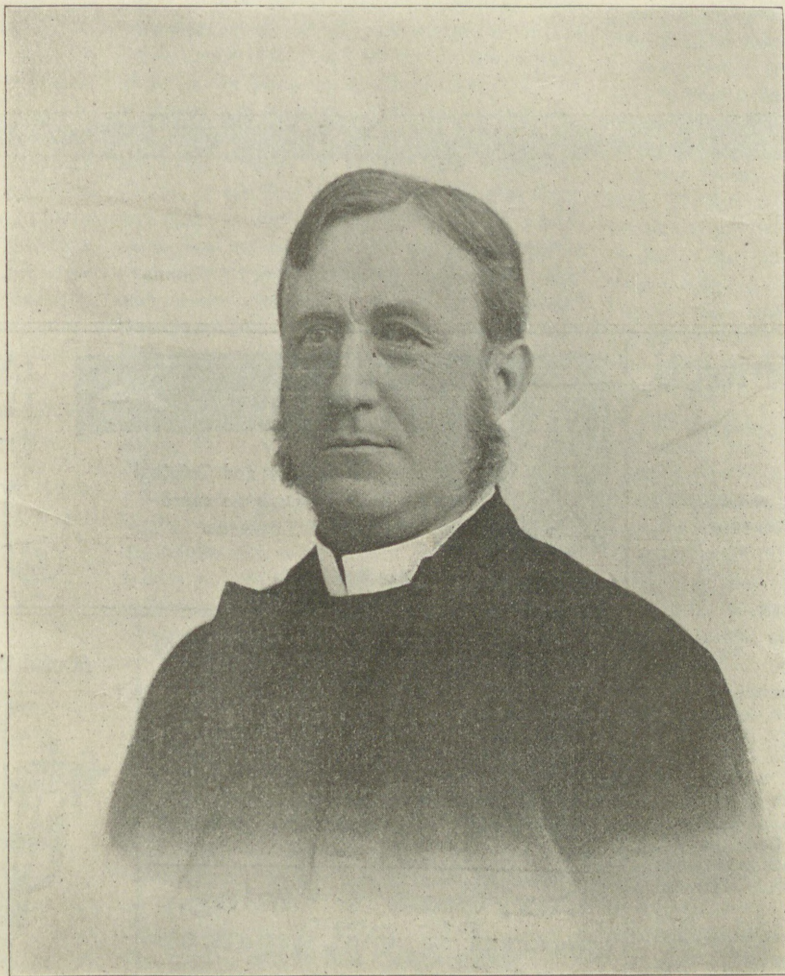


The Living Church

Miss S. P. Smiley 1897
Box 84



THE REV. WILLIAM S. LANGFORD, D.D.

Late General Secretary of the Domestic and Foreign Missionary Society

—Pp. 355, 362, 364

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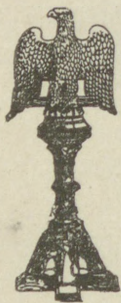
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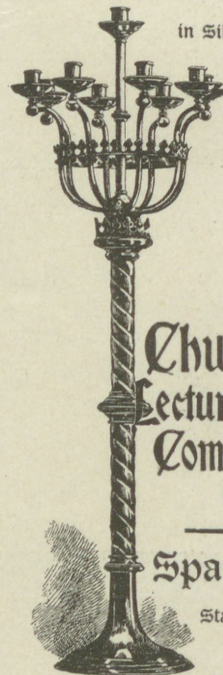
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The Living Church

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

CHICAGO, JULY 17, 1897

News and Notes

A WRITER in *The Outlook*, recently commenting on the arrangement for services at the Union Theological Seminary, says: "Daily prayers open to the public will be something of a novelty in this great commercial city. It will be interesting to watch the experiment." This "experiment" has been going on for a long time in New York and elsewhere, and if *The Outlook* would look out he could see churches open for daily prayers (to say nothing of the Salvation Army) on the East side and West side, High Church, Low Church, Roman Church, all around town. Our General Theological Seminary has always had "daily prayers open to the public." All the seven churches of Trinity parish have "daily prayers open to the public."

DR. LANGFORD'S last appeal for the cause to which he devoted so many years and carried in his heart so long, will be found in another column. The personal letter that came with the appeal reaches the editor in the northern woods, with the news of his death. There is no evidence in this letter that brain or nerve or heart were faltering. Every stroke is firm and true, reminding us of the character of the man. How could it be that in an hour all these splendid physical and mental powers were paralyzed, and these great gifts of loving ministry were taken from us? God knows. We saw only the strength and patience, the cheerful bearing of burdens, the brave battle with the discouragements of a great work. Except those nearest and dearest, none saw the strain that was going on under the calm exterior. But the grand work that he did cannot die, nor can the memory of the good man perish. Another loved name will come to mind when in the Holy Eucharist we bless the Holy Name for all His servants departed this life in His faith and fear, beseeching Him to give us grace "so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

WE are not quite so sure as most of our contemporaries seem to be, that Mr. Debs' scheme for a socialistic community is altogether impracticable. On a moderate scale, under the right leadership, we are quite sanguine that something of the kind could be made to work well. Of course with such a rabble as Coxe's "army" there could be nothing but speedy failure, but we understand that care is to be exercised in admitting members to the proposed community, and that only men who are believed to be honest and industrious will be received. Doubtless some will be more worthy than others, but with a good general average and wise leadership, surprising results may be accomplished. Whether Mr. Debs, under the discipline of adversity and the U. S. courts, has developed the requisite prudence for such a work, remains to be seen. He seems to be a man of sufficient ability and energy to lead such a colony, and he had better be spending his strength

in that way than in wrecking the railroads. The vastness of the scheme will, however, be greatly against him. While he might succeed with a thousand men, he will be swamped with the responsibility of a hundred thousand. Our qualified admission of possible success to the enterprise should be taken to apply only to the first generation. No community of any magnitude, founded on mere secular principles, however successful at first, can hold the children's children.

HERE is a trenchant and suggestive remark in relation to the modern daily newspaper, from *Harper's Monthly Magazine*: "The viciousness of our newspaper situation is in having all their profit depend upon getting advertising by means of circulation. The circulation itself ought to pay. The newspaper is too cheap. So long as it is cheap it tends to be nasty. The subscription of a paper ought to pay for its production. A good newspaper, well printed, with trustworthy news of the world, is worth three times the price of our ordinary journals. Even then it would be the cheapest thing in the market. The advertisements that came to such a paper would pay it for its expenditure of brains and industry. There is another suggestion. If the daily newspapers would quit trying to be magazines, and revert to their original purpose of printing news only, they would do better service and cost less to produce. Considering what the news of the world really is, the fair presentation of it every day is enough to satisfy any reasonable newspaper ambition."

MR. W. CHATTERTON DIX, author of the well-known Epiphany hymn, "As with gladness men of old," has written a hymn suitable to be sung at St. Columba commemorations, "When full of zeal, Columba to fair Iona came." A St. Columba memorial church is to be erected in the Bridgeton district of Glasgow.—*The Independent* thinks that there was never any call for the Reformed Episcopal Church, and that it is now agitated over a very small question of clothes. "We hold," says that journal, "that the Reformed Episcopal Church should not narrow itself, but be large enough to hold both Ritualists and Puritans."—It seems impossible to escape "Ritualism." Even the Quakers have their ritual of clothes. The black gown is just as "ritualistic" as the white, only not suited to the sanctuary.—The death of Mrs. Margaret Oliphant, in her 70th year, removes from the activities of literature one widely known as a writer of fiction, history, and biography. Among the latter are "The Literary History of England to the End of the 18th and the Beginning of the 19th Centuries," "The Victorian Age of English Literature"; also biographies of St. Francis d'Assisi, Comte Chas. de Montalembert, Edward Irving, and others.—A writer, commenting on the *post mortem* 4th of July, says that many a battle which will survive in history has numbered fewer slain than are counted on the annual death-roll of our national celebration. Is the game worth the candle?

The Diamond Jubilee

FROM OUR SPECIAL CORRESPONDENT

LONDON, June 30th.

