sound and sight,  
Glad thoughts and birds take flower and flight,  
The heather kindles towards the light.

The whin is frankincense and flame,  
And be it for strife or be it for love,  
The falcon quickens as the dove  
When earth is touched from heaven above,  
With joy that knows no name."

The tale is told in all its weirdness, and the charm of the verse makes you oblivious of the murder and savagery which seem to be the ordinary incidents of chivalrous times. It would be strange to think that a perverted spirit of chivalrous adventure is now the motive power in many of the awful things which crop out unmistakably as crimes in our modern life. They were regarded differently in good King Arthur's days. To one who loves to think in poetry as well as to vibrate with the rhythms, Swinburne's verse will be a mine of pleasure. We can but particularize and contrast the closing scene of all, where brother slays brother by an unavoidable fate. Tennyson tells the story thus. Balan speaks:—

"Good night! for we shall never bid again  
Good morrow—dark my doom was here, and dark  
It will be there; I see thee now no more;  
I would not mine again should darken thine,  
Good night, true brother!"

Balan answered low:—

"Good night, true brother here! Good morrow  
there!  
We two were born together, and we die  
Together by one doom; and while he spoke  
Closed his death drowsing eyes, and slept the  
sleep  
With Balan, either locked in either's arms."

Swinburne imagines a time to elapse between the departing hour of the brothers, and thus fills it in with lively fancies:

—"Then anon  
Died Balan, but the sun was gone,  
And deep the stars of midnight shone  
Ere Balen passed away.  
And there low lying, as hour on hour  
Fled, all his life in all its flower  
Came back as in a sunlit shower  
Of dreams, when sweet souled sleep has power  
On life less sweet and glad to be.  
He drank the draught of life's first wine  
Again; he saw the moorland shine,  
The rioting rapids of the Tyne,  
The woods, the cliffs, the sea.

The joy that lives at heart and home,  
The joy to rest, the joy to roam,  
The joy of crags and scaurs he clomb,  
The rapture of the encountering foam  
Embraced and breasted by the boy.

The first good steel his knees bestrode,  
The first wild sound of songs that flowed  
Through ears that thrilled and heart that glowed,  
Fulfilled his death with joy."

There is a rich rapture in Swinburne's lines which Tennyson lacks, but both are beautiful.

**The Mind of the Master.** By John Watson, D D (Ian Maclaren). New York: Dodd, Mead & Co. Pp. 335. Price, \$1.50.

The critic's eye will naturally regard this volume from two points of view, the literary and the theological.

Regarded as a piece of literature, it will certainly stand high, though it will not attain to the first rank. It is written in a pure, nervous, and highly finished style. The cunning hand of a practiced literary artificer is evident all the way through. Every page sparkles with gems of thought and speech. There is a constant play of metaphor and simile, of epigram and antithesis. The luxuriance is simply tropical. The feeling grows upon one that the book is overloaded with ornament, and the mind becomes dazzled and confused by the brilliant succession of figures of speech. One feels that the author would make a more profound and lasting impression if he would content himself with a simpler and less artificial style. A greater variety of expression would also have been a relief. This endless procession of glittering phrases arouses wonder and admiration at the author's fertility and skill, but it overtaxes the mind and wearies the powers of thought. It is a relief to turn to such works as those of professors Milligan and Flint, also Scotch Presbyterians, and possessors of a far more perfect literary style, as well as a far deeper insight into divine truth.

As a work of theology, the book is open to severer criticism. The author's purpose is "to get behind the rabbi to Jesus," to "appeal to Jesus as the one Judge of truth," to ask in regard to every question of religion and morality, "What saith the Master?" This is a laudable purpose enough, but the man who attempts to revise the interpretations which the rabbis of all ages have put upon the words of Christ needs a mind as well trained and as well stored with sound learning as theirs. It is a rash undertaking for one who is not a theologian to undertake to settle the profoundest questions in theology. It will, we think, be evident to every intelligent reader that the author is a *litterateur* rather than a theologian. A deeper knowledge of theology would have enabled him to present his subject in a much clearer and truer light. In the first chapter we find him hopelessly astray as to the nature and authority of the Catholic creeds. The following quotation will show how incompetent he is to deal with such a theme: "Among all the creeds of Christendom the only one which has the authority of Christ Himself is the Sermon on the Mount. When one reads the creed which was given by Jesus and the creeds which have been made by Christians, he cannot fail to detect an immense difference, and it does not matter whether he selects the Nicene Creed or the Westminster Confession." The idea that the Sermon on the Mount is a creed is, we should think, original with the author, and indicates a surprising ignorance, not only of the most elementary distinctions of theology, but also of the ordinary rules of human thought. To seriously urge Christians to abandon the profession of their faith in Christ, as embodied in the Nicene Creed, and attempt to convert our Lord's ethical discourses into a creed, is as wildly revolutionary a proposal as we have ever heard.

The gifted author is equally confused in his ideas of the Church Catholic. In his chapter on the Kingdom of God he sets forth the favorite Protestant idea of the invisible kingdom, "a spiritual and inclusive society whose members are selected by natural fitness, and which is beyond human control. One must affirm this or

that to be a member of the Church; one must be something to be a part of the Kingdom of God. Every person who is like Christ in character, or is of His mind, is included in the Kingdom. No natural reading of Church can include Plato; no natural reading of Kingdom can exclude Him." Having thus raised an artificial distinction between the Church of Christ and the Kingdom of God, he proceeds to exalt the one at the expense of the other. "It has been a calamity that for long Christians paid hardly any attention to the idea of the Kingdom of Jesus, on which He was always insisting, and gave their whole mind to the entirely different idea of the Church, which Jesus only mentioned once in a passage of immense difficulty. With all respect to the ablest Apostle of Jesus, one may be allowed to express his regret that St. Paul had not said less about the Church and more about the Kingdom."

No doubt these extracts have made it sufficiently evident that the author is unlearned in theology and hardly competent to handle such high themes. He appears to be a sort of Broad Church Presbyterian who, while he preserves his faith in the divinity of Christ, has fallen under the influence of the popular humanitarianism of the day. He has undoubted skill as a novelist, and is evidently much more at home in that field of literature than in that which he has recently essayed. We think the advice given to an ambitious shoemaker would be peculiarly applicable to him, "Stick to thy last."

## Magazines and Reviews

*The Edinburgh Review* for July discourses concerning Cardinal Manning and the Catholic reaction in our times from an extremely liberal, or Broad Church, point of view, with the apparent aim to belittle the Oxford movement and its results in England. But surely there is no use in kicking against the pricks. A labored showing of the extent and depth of the Catholic Reaction in France, Germany, and elsewhere cannot detract from, but rather adds to, the amazing and unforeseen effects of the Oxford movement in England, America, and the British possessions. The review of Mr. W. Fraser Rae's biography of Richard Brinsley Sheridan brings into notice the graver and more solid and enduring qualities of that remarkable and many-sided man. The new school of Scottish novelists, Barrie, Crockett, Maclaren, and Jane Helen Findlater, receive an excellent and cordial notice, such as we would expect from Edinburgh. The political articles are "The Government of France Since 1870," and a very discriminating paper upon "Egypt." *The Review* is thoroughly interesting, as usual.