THIS world's capital has been so long in the fever of expectancy of, and preparation for, the great Jubilee, that it is rather difficult to put a date to its beginning. Events of both Church and State have been crowded in, three and four a day, both before and after "Jubilee Day." But as the whole of the joyful proceeding was intended to commemorate the sixtieth anniversary of the Queen's reign, Ascension Day (20th), formed a fitting beginning. It was more "Queen's Day" than it was the 1st Sunday after Trinity. The special service in the English Prayer Book took precedence at all the main services of the day. The churches everywhere were crowded, and thousands were disappointed of even entrance at the houses of worship where the "official" services were held. The Lord Mayor and city government attended, first, St. Paul's cathedral, and, later, the great Synagogue, his lordship being an Israelite. The South-side government attended the beautiful, recently restored cathedral of St. Saviour's; the House of Lords went to St. James', Piccadilly, and the House of Commons, to St. Margaret's, Westminster. Where I attended, as doubtless elsewhere, Dr. Martin's special *Te Deum* was sung with fine effect. It is a most inspiring composition, rather difficult, I should say, and hardly designed for modest choirs. It was a little startling to my American ears to hear after benediction and *Nunc Dimittis*, while priests gorgeously vested stood before the candle-lighted altar, the full organ play "God save the Queen." It seemed like bringing Queen of England and King of Heaven into close proximity, but it was doubtless a reflex of the wish of every British heart that day.

Monday was a day of feverish excitement, with little business done. In fact in many a shop a board barricade protected the plate glass from the pushing crowd. Others had their fronts taken entirely away to give place to seats. Stands for seats lined the whole length of the procession, or where ever an oblique view could be gained of a few feet of some favored streets. Even roofs had their grand stands. But the churches on the line! they were in for money. St. Mary le Strand, St. Clement Danes, St. Martin-in-the-fields, and even St. Paul's cathedral were really half hidden with structures to seat thousands of people. The Queen also must have turned an honest penny by a gigantic structure at Buckingham Palace. The city was gorgeously decorated; I say gorgeously, for it was not prettily, uniformly, nor in good taste. Think of paper flowers encircling the Grecian columns of the Royal Exchange. Paper flowers everywhere, rain or no rain. St. James' street was actually shady from the garlands strung across the road way. A London writer, and an Englishman, called it "barbaric splendor," and I shall let it go at that.

On Tuesday morning, all London was agog, and early, too, for the order had been given for the suspension of all surface traffic at 9 o'clock. So the choice was left after

that of the underground railway or your own feet. Most of the sightseers were, therefore, obliged to spend several hours at their seats, or on foot on the sidewalk, before the procession passed, but they were hours full of entertainment. First, there was the wonderfully managed clearing of the streets by the police. Any city of the world may learn of London how a police force may be used to manage millions of people through an excitement. Then came the establishment of street hospitals, at convenient distances, with physicians, nurses, and stretcher carriers. About a thousand cases, principally exhaustion, were treated. Then in marched the troops of various kinds, twelve miles of them, to line the six miles of route with single file for either side; the military bands being distributed along the line. Your daily papers have long ere this described the procession and the celebrities who took part in it. If they described it, it is more than I can do. To my republican eyes, used to the sight of the quiet uniform of our "boys in blue," the red coats, the cuirasses, and the glittering helmets were a charm; and to my democratic simplicity, with its remembrance of several black-coated "chief magistrates"—our friends and neighbors—the sight of royalty and the cavalcade of princes was an intense excitement. The flower of Britain's army was there, cavalry, infantry, artillery, marines, sailors, and engineers—fifty thousand men, lining the streets or marching. Almost every colony also sent a deputation, notably India, in the persons of princes or officers of the United Service, and Canada, accompanying its premier. Far off Australia, New Zealand, Hong Kong, Cyprus, and Malta, all were there in the persons of its soldiers, with their varying costumes; coolies from the Straits Settlements, and black African soldiers who had never worn shoes before. The cavalcade of princes looked like a brigade of cavalry, in as many uniforms as there were men, but almost every man was either heir to a throne or in the succession. Following them came the royal carriages containing the royal household and the princesses, a gorgeous assemblage of noted women in beautiful dresses, with the Dowager Empress of Germany as a climax. Apart from these carriages, and preceded by an Indian contingent, as emphasizing the title Empress of India, came the Queen with the beautiful Princess of Wales and Princess Christian, the Prince of Wales, the Duke of Cambridge, and the Duke of Connaught riding beside the royal carriage.

To the Churchman, the best part of the day, was the reason for the procession, the going up of the Queen to St. Paul's cathedral to give thanks. Between the huge stands which disfigured the noble church, the steps to the west front were left clear for the ecclesiastical personages. Here were assembled, besides the enormous choir and military band, the bishops of the Lambeth Conference, with the cathedral staff from the Abbey and St. Paul's. Protestant prejudice seemed to have been put aside for the day, for many of the bishops and the staff of both cathedrals wore magnificent capes, and the staffs of the two archbishops were carried. A Greek Archimandrite was also present gorgeously attired, as was also the Archbishop of Finland. It was a glittering throng of cloth-of-gold and rich fabric, and the question naturally arose, why all this for the Queen, and not for divine worship, nor for the Lambeth Conference?

The Queen's carriage was halted between the Queen Anne statue and the steps, and surrounded by the princes. The service, under the circumstances, was necessarily short, and consisted of, first, the festival *Te Deum*; then the Bishop of London read the thanksgiving prayer, and the Archbishop of Canterbury gave the benediction. "Old Hundred" followed the blessing, and the service concluded with "God save the Queen," rousingly sung. The Primate then did homage to the Queen, and the procession moved on. The jollification over the illumination in the evening reached far into the night, but although frightfully noisy, it was orderly, showing that the British mob can have lots of fun without riot or disorder.



Church Work Among Deaf-Mutes

The Rev. Thos. Gallaudet, D.D., and the Rev. A. W. Mann sailed July 6th on the "Servia," to attend three international gatherings of interest to deaf-mutes. In the latter part of the month a convention of educators is to be held in Glasgow; to be followed by a congress of deaf-mutes in London, at which there will be delegates from nearly every country in Europe. The clergy of the American and Anglican churches who minister in the sign language will have a conference at St. Saviour's church on Oxford st., near Hyde Park. After the final adjournment, Mr. Mann expects to travel a little before returning home, with the object of visiting some of the most known cathedrals and other historical places to collect materials for lectures in the sign language for his many congregations in the mid-western dioceses.

New York City

St. Mary's church, Manhattanville, has just received the gift of a handsomely wrought brass lectern, from the works of Messrs. J & R. Lamb, in memory of the late Henry A. Maxmann.

During his attendance at the sessions of the Lambeth Conference, Bishop Potter is being attended by the Rev. Wm. McGrosvenor, rector of the church of the Incarnation, in the capacity of acting chaplain.

The permanent decorations used in Trinity church at its recent bi-centennial services are to be preserved for future use, by being made to adorn temporarily the walls of the several parish houses and schools of the parish.

At the Sheltering Arms Nursery, a portrait of the founder, the late Ven. Archdeacon Peters, D.D., has been placed in position, a gift from Messrs. Wm. R. Peters and Herman C. Post. The painting, which is life-size, is framed in enduring brass.

St. Paul's church, in the upper part of the city, celebrated the semi-centennial of its establishment July 8th. The preacher was the Ven. Archdeacon Van Kleeck, D.D., a former rector of the parish. An address was made by the Rev. G. W. Harris.

The Society of St. John the Divine recently held a special service for acolytes, which was attended by acolytes from all the city parishes in which any exist. The Rev. Frs. Brown, Staunton, Upjohn, Rutherford, Sill, Rich, and Cameron took part, the Rev. W. Everett Johnson being preacher.

At St. James' church, the Rev. Dr. E. Walpole Warren, new windows are being placed in position. The latest to be put in has just been finished by the Tiffany Company. The new Sunday school building, already described in the columns of THE LIVING CHURCH, will be ready for occupancy in the early autumn.

The first trip of the Floating Hospital of St. John's Guild, and the opening of the Seaside Hospital, took place July 7th. Extensive improvements have recently been made in both hospitals. On this trip about 700 frail, delicate

looking mothers, and their pale babes and children sailed into the cool breezes of the bay.

The chapel of the Heavenly Rest has a Mending Guild, the object of which is to teach the poor how to mend their clothes and cut garments. It has now founded an emergency fund, to aid its members in sickness and distress, in some cases sending a hospital nurse, and in others providing medical care and medicines.

The Girls' Friendly Society has lately established branches at the church of the Beloved Disciple, St. Ambrose, St. Salvatore, St. Paul's church, Morrisania, and other parishes. Active steps are being taken at the central office in the Church House to extend the society in special branches for colored, Indian, and Jewish work.

St. Michael's church, the Rev. Dr. John P. Peters, rector, has just received from Mr. and Mrs. S. T. Luckings and Mrs. Jane Chitry, a fine lectern of marble and brass, with mosaic ornamentation, in memory of Elvira R. Chitry. The design, by Mr. R. Geissler, is in keeping with the chancel environment, and rich in detail.

On the departure of the Rev. W. Stanley Emery, vicar of Calvary chapel, to enter upon the rectorship of Christ church, Norwich, Conn., he was presented by his friends in the chapel with an embroidered bag of money. Friends in the parish gave him a jar of glass with a silver cover bearing his initials, and containing a considerable sum in gold coin.

Ashford Hill Retreat, near Ardsley, N. Y., a charming place on the top of a hill, belongs to the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector. It is given freely for the use of *The Tribune* fresh-air fund, which now has the management of it. One of the cottages however, is reserved for the occupancy of those who are sent from the parish for an outing.

At St. Agnes' chapel, the Rev. Dr. Bradley, vicar, the summer home located at Sing Sing, on the Hudson river, is in vigorous operation for the season, under the management of Mrs. Boone, widow of the late Missionary Bishop of Shanghai. Every two weeks during the summer, 25 children go to the home; some of them representing charitable institutions outside the chapel congregation.

The Parish Mission Association of the church of the Ascension, the Rev. Percy S. Grant, rector, has purchased Caledonian Hall, Jackson Square, for the use of the chapel of the Comforter. The services of the chapel, which have long been held in a building originally used as a private residence, have outgrown its accommodations. The removal to the new and ampler building means stimulation to increased activity. The hall has been refitted to adapt it to ecclesiastical uses.

The Sisters of St. Mary have received from a lady of this city the money for a new house for their fresh-air work in connection with St. Mary's Free Hospital for Children. The main portion of the building has been erected, and provides for 80 children. It is at West Rocks, on Long Island Sound, near Norwalk, Conn., within easy reach of the city. The Sisters propose selling their former fresh-air house at Rockaway Beach, and devoting the proceeds to the building of a house to accommodate Sisters and nurses at the new site.

At Calvary chapel, the free reading-room, open daily, and well supplied with papers and magazines, and a small library of books, is peculiarly well located to reach a class of readers along the water front of the East River, not ordinarily within touch of such agencies. By last report 32,678 visitors had used the room, of whom 13,034 came on Sundays and holidays; 1,325 books were called for. A number of free musical and literary entertainments have been given, with large attendance.

At Columbia University arrangement has been made that chapel services at the new site shall be held in a room in West Hall, temporarily fitted up for the purpose. With the opening of the new academic year, next October, the hour of morning service will be changed from 9:15

A. M., to 12:40, with the object of reaching a larger number of students. Most of the students will be obliged to travel long distances in order to reach the new buildings, from their scattered homes in the city and suburbs, until the contemplated dormitories are erected, and as attendance at chapel is voluntary, it is felt that the change of hour is a move of much importance for promoting Churchly influence in the institution.

Under the auspices of the City Mission Society, an excursion of about 1,500 persons went for a day's outing to Grand View, on Lone Island Sound, July 9th. Through *The Tribune* fresh-air fund it is expected to give country lodging for brief periods to members of the chapel of the Messiah and St. Ambrose church. Some children will be sent to Lake Mohican, Copake, in the mountains, and Sea Cliff, on Long Island Sound. Mrs. J. Hull Browning has generously placed her house at Tenafly, N. J., at the disposal of little girls from St. Barnabas' House and God's Providence Mission House, and 25 at a time will spend two weeks there during the summer.

The Trade School of St. George's church has closed its sessions for the season. In every way the past year has been a most satisfactory one. A great deal of ground has been covered in all the departments, the boys have shown keen interest, and the teachers have all given freely of their time and labor. On the evening of commencement day addresses were made by the Rev. Dr. Rainsford, rector of the parish, and Messrs. Sedgwick and Hammerschlag. Diplomas were given to 16 boys who had completed the prescribed course. Two prizes were awarded in each class to the boys who had shown the best progress during the year. Refreshments were served to all present. The Chinese Sunday school closed for the season under very encouraging circumstances. About \$60 has been contributed by the Chinese members to the medical mission of Dr. Edward M. Merrins, at Ganking, China. They also contribute entirely the money used for the running expenses of the school.

At Grace church, the Rev. Wm. R. Huntington, D.D., D. C. L., rector, the industrial school for boys and girls has had classes in bent-iron work, primary woodwork, clay modeling and drawing, and carpentry for the former; and in ordinary sewing, button-holing, machine and embroidery work, for the latter. Very creditable specimens of work from each department were exhibited at the close of the year. By latest report there were in the school 65 teachers, 408 girls, with an average attendance of nearly 300; boys 79, with an average attendance of about 69. The benevolent society of the parish reaches out far beyond its parochial limits. During the winter there has been an average attendance of about 150 regular applicants for work; 4,503 garments made and given to institutions. The society has undertaken to employ about 50 women during the summer. The treasurer of the coal fund reports that out of 289 quarter tons of coal furnished to the women, all except seven were paid for in full by about 72 women, special rates being granted. The public industrial work of this parish includes Grace parish laundry, which has been particularly successful. More or less work has been given to 152 women, with a daily average of 35. A substantial hot dinner has been served daily to all employed on the premises. The laundry has not only been entirely self-supporting, but has also been enabled to contribute moderately to the Church work of the parish.

A decision and final judgment was signed by Justice Pryor, July 6th, in the case of Amherst College and others against the executors and trustees of the Fayerweather estate. It will be remembered that Daniel B. Fayerweather who died, leaving an estate of about \$5,000,000, after bequeathing \$2,100,000 to 20 colleges named in the will, gave the residuary estate, amounting to \$2,500,000, to Messrs. Bulkley, Ritch, and Vaughan, his executors. In the trial before Justice Truax it was held that this money was

given to the executors in trust for the 20 colleges. This judgment was subsequently affirmed by the General Term and Court of Appeals. A fact of special interest is that, in the hands of the executors, the estate has increased over \$1,000,000 since the death of the testator, so that the amount of the residuary sum, notwithstanding expenses of the numerous law suits, is likely to be much greater than was originally contemplated. The judge directed, accordingly, the distribution of \$3,000,000 as of this residuary sum, making one of the largest accumulated bequests ever administered. Legal objections were made to the decision by several interested parties. Justice Pryor overrules these objections in effect, holding that the action has been tried and finally determined, and that all the questions were substantially decided in the proceedings just brought to a close. This will have material effect upon the welfare of Columbia University and other Church institutions. An action affecting a side issue is pending in the United States Circuit Court.

Philadelphia

The Rev. George Bringham, rector of the House of Prayer, Branchtown, is suffering from a return of the malady with which he was troubled some years ago. It is hoped, however, that it will be but transitory.

Mrs. John R. Fell, a prominent Churchwoman, and daughter of the late Anthony J. Drexel, has done a beautiful and characteristic thing in placing her magnificent steam yacht at the disposal of the inmates of the various "old ladies' homes" in this city, to take trips up and down the Delaware river.

The Rev. Edward S. Stone, after serving as curate for a few months at St. Timothy's church, Roxboro', the Rev. R. E. Dennison, rector, has tendered his resignation. This step was rendered inevitable by the breaking down of this talented young priest's health. His connection with the parish will not finally be dissolved until Sept. 1st next.

On Saturday evening, 3rd inst., a handsome U. S. flag was presented to the boys and girls of the gymnasium of St. Barnabas' Guild, which was gratefully accepted by the Rev. S. P. Kelly, priest-in-charge of the parish. At the celebration of Independence Day by the residents of Haddington, the Rev. Mr. Kelly delivered the oration, his subject being "Patriotism."

On Tuesday, 6th inst., President Judge Hanna, of the Orphans' Court, filed an adjudication of the trust estate of Netta G. Gilder, deceased, under the will of Elizabeth M. Graeff, deceased. The balance on hand was \$20,154.16, which sum was awarded to the Domestic and Foreign Missionary Society, subject to the payment of the collateral inheritance tax. The Board of Missions will therefore receive \$19,384.91.

Miss Kate Biddle's good work in behalf of the new branch of the Episcopal hospital mission has been greatly blessed. The committee in charge found that they had on hand an amount of money which would justify their going on with the building, and they now expect to have it completed by Nov. 1st. As further evidence of the character of this lady's influence in that neighborhood, it may be stated that her Bible class numbers 700.