The leading article in *The Quarterly Review* for July (Leonard Scott Pub. Co.) is an almost enthusiastic notice of the biography of the late Gen. Sir Edward Hamley, justly esteemed for his brilliant literary gifts, and for his work, "The Operations of War." We think that the most valuable paper in this number is that on "Democratic Finance." It is a practical study of the progress and effects of those experiments in state socialism and municipal monopoly which have been made in England of late years. The writer is unalterably opposed to them, and shows off their failures, especially from the financial point of view, with all the earnestness of a sturdy individualist. There is so much truth and sound sense in his charges against the socialist system, with its ever increasing burden of taxation, its virtual confiscation of private capital, its reckless expenditure of public funds, its almost, if not quite, criminal municipal speculations, and its insatiable greed for more funds, and larger opportunity for expenditure, that people on this side of the Atlantic would do well to ponder his arguments and facts. Other interesting articles include one on gardening, which is choice reading, on Dante Gabriel Rossetti, on Claudian, on the French in Madagascar, and on our Indian frontier.

## 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 Impatient Mother

BY MRS. S. M. WALSH

Unload the chairs; caps, one, two, three,  
Mittens and scarfs accordingly:  
A pile of coats all thrown about,  
Their pocket treasures emptied out.

Marbles, and tops, and tangled string,  
Pencils, and pebbles, and a sling;  
Slate-rags? No, handkerchiefs! Behold,  
The tricks of boys are manifold!

Six muddy boots! across the floor  
Their tracks I even now deplore.  
Yet as I set them up again  
My heart goes toward my little men.

All day these boots on tireless feet  
Have tracked along the muddy street,  
Or paced the schoolroom's closer bound,  
Or tramped for me some tiresome round.

The caps and coats upon the chair  
Take on an almost life-like air;  
I hang them up quite patiently,  
While softening thoughts come over me,

Upstairs, three weary childish heads  
Rest softly on their cozy beds,  
And now I think remorsefully  
How welcome nightfall is to me;

How often through the busy day  
I hide my children at their play;  
How often, weary and depressed,  
Impatiently I long for rest.

And now I ponder cheerlessly  
How sad that time may be for me;  
For death might bring it, and at best  
There hastens on this time of rest.

The time will come when nevermore  
Shall children play about my door,  
Or noisy voices at their play  
Disturb me, as they have to-day.

—Christian Union.

### Prudence Paulinson's Chrysanthemums

BY THE REV. C. A. S. DWIGHT

Prudence Paulinson lived in one of those solid looking, low built, cozy Dutch farm houses that are sprinkled every here and there over the valleys of Northern New Jersey, their history running back nobody knows exactly how many years—quaint and queer, with their broad, pillared verandas, curiously rounded roofs, protruding dormer windows, or, in some cases, with odd little openings, hardly bigger than bulls' eyes, cut just under the overhanging eaves, which are supposed to let in the light, though it is only in homœopathic doses, into the rooms on the upper story.

Then there is generally a well-sweep outside, with, of course, a well belonging to it to give it employment; and back somewhere in the shady yard an old brick oven, of very savory suggestions; and not far off a shambling barn and any number of more or less aspiring hay-mows. Inside, again, there is a genealogical chart hanging upon the wall, and a big Bible upon the table in the darkened best parlor; and a picture of a deceased Granther or a distinguished domine or two hanging over the mantel-piece, and a deal of very dignified and solid furniture about generally. And mingling with these relics so associated with the past will very likely be found

scattered here and there various articles that speak vividly of the present, such as very modern arithmetics and stray numbers of *St. Nicholas*; and baby dolls bolstered up against the slippery hair-covered furniture in the second best parlor; or, perhaps, a baseball bat on the piazza, or a Columbia wheel leaning up against the well curb; all of it an odd, fantastic mixture of past and present, age and youth, by-gones and futures.

Miss Paulinson was a maiden of ten summers, though only nine winters, whose name of "Prudence" had somehow become hers through certain relations of the family with New England life and ways—that section of the country where titles with a moral significance to them are, or were once, more popular and common. In other words, her name was an imported, and not a Jersey, product, though otherwise she was a thoroughly Dutch little maiden. (Of two things Prudence was never ashamed—one was her Dutch lineage, and the other was the State of New Jersey.)

Prudence was a good little girl, too; and would no more miss going of a Sunday to the quaint, antique church on the hill; its solidly built walls of dark brown, lichen covered masonry, surmounted at one end by a squat, white spire, which was a land mark for miles around, than she would—well, have stayed at home from a neighborhood picnic projected on any particular day for this or that pleasant nook on the beautifully wooded ridge a few miles off.

And yet it almost scared Prudence to death to go to church up there on the hill in that historic old minster. There in the high pulpit was the venerable, awe-inspiring domine, whom everybody loved, but who was so thin that it appeared nobody could ever have given him anything to eat—or, perhaps, thought some of his youthful auditors, they gave it all to his corpulent wife. (Really, once upon a time, Prudence had imagined that the old doctor was so good that he lived on air, or angel's food, or something, and not on corn bread and succotash, and occasionally most elaborately prepared tripe, as they did at home—but it was now very long ago that she had thought that.)

Awarded  
Highest Honor—World's Fair,

DR.  
**PRICE'S**  
CREAM  
**BAKING**  
**POWDER**

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.  
40 YEARS THE STANDARD.

And then in the congregation regularly gathering on the hill were always numbers of grave-faced, intelligent farmers, some of whom were "freeholders" (how vast the dignity implied to her girlish mind in that term!), with their black-gowned wives—some of the gowns, if not the wearers, pretty old. Prudence often fell to wondering (it might be in the interludes of the hymns, when, perhaps, of a summer's day, the stiff precentor stopped a brief moment to wipe his perspiring brow), how long some of those silks had been to church, and how long they would continue to come, and then, checking her roving thoughts, reflected how wicked all that was!

Then, of course, through the church there was always a sprinkling of sturdy young men and bright-faced maidens; (that set always seemed very old to Prudence), and, last, but not least, let us say, up in that queer pocket of an end gallery, their heads just appearing above its heightened balustrade, were a few poor colored folk, remnants, some of them, of old slavery days in Jersey, at whom the domine invariably stared when he had anything more than ordinarily severe to say to the wealthy farmers at the head of the pews opening on the middle aisle. Sharp-witted, observant Miss Prudence had long ago discov-

- ARMSTRONG & McKELVY } Pittsburgh.
- BEYMER-BAUMAN } Pittsburgh.
- DAVIS-CHAMBERS } Pittsburgh.
- FARNESTOCK } Pittsburgh.
- ANCHOR } Cincinnati.
- ECKSTEIN } Cincinnati.
- ATLANTIC } New York.
- BRADLEY } New York.
- BROOKLYN } New York.
- JEWETT } New York.
- ULSTER } New York.
- UNION } New York.
- SOUTHERN } Chicago.
- SHIPMAN } Chicago.
- COLLIER } Chicago.
- MISSOURI } St. Louis.
- RED SEAL } St. Louis.
- SOUTHERN } St. Louis.
- JOHN T. LEWIS & BROS. CO } Philadelphia.
- MORLEY } Cleveland.
- SALEM } Salem, Mass.
- CORNELL } Buffalo.
- KENTUCKY } Louisville.