Special services were held on Sunday, 4th inst., in the church of the Holy Spirit, in observing its 7th anniversary. At the morning service, the Rev. Samuel H. Boyer, priest-in-charge, gave a lengthy and interesting discourse on the work which had been done during the seven years. Founded on the first Sunday in July, 1890, with 19 persons and one Sunday school pupil, it has grown steadily, until now it counts over 400 families, and the present structure is inadequate to accommodate the congregation. A church is about to be erected, with a seating capacity of over 700. The Sunday school is one of the largest in the down-town section, as is also the Bible class. At the evening service there were addresses by several visiting clergymen.

A fine memorial window of Faville glass has just been erected in the church of the

Saviour, the Rev. Dr. W. B. Bodine, rector. It is by the Tiffany Glass and Decorating Company, of New York city, from designs by Mr. Frederick Wilson. The subject is the restoring to health of St. Peter's wife's mother, a scene in which our Saviour showed His divinity in conjunction with His love. The window is divided into two portions. The lower division is appropriated to the subject itself, while in the upper portion the two great prophets, Isaiah and Jeremiah, are portrayed. These pictures are surrounded by architectural and symbolic accessories, all pertaining to faith in Christ as the Redeemer of man. The artist's treatment of the subject is extremely devotional. The figures are well posed, the grouping is excellent, and the color harmonizes admirably. The quality of workmanship is all that could be desired. The 2,800 pieces of glass which compose the window are so ingeniously placed in juxtaposition, one to another, that the composition is in no way marred by the lead lines that unite these pieces into one picture. In a panel on the lower part of the window is the following inscription: "To the glory of God, and in loving memory of Cornelia Bailey Williams. Entered into rest July 16, 1889." The window was erected through the generosity and affection of her husband, Dr. Edward H. Williams, of the Baldwin Locomotive Works.

The question is being asked, Was it accidental, intentional, or merely a coincidence that the official celebration of the 4th of July, which, being the Lord's Day, was deferred until Monday, 5th inst., should be almost exclusively in the hands of Churchmen? Ever since independence was declared in 1776, the "immortal document" has been yearly read at or near the spot where it was first promulgated 121 years ago. The exercises this year were under the auspices of the Society of the War of 1812. A huge platform was erected in the rear of Independence Hall, whereon were seated a large orchestra, 500 members of the united German singing societies, and 1,500 children of the public schools. After the "Star-spangled banner" had been rendered by the Germans, the Rev. Horace Edwin Hayden, of St. Stephen's church, Wilkes-Barre, Pa., chaplain of the general society, offered the prayer of invocation. Next followed the opening address, by Mayor Warwick (of the church of St. Matthias) who was followed by John Cadwalader, Esq. (of old St. Peter's), president of the Society of the War of 1812, who also briefly addressed the audience of over 10,000 gathered under the shade of the ancient trees. After sundry musical selections had been rendered and the "Declaration" read, the orator of the day, the Hon. Thomas F. Bayard (a Delaware Churchman, and late U. S. ambassador to Great Britain), made a brilliant address. Then there was more singing, closing with the national hymn, "America," in which both choruses and the great audience joined so vigorously that the orchestral accompaniment was scarcely heard. The benediction was pronounced by the Rev. Arnold Harris Hord, rector of Emmanuel church, Holmesburg.

Chicago

Wm. E. McLaren, D.D., D.C.I., Bishop

Bishop McLaren very suddenly changed his plans for the summer, and in company with Mrs. McLaren, sailed for England July 6th.

The Rev. Thaddeus T. Snively, has gone abroad for the heated months. The Rev. S. C. Edsall sailed for England July 6th. In the absence of Dr. Stone, the Rev. B. S. Fleetwood, of Sycamore, Ill., is officiating at St. James' church. The Rev. J. H. Edwards has gone to Minnesota for a vacation.

Members of the choir of St. James' church are enjoying an outing at Monona Lake, Madison, Wis.

The Rev. T. N. Morrison, D.D., is sojourning at Waupaca, Wis. In his absence, Dr. Hall, of the Western Theological Seminary, is officiating at the church of the Epiphany.

The Rev. J. M. Davidson, of the church of the Atonement, was slightly overcome by the heat

last week, and was unable to carry out the services of the 11th inst. A special service for cyclers had been arranged for the afternoon, which included a musical programme. Edgewater being a favorite destination for cyclers, it is hoped that some of them will be attracted to the services at the church of the Atonement.

Mrs. Elizabeth H. Stickney, one of the most prominent Churchwomen of Chicago, a member of St. James' parish, and one of its most liberal benefactors, died Sunday morning, July 11th, at her maternal home, Manchester, Mass. Mrs. Stickney left the city but a week previous to her death, in apparent good health, but the extreme heat and fatigue proved too much for her delicate constitution. During her life much of Mrs. Stickney's time was spent in Chicago, and she was prominent in all kinds of benevolent and charitable work, one of the latest and most notable gifts being the parish house of St. James' church. She was a strong friend of St. Luke's hospital, and aided that institution in many ways. The remains were brought to Chicago for interment.

Long Island

Abram N. Littlejohn, D.D., LL. D., Bishop

BROOKLYN.—A very handsome pair of candleabra has been placed in Christ church, Bedford ave., by Mrs. John W. Peterkin, in memory of her late husband. The Rev. James H. Darlington, D.D., the rector, has announced his intention, owing to ill health, of resigning the chaplaincy of the 47th Regiment, which he has held for more than six years. An effort is, however, being made by the regiment to induce Dr. Darlington to reconsider his decision.

Sunday, July 4th, was the fifth anniversary of the occupancy of the present church by St. Timothy's congregation, and was observed there by special services throughout the day. In the evening, the sermon was preached by the Very Rev. Dean Cox. The kindergarten, which has been successfully conducted the past season in this parish by one of the Sisters of the Order of Christian Helpers, has closed for the summer.

On Sunday morning, July 4th, in Christ church, at the early Celebration, the Rev. Dr. Darlington admitted a Sister to the order of Christian Helpers, of which he is the founder and spiritual director.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

The clergy of the rural deanery of St. Mary's Co., Md., convened for a Quiet Day on June 29th, at St. Peter's church, Leonardtown. The Holy Communion was administered by the dean, the Rev. M. H. Vaughan, and a thoughtful sermon delivered by the Rev. J. W. Chesley, on "The Lord's look" (St. Luke xxii: 61). In the afternoon, the Rev. John London made an address, after which the Penitential Office was said by the Rev. J. L. Smiley; a general discussion followed, on the topic "Spirituality in the home." The services were closed by the dean with words of encouragement, prayer, and blessing.

The Children's Country Home is now open, and the first set of 40 children have been for two weeks enjoying its comforts and pleasures. This charity is mainly, though not exclusively, maintained by Church people, and, while its benefits are unrestricted, all its influences are of a Churchly character. Two members of St. Margaret's Sisterhood have charge of the Home. In the room fitted up for a chapel until a much-desired one can be built, brief Morning and Evening Prayers are said. On Sunday, a short instruction is given in the morning, and in the afternoon one of the city clergy kindly goes out for Evensong and a familiar talk with the little flock. A weekly Celebration is customary in the chapel. On the 4th, fire-crackers were allowed in the morning, under supervision, and in the afternoon the tea table was spread under the trees, the stars and stripes in the centre, and many small flags decorating the plates of fruit, cake, etc.; fancy packages of candy were tied with red, white, and blue ribbon. Recitations, songs, and dances by the children followed,

with ice cream and a display of fireworks. All this pleasure was provided by the kind thoughtfulness of some ladies spending the summer in the neighborhood, and other friends.

Milwaukee

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

St. Alban's church, West Superior, is being supplied this summer by the Rev. Edward T. Mathison, late of Ansonia, Conn.

Grace church, Madison, is being supplied by the Rev. Stephen W. Wilson, in the absence of the rector, Dr. Durlin, who is spending his vacation at Nashotah.

The Rev. Herbert C. Boissier, deacon, late of the Seabury Divinity School, Faribault, Minn., has settled at New Richmond, in charge of St. Thomas' mission, in that place, and St. John's church, Star Prairie. These two churches have been closed for some months and Mr. Boissier enters upon a difficult work, in trying to break up some very fallow ground.

The Bishop has announced that every place in the diocese is now filled, and all the churches are served with active ministrations. This is indeed an excellent showing.