**WHY IS IT** that practical painters everywhere use and recommend Pure White Lead and Pure Linseed Oil? Simply because they know their business, have a reputation to maintain, and cannot afford to use or recommend anything else. To be sure of getting

## Pure White Lead

examine the brand (see list genuine brands). Any shade or color is readily obtained by using NATIONAL LEAD Co.'s brands of Pure White Lead Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,  
1 Broadway, New York.

# Pure

Rich blood is the basis of good health, and Hood's Sarsaparilla purifies, vitalizes, and enriches the blood. In fact

# Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1

**Hood's Pills** cure nausea, indigestion, biliousness 25 cents.

ered for herself that odd circumstance in practical homiletics.

But one good point, among many others, there always was to the doctor's discourses; and that was that various crumbs (and some of these were pretty generous morsels) always fell from the spiritual table he spread for the benefit of the lads and lassies gathered expectantly around. There were invariably some things in the domine's sermons that Prudence could understand, and which, in her sweet, conscientious way, she took home to herself, instead of passing them on to Bessie W., in the next pew, or Sammie B., over in the corner by the stove.

One of the ideas that from the day of her first conscious participation in the church services had slowly and steadily percolated down into her childish mind, enforced as it was by many a homely yet telling illustration and story of the kindly old domine's, was the conception of life as a trust, and the conviction that kindness and charity toward all was as much a privilege as a duty, and might be more a joy than a self denial. Deeply on her young soul was made, by the earnest life and teachings of the venerable pastor, the impression that ministry, in some shape or other, to the needs of others was an obligation resting upon all, and a thing possible for all—even if but ten-year-old little girls; and that of all mean things, utter selfishness and unconcern for others was the meanest.

Now, it happened that on one particular Sabbath, of which we need not give the date, the minister's text was this: "For even Christ pleased not Himself." The domine up in the high pulpit evidently thought that his text that morning was quite important, for, before he began his sermon, he said it over three times—the third time, perhaps, by mistake, as he was occasionally rather absent-minded. Prudence generally took the Sabbath morning text (when she could

understand it) as her verse for the coming week; and so she did this time.

But, as it proved, that same verse, which seemed so plain and lovely and fair when read off Sabbath morning, sticking afterward in her memory, and prodding her conscience off and on, was to cause her just a bit of trouble every now and then—as it did in one instance, of which we are about to speak.

(Texts do trouble people, even good little girls, sometimes, but that is because people need to be troubled, and are made the better finally if they are stirred up a bit, and do not fight off the lessons that the inoffensive, well-meaning little messenger texts have to say to them all the time.)

The experience we started to narrate came about in this wise: Prudence had always been very fond of flowers; and within the bounds of the queer, old-fashioned garden, bordered by sundry rows of close cropped dwarf box, were several plats of ground which she was permitted to cultivate for her own. Everything that bloomed at all Prudence liked, every bit of verdure she seemed to love—even to the thistles in the field—though perhaps not the weeds that overran her garden patch when she had not closely attended to it for a day or two.

But one flower, the chrysanthemum, was Prudence's special delight. Of its many and beautiful varieties she had already gathered quite a collection, for this and that friend had from time to time given her one or another plant; and she was also quite learned, for a wee girl, in the characteristics and beauties of the different kinds, of which fine specimens are scattered over the country.

Of the particular blooms themselves, she was exceeding choice. It was always a great trial for her to part with any—indeed, a difficult matter to bring herself to even pick a few for household use. These flowers always seemed to her like just so many lovely pets, stationary and irremovable, not at all to be disturbed from their garden location, and no more to be given away than so many of her dolls.

Now just along this line came in Prudence's special trial. Trials often do come to us along the line of things we care for most.

A branch of a New York flower mission had recently been established in the neighborhood; that is, a lady had moved into that section who undertook the responsibility of forwarding at regular intervals to the great city, all floral gifts gathered by the people of the country round, for distribution in the hospitals; and many were the collections, especially of daisies in the spring so made and sent.

Prudence had often herself spent hours together gathering daisies in the field, and had also contributed many flowers of her own for this charitable purpose; but never yet had a single one of the beloved chrysanthemums gone cityward, in company with the other flowers packed away in big baskets or boxes, and put on board an early morning train carrying a moment at the pretty station.

But the trying, persistent little text repeated so often by the minister that morning, would follow her so all day Sunday, with its steady, pleading sugges-



tion of self-denial! If the domine had not said it over *three* times, perhaps it would not have so stuck in her memory and troubled her thoughts. The verse seemed to say: "For even Christ, who was Maker and Lord of all men, and flowers, and lovely things, did not just please Himself; and shall little Prudence Paulinsson who thinks she loves Him and belongs to Him, be so mean as to keep all those pet chrysanthemums, some of which might make another child of His somewhere so happy, to her selfish self?"

All Sunday afternoon Prudence kept wondering whether, in obedience to what seemed the call of that verse, she quite *could* bring herself to pick any of those pretty flowers on the morrow and start them on their journey to the city? Now her decision appeared to go one way, and now another; but by the time Monday morning came the determination, as against selfishness and for Christ, the unselfish One, had positively been made. As the little girl knelt by her

WALTER BAKER & CO., LIMITED.

Established Dorchester, Mass., 1790.

Breakfast Cocoa



Always ask for Walter Baker & Co.'s

Breakfast Cocoa

Made at

DORCHESTER, MASS.

It bears their Trade Mark

"La Belle Chocolatier" on every can.

Beware of Imitations.

## HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Nashua, N. H.  
Sold by all Druggists.



**AYER'S  
PILLS**

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and testify that I have derived great benefit from their use. For over two years past I have taken one of these pills every night."—G. W. BOWMAN, 26 East Main St., Carlisle, Pa.

**CURE  
CONSTIPATION.**

bedside to offer up her simple morning prayer, she put in these words of additional petition: "And, dear Christ, who pleased not Thyself, do accept the sacrifice of these flowers I'm about to pick, and bless them to the hearty pleasing of some poor, ailing child!"

"Why, what makes you look so happy this morning?" was Mrs. Paulinson's greeting of her daughter at the breakfast table. The mother did not then know of the moral victory that had just been gained in the little girl's heart, nor bethink herself of the high source of the light and joy that were looking out of her eyes.

Soon after, the flowers were picked, though with a certain gravity of expression and a suspicious moisture to the eyes that told how great was the self-denial involved in that act of Prudence's; while it may be that a truant tear or two fell upon one and another of the blossoms in the generous bunch she carried in her hand (seemingly in its pretty flower way pathetically remonstrant at the deportation), as she bore toward the house the sacrifice of the broken stems.