Mr. William John Webster, late a minister of the Congregationalist denomination, has been received into the Church, and was lately confirmed by Bishop Nicholson in All Saints' cathedral, Milwaukee. Mr. Webster is preparing for ordination to the diaconate.

A new altar and tabernacle has lately been erected in St. Mary's church, Tomah, the Rev. C. Edward Roberts, priest-in-charge. It was built by Edson & Son, of Fond du Lac, and is most satisfactory in every particular.

The board of trustees of Racine College, at their recent annual meeting, changed an old-time by-law of that institution, which made the senior bishop on the board also the president of the board. The new statute makes the Bishop of Milwaukee, as head of the diocese in which Racine College is geographically situated, hereafter the *ex-officio* president of the board of trustees.

The local committees on the coming Missionary Council, to be held in Milwaukee in October, are well doing their duty, under the management of the Rev. Chas. Stanley Lester, as chairman, and the Rev. C. L. Mallory, as general secretary. The schedule of the services, topics, etc., is now being prepared, and will soon be submitted.

A Communion set, sent by the Boys' Guild of St. Mark's, Philadelphia, for use in the diocese, has been presented to St. Mark's church, Beaver Dam, the Rev. Seth M. Wilcox, B. D., rector.

Recent Confirmations in the diocese: St. John's Military Academy, Delafield, 31; All Saints' cathedral (special) 5; St. John the Divine, Burlington, 15; Christ church, Janesville, 13; Trinity, Janesville, 11; Christ church, Fox Lake, 2; Holy Communion, Lake Geneva, 9; St. Paul's, Ashippun, 9; Trinity, Wauwatosa, 6; St. Clement's, Whitefish Bay, 3; Zion, Oconomowoc, 10; Trinity, Baraboo, 19. Total to date, 732, since last Council.

Massachusetts

William Lawrence, S. T. D., Bishop

In the published sermon of Bishop Lawrence, the growth of the Church in the diocese is indicated in this way: In 1820 we had of parish clergy one in 80,000 population; now we have one in 14,000. Then, the average number of communicants to a cure was 75; now it is 186. In 1820 there was one communicant in 560 of the population; now, one in 75, or seven and one-half times as many to every thousand of the population. Baptisms were then one in 2,600; now, one in 700 of the population. Confirmations were then one in 6,000; now, one in 1,000; Sunday school scholars then, one in 3,000; now, one in 100.

The Church Army Association of this diocese have elected Francis B. Sears, of the Third National Bank, president, and Mr. A. J. C. Sowdon, in charge of the council, with the Rev. H. M. Torbert, chairman of the executive committee. The other members of this committee

are Messrs. Francis C. Foster, John D. W. French, and Charles W. Dexter. Mr. Montague Chamberlain, of Harvard University, is secretary, and Mr. Samuel H. Kimball, of Woodbridge, Conn., is treasurer.

MIDDLEBORO.—On St. Peter's Day, the cornerstone of the church of our Saviour was laid by the rector, the Rev. Dr. Hale. The service was very simple, and consisted of a lesson, a Psalm, and appropriate prayers, with the singing of hymns. The Rev. Dr. Hale made an address. The new church will be cruciform, measuring 135 ft. long and 65 ft. wide, and will be furnished with cathedral chairs. This work began only a few years ago with a small number of communicants, but has now reached such a growth that it is destined to become one of the strongest parishes in the southern portion of the diocese. The present edifice, seating about 500, will be completed in the fall.

SANDWICH.—Services are held regularly in this village during the summer months, in Masonic Hall. Archdeacon Smith, of Fall River, will visit this place and Barnstable the latter part of July, and will hold services.

LENOX.—The corner-stone of the memorial parish building, the gift of Mr. John E. Parsons, was laid July 3rd. The building will cost \$30,000. The inscription on the stone is "In memoriam Mary D. Parsons, died August 18, 1896." The box placed within the stone contained the address made by Bishop Potter at the consecration of the church, the address of Col. Auchmuty at the dedication of the tower, the published history of Trinity church, and other articles.

NEW BEDFORD.—The will of the late Mrs. Josephine Wharton Morgan leaves \$5,000 to St. James', with the request that the doctrine taught should be truly Catholic, and the Holy Communion be celebrated once a week, not later than 8 A. M.

New York

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

RHINEBECK.—The corner-stone of the church of the Messiah was laid at noon, Wednesday, July 7th, by the Ven. Thomas Burgess, D.D., archdeacon of Dutchess, in the presence of 20 clergymen and a large gathering of people. Addresses were made by the rector, the Rev. Ernest Clement Saunders, and the archdeacon. The edifice, when completed, will be a fine one in Tudor Gothic style, and it occupies a beautiful site. Memorial windows will be given by John Jacob Astor and the Misses Morton, daughters of ex-Vice-President Levi P. Morton. The building committee is composed of Messrs. John Jacob Astor and Ernest H. Crosby, Dr. George N. Miller, and the rector. At the close of the ceremony, luncheon was served to nearly 200 guests.

Connecticut

John Williams, D.D., LL.D., Bishop

The annual meeting of the New Haven archdeaconry opened with prayer at 10 A. M., July 7th, in St. Thomas' church, New Haven. The receipts of the year have been \$3,683.72, and the expenses \$3,682.86. The Rev. W. A. Beardsley was re-elected secretary and treasurer. The old Standing Committee was also re-elected. Mr. Morehouse, of New Haven, requested to be excused from serving on the committee, and F. C. Earle, of New Haven, was chosen in his place. A letter from Burton Mansfield, secretary and treasurer of the Missionary Society of the Diocese of Connecticut, stated that the sum of \$3,555 had been appointed to be raised by the New Haven archdeaconry, and \$1,900 appropriated for its use. The Standing Committee appointed a schedule of payments for the different churches and made appropriations. Action on Oxford and Quaker Farms churches, as well as on several churches which have not been heard from, was left to the Standing Committee, and after a discussion of general topics, the meeting adjourned. An unusual number of laymen were in attendance.

GUILFORD.—The colonial parish of Christ church, the Rev. W. G. Andrews, rector (organized 1744), is situated in a town rich in historical

and genealogical interest, but with little material wealth and no growth. Progress is, therefore, very gradual. Last year 163 communicants were reported; this year there will probably be 169. Ten persons were confirmed in Lent by the Bishop of Maine. The parish is noticeably faithful in discharging its obligations at home and abroad, and the women of the parish have done very much to maintain this fidelity. Within a few years the interior of the church has been newly decorated, new cushions have been placed in the pews, electric lights have been introduced, and steam has been substituted for hot air. The last rector, Dr. L. T. Bennett, served for 40 years, being rector *emeritus* for nine years longer. The present rector has just entered on his 17th year of service.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The Rev. Otto Seivers Barten, rector of Christ church, Norfolk, entered into rest June 26th. He was present at the diocesan council in Portsmouth, June 9-13, and preached the opening sermon with more than usual vigor. He became seriously ill just after the council. Dr. Barten was born in Hamburg, Germany, in 1831. He received his early training in the private schools of that city, and later became a student of the academical institution of Dr. Gesenius, a brother of the celebrated Hebrew professor of that name, graduating with honors. Under the pressure of political difficulties in Germany, during the years 1848 and 1849, he came to the United States. By the advice of many influential friends, he became a candidate for Holy Orders, and, repairing to Newport, R. I., pursued his studies in English literature. In 1853, he entered the General Theological Seminary, and was ordained to the diaconate in June, 1856, by Bishop Clark, of Rhode Island. He spent his diaconate in a missionary station at Copake Iron Works, N. Y. He was ordained to the priesthood in 1857 by Bishop Potter, of New York, and then took charge of St. John's, Northampton, Mass., where he remained until 1859, when failing health brought him to Virginia. He was rector of St. James' church, Warrenton, from 1859 until 1865, then becoming rector of Christ church, Norfolk, where, for 32 years, he has labored in season and out of season. He received the degree of doctor of divinity in 1869 from the University of William and Mary, and was an active member of the Board of Visitors of that institution up to the time of his death. He was buried in Elmwood cemetery, Norfolk, June 28th. The service was said by the Bishop, assisted by the Rev. Dr. Tucker and the Rev. Messrs. A. S. Lloyd and John E. Wales. A large gathering of citizens, with the ministers of other churches, assembled to show honor to his memory. Dr. Barten was one of the leading clergymen of Virginia, and was noted for his culture and sound Churchmanship. He always bore a prominent part in the work of the diocese, being the president of the Board of Trustees of invested funds and of the Board of Managers of the Widows' and Orphans' Fund. He was an exceptionally well-read man, and a delightful companion. He was a skilled musician, and had one of the finest private libraries in the State.

Los Angeles

Jos. H. Johnson, D.D., Bishop

The Bishop sailed from New York for England on June 17th on the Cunard steamer, "Campania." Bishop Johnson is accompanied by his wife and son, and after the Lambeth Conference intends to spend some time at Vichy and other places on the continent.

The Rev. Octavius Parker who for the past two years has been in charge of the mission congregations in the towns of Ventura and Huene-me, and in the Ojai Valley, was appointed general missionary for the diocese early in May. Mr. Parker's work in Ventura Co. was most successful; and in the few weeks since his appointment signs of increasing and reviving life have shown themselves at several points. At Long Beach in Los Angeles Co., an earnest effort is to be made to hold the Church's services. Ne-

gotiations are in progress for the purchase of a good lot, the money for which will be loaned by the Church Extension Society of the diocese. A hall has been rented and services are held, with good congregations. The Rev. George Eley who was ordained to the diaconate on Whitsunday by Bishop Johnson, is ministering at San Jacinto, Perris, Elsinore, and Murietta in Riverside Co.

The Rev. Haskett Smith, M. A., of London, England, the well-known Egyptologist and Palestine explorer, is visiting California, and for the past two months has been in temporary charge of All Saint's parish, Pasadena, vacant by the resignation of the Rev. Wyllys Hall, D.D.

As Bishop Johnson will be absent until the middle of October, the Standing Committee has been appointed the ecclesiastical authority of the diocese. The address of the President, the Rev. A. G. L. Trew, D.D., is 243 N. Griffin ave., Los Angeles. The Secretary is the Rev. B. W. R. Tayler, 2636 S. Grand ave.

Iowa

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

CEDAR RAPIDS.—The surplused choir of Grace church, the Rev. Thos. E. Green, D.D., rector, is in camp for their annual holiday, at Spirit Lake, a beautiful resort. The choir numbers 80 voices, and is the largest choir in the West,—containing an orchestra of ten pieces and a large mandolin club. They earn all the money necessary by concerts and recitals. On Sunday morning, service is said for a congregation of many hundreds at the Hotel Orleans. In the afternoon, service is said for the Grand Commandery Knights Templar, which is in session at Templar Point, a few miles away; in the evening a choral service is given at the Iowa Chataqua on Lake Okoboji. Concerts at various resorts fill up the work of a pleasant outing of ten days.

Indiana

John Hazen White, D.D., Bishop

LA PORTE.—The new St. Paul's Episcopal church will be one of the finest specimens of church architecture in Northern Indiana. The building will occupy the site of the present structure, and be of the Tudor Gothic style of architecture. It will have a frontage of 80 ft. 6 inches; depth, 76 ft. 10 inches. There will be an imposing tower 16 ft. 4 inches square, and 46 ft. in height. The chapel will be located south of the church; its inside-measurement will be 32x19 ft. Above ground the walls will be of buff Bedford stone, laid in broken ashlar. The main entrance will be located in the tower. The interior dimensions of the church are to be as follows: Nave, 48x25 ft.; two transepts, each 14x16 ft.; aisles on either side, each 48x9 ft.; font chapel, 9 ft. 8 inches x 6 ft.; choir vestry, 15 ft. 6 inches x 9 ft. 8 inches; organ loft, 16 ft. x 9 ft. 8 inches; clergy vestry, 15 ft. 2 inches x 6 ft. Each vestry will be provided with a wardrobe and lavatory. The toilet-room will be in the rear of the basement. The floors throughout are to be of vertical grain Southern pine. Groined plaster will cover the ceiling of the chancel and the vestries. The ceilings of the nave, transept, and aisles will be finished in oak with hammer-beam trusses. The chancel floor will be raised three steps above the floor of the nave and transepts, and the sanctuary will be one step above the latter, the altar being raised three steps above the sanctuary floor. Light will be supplied by eight windows in the clerestory, with several triple windows of round-arched Gothic designs. The main window in the front gable will also be of flat-arched Gothic design, fitted with highly ornamented opalescent glass. The altar, railing, and pews will be finished in oak. The tower vestibule will be 13x13 ft., and a circular stairway will lead from it to an upper story, which will be the rector's study. This will be 13x13 ft., with a 9-foot ceiling. Each corner of the tower will be topped with galvanized iron ornaments, of which material the cornice of the entire structure will be composed. Unfading green slate will cover the roof. The

top story of the tower will contain arrangements for hanging a bell. The church will be piped both for gas and electricity. The building will cost \$10,500. The work began June 1st, and it is expected that six months will see it completed.

Nebraska

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

Canon Doherty has resigned as rector of Brownell Hall. For nearly a quarter of a century he has been the head of this diocesan school, and has done a valuable work. The school has no endowment, and it has suffered seriously from the financial stress of the times.

West Missouri

E. R. Atwill, D.D., Bishop

It is a matter of rejoicing that the diocese succeeded in raising more than the specified sum to take the Bishop to the Lambeth Conference. At the diocesan council in May the sum of \$500 was suggested, and more than that sum was gladly raised by the friends of the Bishop throughout the diocese. The Bishop sailed on the "Furnesia" June 19th, and after the conference will travel for a short time in Scotland and Ireland for a much needed rest.

On Easter Day, the vested choir of Christ church, St. Joseph, the Rev. John Henry Hopkins, rector, used for the first time a beautiful brass processional cross, the gift of the senior warden and his wife, in memory of their little son who entered Paradise some years ago. The cross is very massive, and the pattern is singularly appropriate. It bears this inscription: "To the glory of God, and in loving memory of John Herbert Richardson. June 12th, 1875—March 9th, 1885. 'Of such is the kingdom of heaven.'" Another gift enriches the chancel, a credence table of polished brass and black walnut. This was given by two communicants of Christ church in memory of their Confirmation. Two cut-glass cruets for the Holy Communion have just been given as a thank offering. The Bishop came for Confirmation the Sunday after Easter, and 81 persons were presented, all but four being adults. This brings the list of confirmed persons in the parish up to 585. The parish now includes 1,200 souls. The Easter offering was \$1,150, part of which was applied on the rectory debt. Shortly after Easter a thorough canvass of the parish was made to provide the income for the year beginning May 1st. The result was most satisfactory, the number of regular subscribers to the general fund being increased over 40 per cent. Last year the parish raised \$12,000, and of this sum \$2,300 went for diocesan and missionary purposes. The vestry have granted the rector a vacation of two months, beginning July 12th. Mr. and Mrs. Hopkins expect to spend a part of their vacation in Vermont. Mr. Hopkins has just been appointed chaplain of the 4th Regiment of the National Guard of Missouri, and expects to be present at their annual encampment the last week in August.

Alabama

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

The Year Book of St. John's church, Montgomery, has been published. The church has 615 communicants. There has been raised during the year \$12,757.35. A goodly showing, certainly, not only in money, but better still, in Church activities. With so many organizations as this represents, four guilds, besides the Sunday school, Brotherhood of St. Andrew, and the Woman's Auxiliary, at work, St. John's is not likely to go down. There are also "The Guild of the Strangers" to look out, as its name implies, for visiting strangers; "The Altar Ten," who have charge of the chancel, choir vestment, and the elements and vessels for the altar.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

During his tour on the continent, Bishop Whitehead has officiated at the American churches at Rome, Florence, Geneva, and Paris, in each of which he has administered the Apostolic Rite of Confirmation to classes presented by the clergymen in charge.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

A LAYMAN complained that the parson had not visited him in sickness; the question being put to him, how many sick brethren he himself had visited, he was unable to answer even "one"! We do not know where it is written that a man must graduate at a theological seminary before he can dispense the cup of cold water in Christ's name. There is no "Thus saith the Lord" that directs the clergyman to monopolize all ministrations of sympathy and all duty of Christian brotherhood. There is no decree of council, or article of religion, or canon of the Church, that requires a man to be ordained before he ventures to visit the sick, to comfort the afflicted, to feed the hungry or to show a kindly interest in the stranger. The "laying on of hands" adds nothing to the rights, obligations, and abilities of the Christian man in this respect. He is no more or less a brother to all Christ's dear ones, after ordination, than he was before; he is no more or less his brother's keeper.