After having had a little cry all by herself in her room, Prudence wrote in a funny, scrawly hand, a note which read as follows:

"TO ANY POOR LITTLE THING IN A HOSPITAL WHO MAY GET THESE FLOWERS: Do you know I love chrysanthemums very much (I had to look into Webster to see

that I spelled them just right), and so I send you some. If you don't know what chrysanthemums are, you will know when you get these. I picked them this morning, and put a great deal of love with them into the box. Please don't think because I live in the country and have so many flowers that I don't care for these chrysanthemums (Oh, dear, what a long word!) and so sent them to you; for I do—or did—ever so much; only I want you to have the pleasure of them, and all the more enjoyment, I hope, because a little piece of my heart goes with them. Please see Roman xv: 5. But what if you haven't got a Bible? Do little girls in hospitals have Bibles, or if so, have they time or strength enough to read them?

"Perhaps, however, you are not a girl but a boy. Anyhow, I hope you will like the flowers. PRUDENCE PAULINSON."

In due time the box the tiny Dutch maiden sent reached New York and found its way to a certain ward in a big hospital. When the nurse, on opening it, discovered inside a huge bunch of chrysanthemums, she thought a moment, and then said to herself: "I think I will give these to that little Joanna Perkins; she is suffering a great deal, although, according to what Dr. — says, she will not be suffering, anyway, very long!"

Approaching Joanna's cot, the nurse showed her the flowers, while her eyes left off their pained expression for an instant as they danced with delight at the vision of the variegated chrysanthemums. Then, as the nurse started to arrange the flowers, a bit of a note dropped out from within the bunch where somewhere it had been hidden, which the nurse proceeded to read to the patient child sufferer, to whom its every word was like water to the parched throat of the thirsty. Nothing would do but that the nurse must put the flowers within plain sight and touching distance, so that every now and then a wan, white little hand might fondle them, while two unnaturally bright eyes filled with grateful tears.

O, if Prudence could have been on hand to note the perfect gratification her hardly sacrificed pets gave the frail sufferer, whose hours on earth even now were numbered! What joy it would have been to her to observe how, in refusing in this one case, as the dear Christ did in His every act, to please self she had thoroughly "pleased" one of His little ones, about whom, when the chrysanthemums came, the Master was just on the point of putting His arms to lift her up to Himself and to peace and the health of the Life for evermore!

But the nurse wrote afterwards to Prudence that the chrysanthemums had been the greatest comfort in the world to the "poor thing," before whose dying eyes their beauty had been placed; that to the last her look was upon them, as though they were only another kind of Bible telling of God and heaven and all fair things above, when she was too tired and weak to longer read the other Revelation, bound in morocco; that she had passed away in the light of those blessed flowers, and the comfort of the love of the little girl who sent them—and so out into the joy of the great redeeming Love, of which, in a manner, the youthful donor's kindly human affection spoke.

**The Coming  
Mother**

during the whole of her anticipation, requires all of her own forces and all that can be added to them. The coming child needs all the mother can give and all that makes bone, muscle, blood, nerve and growth. After the child comes, both need nutrition, gentle stimulant, restoring sleep and sweet digestible food.

**PABST  
MALT EXTRACT**  
The Best Tonic

contains all that is required.  
At Druggists.

(Study this Out and Try It.)

**\$50.00 GIVEN  
IN  
GOLD AWAY**

Who can form the greatest number of words from the letters in TOILETS? You are smart enough to make fifteen or more words, we feel sure, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. No proper nouns. No foreign words. Use any dictionary that is standard. Use plurals. Here is an example of the way to work it out: To, toil, toils, set, s't, sit, oil, oils, let, etc. These words count. The publisher of WOMAN'S WORLD AND JENNETH MALLER MONTHLY will pay \$20 in gold to the person able to make the largest list of words from the letters in the word TOILETS; \$10 for the second largest; \$5 for the third; \$5 for the fourth, and \$2 each for the five next largest lists. The above rewards are given free and without consideration, for the purpose of attracting attention to our handsome ladies' magazine, twenty-four pages, ninety six long columns, finely illustrated, and all original matter, long and short stories by the best authors; price, \$1 per year. It is necessary for you, to enter the contest, to send 12 two-cent stamps for a three months' trial subscription with your list of words, and every person sending the 24 cents and a list of fifteen words or more is guaranteed an extra present by return mail (in addition to the magazine) of a large 256 page book, "The Story of an African Farm," by Ralph Iron, one of the most fascinating books of the age. Satisfaction guaranteed in every case or your money refunded. Lists should be sent at once, and not later than September 30, so that the names of successful contestants may be published in the October issue. Our publication has been established nine years. We refer you to any mercantile agency for our standing. Write now. Address J. H. FLYNNER, Publisher, 905 Temple Court Building, B 33, New York City.

Established 1867.



**Cincinnati  
Conservatory  
of Music.**

MISS CLARA BAUR, Directress.

HIGHLY ENDORSED BY

**Anton Rubinstein** and other European authorities as foremost among music schools in America. A thorough musical education after methods of leading European Conservatories. *Residence Department* for young ladies. Students can enter at any time. For catalogue address MISS CLARA BAUR, Cincinnati, O.

**Wetmore Springs Health Resort,**

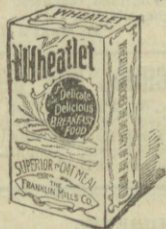
48 miles north of New Orleans, on the Illinois Central R. R., the location high, in the midst of pines, the climate very beneficial to delicate lungs, throat, or rheumatic complaints. The waters have also many specific cures, equal, in many respects, to the celebrated "Poland Springs." Surroundings attractive and picturesque. Good hunting and fishing. Fresh vegetables from the home farm all winter.

Address, **Mrs. M. Wetmore,**  
Poucharoula, La.

Buckingham's Dye for the Whiskers is the best, handiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentlemen's favorite.

Every Grocery Store  
A Recruiting Station  
For Thinking People

Join the wide-awake folks  
who eat for nourishment  
and strength. Put



on the daily food list. Supplants oatmeal in taste, non-heating and in absence of husky irritating particles. Good enough for three times a day.

Ask your GROCER for it to-day.

MADE ONLY BY THE  
Franklin Mills Co., Lockport, N. Y.

Prudence Paulinson wept tears of joy over this letter; and ever after kept it, guarded jealously, in her secretary, close folded against a crumpled card, on which, after the searching sermon on the hill that Sunday morning, she had scrawled in childish hand the words: "For even Christ pleased not Himself."—*Christian Intelligencer*.

### What Harry Could Do

BY E. D. PRESTON

"I would like to do something for somebody," said little Harry, but what can I do?"

"Little boys must learn to think for themselves," said his Sunday school teacher. "I am sure you can be of great use to some one if you will but take advantage of the opportunities offered."

"I won't bother mother; I will just think up something by myself," thought Harry. "I haven't any money, but I might take my ship down to let hunchback Ben look at it. None of the boys like to play with him, and so he stays in the house most of the time."

So he got his ship that Santa Claus had given him, and went down to Ben Tyron's. The boys spent a pleasant half hour together, and Harry found that Ben knew much about ships that he did not; consequently, he went home both wiser and happier than he had been when he had left it.

The next day he took his new magazine over to Lottie Searles who was confined to the house with a sprained ankle. Lottie was very pleased to see it and him, and her mother gave Harry a piece of pie.

"It seems that I get more than I give, when I try to be good," said Harry to his mother.

"See how long it will last," said that wise woman.

### FALSE ECONOMY

is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by the New York Condensed Milk Company, New York.

### OF INTEREST TO THE PUBLIC.

Where is the coolest place around Chicago? Marmont, Ind., reached by the Nickel Plate Road. Particulars given at City Ticket Office, 111 Adams st., Tel., Main 3389. Depot, Clark and 12th sts. No. 140

DUNHAM LADIES' COLLEGE, the Church school for girls in the diocese of Montreal, was founded by the late Bishop Oxenden in the year 1875, to provide for young women and girls a sound and liberal education, together with a wholesome, moral, and religious training in accordance with the spirit and teaching of the Church of England. The aim of the college is not merely to send forth good students, but to surround girls with such healthy, social, and religious influences as will tend to cultivate womanly virtues, fit them for the duties of refined homes, and enable them to take correct views of life and duty. In short, the college aims at being not only an efficient educational institution, but also a well-regulated home. The buildings are picturesquely located, sufficiently ample for all requirements. The home life is in accord with the aims of the institution, the religious instruction thorough and systematic. The fall term opens Sept. 9th.

## The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago

\$2.00 a Year, if Paid in Advance

(TO THE CLERGY, \$1.50.)

Entered in the Chicago Post Office as second-class mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A.C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D.C., W. H. Morrison's Son, 1326 F. st., N. W.

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

REMITTANCES.—Should be by check, postal, or express order. Currency is sent at senders' risk.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be added for exchange.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 10 shillings.

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Liberal discounts for continued insertions. No advertisement will be counted less than five lines.

### Educational

#### CANADA

#### School of the Sisters of the Church.

Boarding and Day School for Girls. Fees, \$200 per year. Address, SISTER IN-CHARGE, 32 Hess st., Hamilton, Ont.

#### Hellmuth Ladies' College.

School for Young Ladies and Girls. LONDON, CANADA.

Graduation Courses.—Academic, Music, Art, Elocution; also Elective Courses. Home influences. Number limited. 28th year begins Sept. 15th. For illus. calendar address Rev. E. N. ENGLISH, M.A., Principal.

#### TRINITY COLLEGE SCHOOL.

Port Hope, Ontario.

Church School for Boys. Founded 1865. New fire-proof buildings erected last year; furnished with everything that can conduce to the comfort and health of the boys; unsurpassed in the Dominion. For a copy of the Calendar or other information apply to the Rev. Dr BETHUNE, Headmaster.

#### Bishop Strachan School for Girls.

Toronto, - - - Ont.: 10.

(Established 1867).

PRESIDENT—The Lord Bishop of Toronto.

Prepares for entrance to the university colleges for the examinations of the Toronto Conservatory of Music, and for the Government examinations in Art. Resident French and German Governesses. Fees for resident pupils (inclusive of English, mathematics, Latin, German, French, and Drawing) \$252 per annum, with entrance fees of \$12. Discount for sisters and for daughters of clergymen.

The School will re open (D. V.) after the midsummer holidays, on Wednesday, Sept. 9, 1896. Apply for Calendar to MISS GRIER, Lady Principal.

### Educational

#### CONNECTICUT

#### INGLESIDE. A School for Girls.

New Milford, Litchfield Co., Ct.  
Opens Tuesday, October 6th, 1896  
Mrs W.M. D. BLACK, Patroness.

#### WOODSIDE SEMINARY.

Reopens Sept. 24, 1896. City advantages for culture and study. Experienced teachers.  
Miss SARA J. SMITH, Prin., Hartford, Conn.

#### ILLINOIS

#### ST. MARY'S SCHOOL, Knoxville, Ill.

A School for Girls,  
A College for Young Women.

One of the oldest Church Schools in the country. Entirely rebuilt on modern lines in 1883. Everything up to the times. Music under the direction of Wm. H. SHERWOOD, Chicago. A preparatory and college course. The degree of B.A. given to graduates. Physical culture a special feature.

REV. C. W. LEFFINGWELL,  
Rector and Founder.

#### ST. ALBAN'S ACADEMY.

Knoxville, Illinois.

A Classical and Military Boarding School, for Boys of all ages. Gymnastic training and athletic sports.

A. H. NOYES, Headmaster.

#### WATERMAN HALL, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition \$300 per school year. Address the Rev. E. F. FLEETWOOD, S.T.D., Rector, Sycamore, Ill.

#### Northwestern Military Academy.

Thoroughly prepares students for College, Government Academies, and Business. Beautiful location. Home influences. COL. H. P. DAVIDSON, President, Highland Park, Ill.

## CHICAGO MUSICAL COLLEGE

Central Music Hall, Chicago, Dr. F. Ziegfeld, Pres.

31st Year begins Sept. 7, 1896.

Acknowledged the Foremost Institution of America. Unexcelled facilities for a thorough course in

### MUSIC and DRAMATIC ART.

Complete Catalog containing Musical Terms & Forms sent Free. Applications for the free and partial scholarships will be received to August 10th.

#### INDIANA

#### HOWE SCHOOL (Military).

Lima, Ind. Prepares thoroughly for College, Scientific Schools, or Business. Elegant buildings, extensive grounds, and careful supervision for 100 boys. Send for illustrated Catalogue. Rev. J. H. MCKENZIE, Rector. W. W. HAMMOND, Head-master.

#### MINNESOTA

#### SHATTUCK SCHOOL (Military).

Faribault, Minn. Most excellent school in wonderfully bracing climate. Specialists in all courses. U. S. A. Officer. 31st year. \$400. Address for catalogues, Rev. JAMES DOBBIN, Rector

#### ST. MARY'S HALL,

Faribault, Minn.

The Rev. H. B. Whipple, D.D., LL.D., Rector. Miss Caroline Wright Kells, Principal. Beautiful, home like building. Thirty-first year. Fourteen teachers. Opens September 17th. For catalogue, address, ST. MARY'S HALL.

#### ST. CATHARINE'S SCHOOL FOR GIRLS.

137 Western Ave., St. Paul, Minn.

Primary, Academic, and College Preparatory Courses.

Miss M. S. DUSINBERRE, Principal.

Visitors—The Rt. Rev. H. B. Whipple, D.D., LL.D.,

The Rt. Rev. M. N. Gilbert, D.D., LL.D.

#### MASSACHUSETTS

#### THE BELMONT SCHOOL, Belmont, Mass.

(FOUNDED 1889.)

Private Church Boarding School for Boys. Preparatory for college. B. F. HARDING, A.M., Head Master.

**Educational**

**MARYLAND**

**RANDOLPH-HARRISON Boarding and Day,**  
College, Preparatory, and Finishing School **1405**  
**Park Ave., Baltimore, Md.** Resident native French  
and German teachers. Special advantages also in Music,  
Art, and Gymnastics.  
Mrs. JANE RANDOLPH HARRISON RANDALL, Prin.

**ST. JOHN'S PREPARATORY SCHOOL.**  
For boys 12 to 16 preparing for St. John's College,  
U. S. Naval Academy, or business. Careful supervision  
of health and habits. Masters all graduates. Address  
Principal, JAMES W. CAIN, M.A., Annapolis, Md.