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BUT the tradition prevails that somehow the laity have arranged this with the clergy, and are not to be looked to for anything of the kind. "Parish work" includes it all; and parish work in many places has come to be considered a priestly prerogative in which the laity must not interfere. Many people seem quite satisfied with faith and hope, without regard to St. Paul's estimate in I Cor. xiii, leaving charity to be done by proxy. They might as well pay to have their prayers said for them, as to have their brotherly kindness done for them. Christians are members one of another, a royal priesthood, the light of the world, the salt of the earth. The "parish work" that converted the Roman Empire was not all done by the clergy; even slaves were active in missionary duty, and every man who was enrolled in the Christian community became a zealous propagandist of the Christian faith. So it ought to be now. Parishes would grow, missions would extend, and the world would speedily be converted, if every disciple of Christ would recognize his commission and faithfully perform his duty.

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India's Women and China's Daughters

IT is inspiring to observe the degree of interest which the women of Old England are taking in those of India and China. Only a few weeks ago the Church of England Zenana Missionary Society sent forth forty-five ladies to engage in missionary work among the women of those interesting countries. Twenty-four of these ladies are new workers, going forth into the heathen world for the first time. Several of them will work entirely at their own charges.

Among this devoted number of women is Miss Codrington who was the only one of the noble band of English ladies whose life was spared in the Kucheng massacre. To quote the words of the chairman of the farewell meeting, she is "one who has looked martyrdom in the face for Christ's sake, and is going out again to China to do good to those who despitefully used her and to bless her persecutors with a message of love and sympathy." It is also understood that a sis-

ter of one of that "noble army of martyrs" will in a very short time return to Kucheng, Miss Benamina Newcome's departure being contingent upon the completion of the work of bringing out an edition of the New Testament in Chinese.

This singular devotion on the part of our English sisters is the truest evidence of that spiritual awakening which is so evident in the Church of England at the present time. In all parts of the heathen world there are devoted English women occupying positions in the foremost ranks of the great missionary army. Many of them are graduates of medical colleges, who are taking with them the gifts of healing whilst they teach the saving doctrines of Christ in homes where the Christian story was unknown. The medical missionary is now a great factor in the Church of England missions in India and China. In many of the large cities of India these ladies reside within the limits of native cities, where it is considered unsafe and unhealthy for the married clergyman. They occupy positions on the outposts of the frontier of India, shedding influences of Christian truth into the regions of Central Asia. They have penetrated not only into the interior of Africa but also of China, to lift the Chinaman out of the dismal swamp of superstition and bigotry. Nothing can raise the Chinaman from his present position of intellectual and religious sloth so much as the regeneration of the home, and it is in this work that what are known as "Zenana missions" are so potent an influence.

The president of the Zenana Society, in the course of his address to the ladies leaving for foreign fields, remarked that whilst the income of the society during the last seven years had increased only twenty-five per cent., the number of workers had increased sixty-two per cent. It is, however, the policy of the English missionary societies first to get the missionaries and then the money. The laborers are sent forth in faith, with a strong belief and assurance that when God gives the workers, generous men and women will give the money. This confidence in the liberality of the Church has never been misplaced, and it accounts very largely for the gradual and steady increase of the income of the missionary societies of the Church of England. The operations of the Church of England Zenana Society are at present confined to India and China, but a gradual extension of the work is being made in other countries, through the agency of women, by the S. P. G. and C. M. S. It is not intended that these devoted women shall in any way supersede the ordained ministry of the Church, but the agency of properly trained women is found not only available but economical, and the unmarried woman helper can often penetrate into regions where it is found impossible to station a married missionary and his family. This has been found singularly the case with reference to those provinces in China where native bigotry has prevailed. The secretary, in his final instructions to the ladies going forth to India and China, very touchingly remarked that looking at the unsettled state of the nations of the earth and fully aware that at any moment there may be outbreaks of popular violence and religious fanaticism, the committee could not send forth without very much prayer, and without every reasonable precaution, the loved ones whose parents and relatives were cheerfully and trustfully surrendering them to the Master's work. "But,"

he added, "it would be a far greater responsibility to keep back those who have heard the Master's call, and have in His presence counted the cost." It is now a little more than a year since the Christian world was roused with sympathy at the martyrdom of the English women in Fuh Kien, and the deeply interesting circumstance that other women (and among them one who well nigh suffered martyrdom herself) are now on their way across the seas to the scene of that terrible and cruel massacre, and to occupy the places of their martyred sisters, must awaken the interest and prayers of the Church of Christ on this side of the Atlantic.

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Five-Minute Talks

BY CLINTON LOCKE

CXI.

THERE is an herbarium of dry and withered jokes and innuendos which the newspapers inflict regularly on a long-suffering public. For example, there is the joke about the young man courting, being kicked out of the house about midnight by the irate father. Just think of the years that has appeared almost weekly in the newspapers! At certain times of the year we look for certain witticisms, stories, sneers. In August, the sea-serpent story; in September, the pumpkin, etc. The early July sneer is the one I wish to consider. It is entitled, "Clerical Vacations," and it generally runs like this, though it has several venomous variations: "Now is the time that the preachers discover they are failing in health and must have a vacation, and off they rush to the seashore or the mountains, while the devil stays at home and ravages their flocks." Now the last part of this is true. The devil does stay home and does ravage the flock. Indeed, he never takes vacations, and plies his art while we are at work as closely as when we are at play, and does a vast deal of ravaging in the winter as well as in the summer. I am sure if the devil would promise not to ravage the flock, provided all clergymen gave up their vacations, they would cheerfully agree to stay home all the time. Compacts with the devil, however, if we may believe the folk-lore of all nations, had better be let alone. Let us leave the devil out of the question, since the newspapers that lug him in so piously do not believe him to be anything but a preacher's boogeyman.

Let me ask this question: What is there so peculiar in a clergyman's work that it should be thought a sort of crooked thing for him to take a vacation? Lawyers lock up their offices, shut up their Blackstones; doctors lay aside their scalping knives and let the bacteria increase and multiply, and both hie them away to the mountains or the stream. No newspaper dreams of heaving mud at them. The butcher, the baker, the candlestick-maker, all run away from their shops and factories and tennis and golf and buy popcorn to their hearts' content, and every one wishes them *bon voyage*. The moment, however, the unfortunate clergy turn their backs on their parish churches, and take a train or a boat for a month of pleasure (happy the one who gets six weeks, and thrice, yea, four times, happy the favored few who get two months!), that very moment even the most respectable newspapers commence to call attention to it, and insinuate that they had better stay home and fight the devil. I have often pondered over this and wondered why it is done, but

the Sphinx of the press has never given the reason. Perhaps it is because the clerical profession is such a serious and important one that it is thought those devoted to it should not for a moment relax their efforts. But in every war, to have an army fight well, it is absolutely necessary for it to have times of refreshment. It fights better, and any general can tell you that unless the troops have some relaxation and some days of quiet, the campaign would be half lost. The very same rule applies in the fight with the devil. Unless the fighters can rest their weary limbs, take some refreshment, they fight drowsily and weakly, and fall an easy prey. Clergymen who cannot get away for awhile from the very nervous and exhausting work ever before them and never accomplished, show very plainly, and very soon, in their sermons, in their management, in the want of elasticity and fervor of attack, the need of the vacation they have either neglected to take or been unable to arrange.

Some people think that all a clergyman has to do is to write a sermon once a week and hold two services on Sunday, each about an hour and a half long. Now, I acknowledge that a lazy and unspiritual man might drag on with only this. He would, of course, have to change his parish very often, for people would not long tolerate him; but he could, as a priest, lead a more idle life than in any other profession without having to give it up. But how revolting such a life would be to a priest with a conscience and anxious to bring men nearer to their Lord and help them "save their souls"! On the mind and heart of such a man (and I challenge any one to say the vast body of priests are not such men) is ever borne the peculiar spiritual state of each one of his people. He joys with their joys; he sorrows with their sorrows. The anxiety and care which come upon a modern parish priest that he may keep the parish "running," is very little understood by the laymen who see only the results. If a cleric cannot for a short time get away from his work, see new people and new things, and come in contact with fresh minds, he only sinks deeper and deeper into a rut, and woe to the priest who gets into that. So do not begrudge the hard-worked priest his three or four weeks' vacation. Let the cheap newspaper sneer go for what it is worth, for every sensible man knows that a clergyman needs a vacation, and is just as much entitled to it as any one else. And will you, my busy friend, see that your rector gets his vacation and try and send him a little check to help it along? The ordinary salary leaves very little margin for vacation expenses.