**Edgeworth Boarding and Day School,**  
122 and 124 W. Franklin st., Baltimore, Md.,  
For Young Ladies, will reopen 1stursday, Sept. 24th.  
34th year. Mrs H. P. LEFEBVRE, Principal.

**HANNAH MORE ACADEMY.**  
Diocesan School for Girls.  
New buildings, modern appliances, electric light, full  
Academic Course, Art, Music, Modern Languages. In  
Highlands above Baltimore, on electric railroad. Write  
for Manual.  
Rev. JOSEPH FLETCHER, Principal,  
Reistertown, Md.

**NORTH CAROLINA**

**THE FRANCIS HILLIARD SCHOOL,**  
Oxford, N. C. A home school for twenty girls.  
Thorough preparation for College. Specialists in Music,  
Art, Elocution, and Physical Culture. Certificate admits  
to the Woman's College at Baltimore.

**NEW JERSEY**

**SCHOOL OF THE GOOD SHEPHERD.**  
HOME SCHOOL FOR YOUNG GIRLS Terms, \$250.  
Address, SISTER-IN-CHARGE, Asbury Park, New Jersey.

**Seaside Home School and Kindergarten.**  
For motherless children and for girls. Re-opened Sept.  
25, 1895. References: Rt. Rev. the Bishop of New Jersey,  
Trenton, N. J.; Rt. Rev. the Bishop of Maryland, Balti-  
more, Md.; Rev. A. J. Miller, Dr. Sarah Mackintosh, As-  
bury Park, N. J.; Rev. Elliott D. Tomkins, Long Branch,  
N. J.; Rev. Alfred Harding, Washington, D. C. Address,  
Miss ROSS, Principal, 604 Asbury Ave., Asbury Park, N. J.

**BURLINGTON COLLEGE.**  
Preparatory Department The Fifty-first year begins  
Sept 17, 1896. Careful attention to the individual needs  
of students. Advanced work a specialty. Address,  
Rev. C. E. O. NICHOLS, Burlington, N. J.

**NEWTON COLLEGE INSTITUTE.**  
\$300 yearly. Church influence. The student, not the  
class, is the unit. Equal advantages for the bright and the  
slow. Languages by natives. 800 ft. above sea level. Cat-  
alogue. I. C. LA, B.S., Prin. Rev. C. L. STEEL, A.B., Chaplain,  
Newton, N. J.

*Montclair Military Academy,*  
Montclair, N. J.

Under a tutor a boy receives careful  
instruction, but lacks the stimulus of  
rivalry. In a large class he has the  
rivalry, but cannot have particular atten-  
tion. We combine the merits and avoid  
the defects of both systems by having  
small classes. Failure to properly pre-  
pare lessons is always revealed in our  
recitations.

J. G. MACVICAR,  
Head Master.

**NEW HAMPSHIRE**

**THE PHILLIPS EXETER ACADEMY.**  
The 114th year begins September 16, 1896. Eighty  
Scholarships awarded to students of high standing. For  
Catalogue and Illustrated Supplement, address  
HARLAN F. AMEN, Principal, Exeter, N. H.

**HOLDERNESS SCHOOL FOR BOYS.**  
Plymouth, N. H.  
Thorough instruction. Church training. Beautiful and  
healthful surroundings. Gymnasium and field for athletic  
sport. Moderate cost. Certificate admits to Trinity  
and Dartmouth. Rev. Lorin Webster, M. A. Rector.  
Rt. Rev. W. W. Niles, D.D., Pres't of Trustees

**Educational**

**NEW YORK CITY**

**ST. MARY'S SCHOOL, New York.**  
Boarding and Day School for Girls. Collegiate, prepara-  
tory and primary classes. College preparation. Special  
courses. Address SISTER SUPERIOR,  
6 and 8 East 46th Street, New York.

**ST. JOHN BAPTIST SCHOOL.**  
231 E. 17th St. New York (Stuyvesant Square).  
A Resident and Day School for Girls.  
Advantages in Music, Art, and Modern Languages.  
Pupils prepared for college. Terms, \$300 to \$500. School  
reopens Sept. 30th Address  
THE SISTER SUPERIOR.

**THE GENERAL THEOLOGICAL SEMINARY,**  
Chelsea Square, New York.  
The Academic Year begins on Wednesday in the  
September Ember Week, with the entrance examination  
at 9 A. M. The students live in the buildings. Furnished  
rooms, with board, coal, gas, and care of room, \$225 per  
annum, payable semi annually in advance.  
SPECIAL STUDENTS admitted, and a POST GRAD-  
UATE course for graduates of Theological Seminaries.  
The requirements for admission and other particulars  
can be had from  
The Very Rev. E. A. HOFFMAN, D.D., D.C.L., LL.D., Dean.

**MONTPELIER!**  
A HIGH-CLASS SCHOOL FOR GIRLS.  
Reasonable Terms. Address,  
MRS. T. T. GREEN, 254 W. 88th St., N. Y.

**NEW YORK-STATE**

**THE PEEKSKILL MILITARY ACADEMY.**  
Peekskill, N. Y.  
63d year. Send for illustrated catalogue.  
Col. LOUIS H. ORLEMAN, Prin.

**NEW YORK MILITARY ACADEMY,**  
Cornwall-on-Hudson. For Boarding cadets only.  
Completely equipped and beautifully located on Hudson  
River, near West Point. For catalogue, address  
S. C. JONES, C. E., Superintendent.

**ST. JOHN'S SCHOOL,**  
Manlius, New York.  
Next term begins September 16th, 1896. Apply to  
WM. VERBECK.

**KEBLE SCHOOL FOR GIRLS,**  
Syracuse, N. Y.  
Under the supervision of Bishop Huntington.  
Twenty-sixth school year begins Wednesday, September  
16, 1896. Apply to Miss MARY J. JACKSON.

**MISS BENNETT'S SCHOOL FOR GIRLS.**  
Irvington-on-Hudson, N. Y. Opens Sept. 23,  
1896. An exceptional school with the most desirable  
school features. 20 miles from New York. Refers to  
Charles Dudley Warner, etc. Apply to the principals,  
Miss MAY F. BENNETT, Miss ELEANOR W. ROSE.

**ST. GABRIEL'S SCHOOL, Peekskill, N. Y.**  
A Boarding School for Girls.  
Under the charge of the Sisters of St. Mary. On an em-  
inence overlooking the Hudson River. Prepares for Col-  
lege. Twenty-fifth year begins Sept 23, 1896. Address  
THE SISTER-IN-CHARGE.

**MISS C. E. MASON'S SCHOOL FOR GIRLS.**  
THE CASTLE, Tarrytown-on-  
Hudson, N. Y. A  
beautiful school. Ad-  
vantages of N. Y.  
city. All departments.  
Illustrated circulars.  
Refer to Rt. Rev. H.  
C. Potter, Hon. Chaun-  
cey M. Depew, Dr.  
George Hodges.

**OHIO**

**Miss Phelps' English and Classical School**  
FOR GIRLS.  
College Preparatory. Regular and Elective Courses. 151  
East Broad Street, Columbus, Ohio.

**PENNSYLVANIA**

**ST. LUKE'S.** Bustleton, near  
Philadelphia, Penna.  
"A thorough and honest school; the kind of a school to  
which sensible parents desire to send their sons."—Bishop  
Whitaker. St. Luke's boys now in Harvard, Princeton,  
Univ. of Pa., Yale, Trinity West Point, Mass Inst of  
Tech., etc. Moderate terms. Reduction to clergymen.  
Illustrated catalogue.  
CHAS. H. STROUT, F. E. MOULTON.

**BISHOPHOPE, South Bethlehem, Pa.**  
A Church School for Girls. Regular and College  
Preparatory Courses. Superior instruction in Music, Art,  
Physical Culture. Healthful, picturesque location. Home  
life. Twenty-ninth year begins Wednesday, Sept. 23, 1896.  
Miss ALBERTA CARLY, Bachelor of Letters, Principal.

**Educational**

**PENNSYLVANIA**

A Thorough French and English Home School for 20  
girls. In charge of Mme. H. Clero and Miss M.L.  
Pecke. Address, 4313 Walnut St., Philadelphia, Pa

**Church Training and Deaconess House**  
Of the Diocese of Pennsylvania.  
Two years' course in Church History, Theology, Old  
and New Testament, Prayer Book, and Parochial Train-  
ing: Terms, \$200 per annum. Apply to ADMISSION  
COMMITTEE, 708 Spruce street, Philadelphia, Pa

**PENNSYLVANIA MILITARY COLLEGE**

Chester, Pa. 35th year begins Sept. 16.  
Civil Engineering (C. E.), Chemistry (C. S.), Arts (A. B.).  
Also thorough Preparatory Courses.  
Infantry, Artillery and Cavalry Drills.  
"A Military School of the highest order."  
— U. S. War Department Report.  
Col. C. E. HYATT, President.  
Catalogues of

**VIRGINIA**

**UNIVERSITY OF VIRGINIA**

CHARLOTTESVILLE, VA.  
Letters, Science, Engineering, Law, Medicine.  
Session begins 15th September.  
Mild climate. Excellent gymnasium. For  
catalogues address  
WM. M. THORNTON, LL.D., Chairman.

**WISCONSIN**

**CATHEDRAL CHOIR SCHOOL,**  
Fond du Lac, Wisconsin.  
\$200 for the School Year.  
Re-opens Wednesday, September 16th. For new illus-  
trated catalogue, address,  
The Rev. CHAS E. TAYLOR, S.T.B., Warden.

**MILWAUKEE ACADEMY.**  
A college preparatory school for boys. Established  
1864. Prepares for Yale, Harvard, University of Wiscon-  
sin, or any collegiate institution in the United States  
The principal, a Churchman, will receive into his family  
Five Boarding Pupils.  
For further information address  
JULIUS HOWARD PRATT, Ph.D., Prin.,  
271 Van Buren street, Milwaukee.

**ST. JOHN'S MILITARY ACADEMY,**  
Delafield, Wisconsin  
A Church School for Boys. Situated in the "lake region"  
of southern Wisconsin, twenty-five miles from Milwaukee.  
Location unsurpassed for beauty and healthfulness. Pre-  
pares for any of the colleges, or for business. Rates less  
than for any other school of its class. New term opens  
Sept. 15, 1896. For catalogues, testimonials, and all other  
information, apply to the Warden, the Rev. SIDNEY T.  
SMYTH, A.M., Delafield, Wis.


**KEMPER HALL, Kenosha, Wis.**  
A school for girls under the care of the Sisters of St.  
Mary. The twenty-seventh year begins September 21, 1896.  
References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee;  
Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo.  
F. Seymour, S.T.D., Springfield; General Lucius Fair-  
child, Madison, Wis.; David B. Lyman, Esq., Chicago;  
W. D. Kerfoot, Esq., Chicago. Address,  
THE SISTER SUPERIOR.

**GRAFTON HALL,**  
Fond du Lac, Wisconsin.  
School for Young Ladies. Preparatory, Academic, and  
Collegiate. German, French, Latin, and Greek. Music,  
Art, Culture, and Needlework Departments.  
Rev. B. TALBOT ROGERS, B.D., Warden.

**Racine College**

**GRAMMARSCHOOL. 44th Year.**  
Takes boys from eight years old and upward. Fits for  
College, Technical school, or Business.  
Rates Reduced, Pupils Live in the School.  
Large Dormitories. Steam Heat, Best Plu mb-  
ing. Rev. A. PIPER S.T.D., Warden, Racine, Wis.

**Patton & Fisher,**  
Architects,  
50 Montauk Block,  
115 M CHICAGO ST.  
CHICAGO.



## Tea

It is utterly impossible to make a cup of tea that is fit to drink, except in a clean vessel. The action of the tannic acid upon the damp iron rust of the metal or the glazeless delft of the earthenware is productive of a rank poison, which, though small in quantity, goes into the stomach with each meal, and at the end of the year is an active force. What more careless habit could be formed, what more productive of evil, than to take from the table a teapot containing the remaining cup of cold tea, with the grounds, and put it away, closed up, to must and mould and sour, and then be carelessly rinsed again when needed for use? I question, when the habit is formed of rinsing the teapot, scalding it and turning it upon the stove shelf to dry, if it takes any more time than to find a convenient dumping place for the contents when the teapot is needed in a hurry. One housewife said, when spoken to regarding this practice: "Oh, it is only tea; there is nothing dirty about that, besides I always rinse the teapot before using it again." Taking the article under discussion, she poured about a teacupful of cold water into it, gave a short, quick turn of the wrist in one direction, a backward turn of the same sort, emptied the water, and the work was completed. As if to prove her position, she exerted herself to make the most of a really good article; but do you suppose the effect of these decaying tea leaves in the unventilated little teapot could be so easily eradicated?

There is but one right way of doing anything, and the making of tea is no exception to that rule. First, if your old teapot has not been properly cared for, buy a new one. Then, choose a good article of tea. It need not be expensive, but, if possible, select the last crop. Select the teas from Ceylon and India in preference to those imported from China and Japan. The teas produced in China and Japan are made entirely by hand, and not in the most cleanly manner, by perspiring coolies rolling or twisting it with the bared hand and arm from finger tip to elbow. This work is done in Ceylon and India by clean machinery. Tea from these countries costs more than cheap, ordinary teas, because of the careful attention it receives, but as it is about double the strength, it is really the cheapest in the end. It is with tea as with everything else—the really superior articles are rarely found on bargain counters. The cheaper teas are wholesaled at about ten cents a pound, and are usually retailed at fifty cents. You can see for yourself whether or not the dealer makes a loss when he advertises to sell "fifty-cent tea for twenty-five cents, which is below cost!" All the best grocers keep Ceylon and India tea. They who have drunk the cheaper teas all their lives do not like the purer grades at first; but they soon find it impossible to drink anything else.

When making tea, use fresh boiled and boiling water, pouring on all you will need at first, for if water is added afterward, the tea will be flat and brackish. Do not let it steep, but stand it to draw on the back of the stove or on a hot hearth for from three to five minutes, according to taste, and you will have a cup of tea that will be a fit symbol of our American hospitality.

There are housekeepers who boil tea from fifteen minutes to an hour, producing an article which creates an inflamed state of stomach and throat, causing great thirst, and, to those unused to it, it often gives much pain in the stomach and bowels. It also causes constipation and biliousness. A traveler, unable to account for such symptoms, will do well to find out how his tea was made, before administering remedies.—*The Housekeeper.*

## FOR SICK HEADACHE

USE HORSFORD'S ACID PHOSPHATE.

Dr. H. J. WELLS, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

## BUFFALO LITHIA WATER

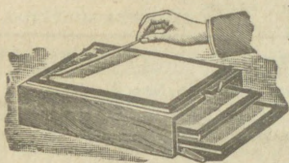
DIURETIC IN CALCULI.

DR. HENRY M. WILSON, of Baltimore, ex-President Medical and Chirurgical Faculty of Maryland: "My experience in the use of **BUFFALO LITHIA WATER** has not been large, but it is of such a positive character that I do not hesitate to express my preference for it as a diuretic in **Urinary Calculi** over all other waters that I have ever used."

Sold by Druggists. Pamphlet free.

Proprietor, Buffalo Lithia Springs, Va.

## The Lawton Simplex Printer



saves time and labor; money too—100 letters, postal cards,

copies of music, drawings, or typewritten copy, in almost no time, and exact copies at that, by using the **Lawton Simplex**. Requires no washing or cleaning, and saves its cost over and again in sending out notices. \* Costs but little (\$3 to \$10).

CAUTION.—Other things are being made and called **Simplex Printers**. The only way to be sure of getting the genuine is to see that yours is the **Lawton Simplex Printer**. Send for circulars. Agents wanted.

LAWTON &amp; CO., 26 Vesey St., New York



## DEAFNESS

and Head Noises relieved by using **Wilson's Common Sense Ear Drums**. New scientific invention; different from all other devices. The only safe, simple, comfortable and invisible Ear Drum in the world. Helps where medical skill fails. No wire or string attachment. Write for pamphlet.

**WILSON EAR DRUM CO.**,  
Offices: 209 Trust Bldg., Louisville, Ky.  
1123 Broadway, New York.

## PENNOYER SANITARIUM

KENOSHA, WIS.

FRONTING LAKE MICHIGAN. Beautifully situated upon spacious grounds—75 acres—with luxurious accommodations, and every comfort for the sick or those needing rest. COOL SUMMERS. NO MALARIA. For illustrated prospectus, address

N. F. PENNOYER, M. D., Manager.

Chicago Office 70 State st. Tuesdays 1:30 to 4.

## If You are Sick,

or desire rest, you should investigate the unexcelled advantages of **THE ALMA**, Alma, Mich. A beautiful book free.

## California FRUIT LANDS

Foster & Woodson  
84 Adams Street,  
Chicago

## WALTER B. SAYLER,

ATTORNEY AND COUNSELLOR AT LAW.

Room 916, 171 LaSalle St., CHICAGO, ILL.  
New York Life Building.

## For Choicest New Flowers,

Vegetables, and Fruits (Seeds, Bulbs, Plants, and Trees), apply (catalogue free) to **JOHN LEWIS CHILDS**, Floral Park, N. Y.

## REX BRAND Extract of BEEF FLAVOR

Sample, 4 cents. Book free.  
OUDAHY -- SO. OMAHA

## Magic Lanterns

We are the largest makers in the world. Splendid literature mailed free. **Riley Bros.**, 16 Beekman Street, New York.

## DON'T BOIL

Whitman's INSTANTANEOUS Chocolate—doesn't need it. Made in a jiffy, with boiling water or milk. Sold everywhere.

## BURGLARS' PICK LOCKS

Even when your own Key is in the door.

The STAR LOCK PROTECTOR will make any door lock absolutely BURGLAR PROOF! It is adjustable, fits any knob or key, cannot get out of order and lasts a lifetime. Sent postpaid for 15 cts.

Alfred Mfg. Works, Chicago, Ill.

The Pot Called  
The Kettle Black  
Because the Pious Wife  
Didn't Use

## SAPOLIO

THE New England Conservatory of Music, of Boston, Mass., which is now entering upon its forty-fourth year, is one of the most successful institutions of its kind. Founded at a time when musical education was at a low standard, it has steadily kept in advance of the times, and has been one of the greatest factors in the spread of musical culture in this country. Fully fifty thousand students have come under its influence, and, at the present day, its annual list of registrations is from sixteen to eighteen hundred.

\$12 45 TO TORONTO, ONT., AND RETURN, \$12 45

via the Nickel Plate Road, account International Fair, Sept. 1st to 12th. Tickets on sale Aug. 31st to Sept. 3rd, inclusive, via Buffalo and Niagara Falls, good returning until Sept. 14th. For further information apply to J. Y. Calahan, Gen'l Agent, 111 Adams st., Chicago, Ill. No. 144.

## EXCURSION TO TORONTO VIA THE WABASH

On account of the International Fair to be held at Toronto, Sept. 1-12, 1896, the Wabash Railroad will sell excursion tickets from Chicago to Toronto at one fare (\$12 40) for the round trip. Tickets will be on sale and good going August 31st to Sept. 3rd, inclusive, and will be good for return passage until Sept. 14th. Train service first class. For maps, time-tables, sleeping car reservations, etc., call at Wabash Ticket Office, 97 Adams street, or write to F. A. Palmer, A. G. P. A., same address.

\$8 50 TO CLEVELAND AND RETURN \$8 50

On September 9th, the Nickel Plate Road will sell tickets at one fare for the round trip with return limit of four days, account Centennial Celebration of the City of Cleveland. Bear in mind that we operate an unexcelled dining car service and a line of magnificent through sleepers between Chicago, Cleveland, Buffalo, New York, and Boston. J. Y. Calahan, Gen'l Agent, 111 Adams st., Chicago, Ill. No. 130

## TWO PRACTICAL ARTICLES.

*Woman's World* and *Jenness Miller Monthly*, of New York City, publishes in the current issue two very timely and practical articles for women, "How to Become Self-Supporting" and "How Cheaply can a Woman go to College?" and a host of other matter that appeals to Woman and her needs. Sample copy mailed for only ten cents.

## DYSPEPSIA! NEW CURE!

A new and positive cure has been discovered in Stuart's Dyspepsia Tablets. So great is the faith of the proprietors that it will cure any form of Dyspepsia or Indigestion, that they will send a *free trial package* to any sufferer. Full-sized package sold by all druggists at 50 cts. Address, F. A. STUART Co., Marshall, Mich.

## ANOTHER PALACE.

It's the new 3:10 Grand Trunk Railway System train for New York over the Lehigh Valley R. R. No extra charge is made for unusual comfort, as the traveler is supposed to be entitled to the best that goes. He certainly gets it over this route. L. R. Morrow, City Ticket Agent, 103 Clark street, Chicago.

THE use of Hall's Hair Renewer promotes the growth of the hair, and restores its natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.