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The Priest-Precacher

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

V. SHOULD I NOT PREACH EXTEMPORE IN PREFERENCE?

WHAT I have said about preaching written sermons will provoke in some the question: "Why not preach extempore; is not that the better way; is it not really the only way?" My own observation and experience forbid me to give an unqualified answer. A variety of things must be taken into consideration before a just conclusion can be reached. To preach a proper extempore sermon may, in the end, be a comparatively simple and easy thing to do. And yet that end may only be reached through long and laborious approaches. A field of grain may be harvested in a day, but the previous plowing, sowing, harrowing, and

bringing to maturity were by no means the work of a day.

If, however, the young preacher is prepossessed in favor of extempore preaching, he should be put carefully on his guard against certain errors which cluster around the first approaches to that kind of discourse. To begin with, do not take it for granted that to be able to speak well extempore is a pure "gift." This notion will make one man discouraged and another self-confident. The one will conclude that since he has not the "gift," it is of no use for him to try to cultivate the art; and the other who is satisfied that he has the "gift," will assume, with equal assurance, that he has no need to undertake any laborious culture of the art—the "gift" is all-sufficient.

There are, doubtless, certain natural aptitudes which favor one's attainment of the art of extempore preaching. But, as an art, it is, like all other true arts, subject to intelligent study and thorough practice for its highest success. The best of "gifts" for such an art is a gift for real, sensible, hard work. This will often give even him who is supposed to lack the requisite genius a fair skill and a reasonable success; and there is no genius who will not be made by such study and practice more sensible, sound, and sure, in his extempore efforts.

Again, let not the young preacher fancy that because he can talk fluently he can and must preach extempore. Except the mind be full of rich and varied information, such as the young preacher has yet had no time to gain, fluent talk is sure to be flimsy talk. There are lots of these fluent Gratianos who talk "an infinite deal of nothing," and whose reason or sense is "like two grains of wheat hid in two bushels of chaff." Mere fluent, goody-goody talk is not only not preaching; it is even directly opposed to good preaching through the temptation it puts in the preacher's way to rely on his fluency and neglect proper disciplinary study and practice. Only a shallow brain will put faith in mere fluency, and only sonorous inanity or pious rant can result from it.

Still further, do not make that common but egregious mistake of supposing that it is easier to preach extempore than to preach written sermons. It is to be feared that there are young preachers with whom this is the chief consideration in giving preference to extempore preaching. They do not realize that if the notion were correct, it would, as an incitement, belong only to the gospel of "the lame and the lazy," and that to accept it as an inducement is to confess one's self wanting in both intellectual and moral muscle. The truth is, that for the real honest and earnest preacher the written sermon is the easier, both to prepare and preach. What he saves in the practice of extempore preaching is simply the confinement at the desk and the manual labor of writing. But by just so much as he releases the body, he must increase the tax on the mind. As it is not inscribed on the paper in form, it must in its substance be enstamped on the mind; not committed to memory, but so mastered in its matter and order that it can be substantially reproduced at will in extempore delivery. Hence, it will be seen that not only is the work of preparing an extempore sermon—that is, an unwritten sermon—quite as severe as that required for one that is written; its proper delivery is even more trying. It places a greater strain on the nervous system, and imposes on the mind, at the same time, the double task of

reproducing the thought and clothing it in proper verbal form. Of course, this work can be, and often is, minimized and even practically discarded. But these counsels are not written for priestly shams nor preacher shirks.

Lastly, the preacher will see from what has just gone before that it is a grievous folly to confound the extempore with the impromptu in pulpit discourse. An extempore sermon is one thoroughly premeditated or mentally mastered, but orally reproduced at the time of delivery, without reference to either manuscript or memoriter form. An impromptu discourse is one which, from either the absolute want of time for proper preparation or from some sudden and unavoidable demand on the preacher's powers, must be both formed and delivered "on the spur of the moment." But this is within the power of so few preachers that it should be counted upon by none. A forcible and finished impromptu discourse is one of the highest achievements in the art of discourse. It requires the rarest combination of natural and acquired abilities, of mental wealth and ripe experience, of rapid analysis and unflinching felicity of diction. He who is not thus endowed will wisely content himself with well-premeditated extempore discourse. Nothing will so soon destroy all habit of sermon-study and capacity for close thinking as a disposition to rely upon impromptu talk. Even he who has acquired the power to preach well impromptu, in case of an emergency, will suffer from the folly of making it his dependence. His exceptional skill will not prevent his deteriorating in both matter and style, if he habitually neglects faithful preparation. Do not trust to inspiration, except as either a happy supplement to just preparation or as honestly the last resort. First help yourself, and then you may trust heaven to help you further.

These warnings to the would-be extempore preacher are just now of pressing importance. The increased attention which is being given by the Church to the sermon as the adjunct of the service, the growing employment of special missionaries who resort to that form of discourse, and the increasing preponderance of mere platform talk over true oratory in the general public, are making it the fashion to push the claims of extempore preaching as sole and absolute. Unfortunately their lack of a liberal education and their want of mature judgment, combined with their over-self-confidence, their disposition to escape from severe discipline and hard study, and their haste to reach successful ends, *per saltum*, predispose many to premature exploiting in both extempore and impromptu preaching—the results of which are neither creditable to the Church pulpit, nor edifying to her congregations.

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Our Unfulfilled Duty to the Colored People

FROM *The Spirit of Missions*

THERE is hardly anything in connection with the missionary work of the Church better calculated to fill one with sadness and anxiety, if not with amazement also, than the general indifference amongst her members in regard to the colored people of America. The longer it continues, the more surprising and alarming it becomes. It is grievous enough to think of the palpably insufficient efforts made by us for their spiritual welfare. Intensity is certainly added to this grief when one contemplates the general apathy in regard to the whole subject.

When inquiry is made as to the reason for this apathy, no satisfaction is obtained.

If we are asked for aid to any cause, we may fairly enough ask three questions: (1) Is the cause needy? (2) Is the cause worthy? (3) Have we the means for supplying the need?

1. There are in the United States between eight and nine millions of colored people. For their spiritual education especially we have, in all, not much more than 100 clergymen at work. Of course, I am not unmindful of what is being done for them by other Christian bodies; but I am writing as to the means employed by our own Church, that religious organization which, more than any other, is by her very constitution and history pledged to this work, and is, I believe, the best fitted for the proper doing of this work. Can any one, with these simple figures in view, deny that the cause is needy?

2. Is it worthy? It is the very cause of Christ Himself. Very many of these people are in utter poverty, in ignorance, in superstition. What more worthy cause could be presented to us? If we are interested in domestic missions, this cause presents a field that lies at our very doors. If we are interested in foreign missions, we find their features reproduced in the midst of us. For what is the point of foreign missions? Not that they are for the benefit of people living in Africa, or China, or Japan; but that the people living there are without the Gospel and the Church. Such is to-day the actual condition of a large portion of our home negro population.

3. Have we the means to supply the need? This is a question which each one must answer for himself, and yet there can be no fault found with those who, taking into consideration the material wealth of Churchmen in general and the many other objects—so many of them neither needy nor worthy, and other many by no means so needy and so worthy as the one now under consideration—answer our question emphatically, Yes. Will any one for a moment presume to say, for example, that the amount granted to the Commission on Work among the Colored People—\$58,000—is at all commensurate with the means of this Church?

If, in addition to the requirements of neediness and worthiness, one demands some reasonable guarantee of success in the work, I think we may say that the missions among colored people will bear favorable comparison as to results with those among the white people. From my own experience for a number of years in a city that contains at least 10,000 of this race, I am quite certain that if the Church would only arouse herself to a proper performance of her duty and impress this people with a belief in her earnestness, such results would, by the grace of God, be reached as to transcend our most enthusiastic anticipations. If we knew of the same number of white people in our land under conditions similar to those which surround the more than eight millions now in mind, what would we not do for them!

These neighbors of ours need what we can give them. They have capacity to profit by it. How much longer shall we evade the duty and lose the privilege of ministering to the n?

LEIGHTON COLEMAN,
Bishop of Delaware.

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FROM MICHIGAN:—"THE LIVING CHURCH is my favorite Church paper, and has been for years. I have found it sound and fearless in its teaching, and always interesting."

The Late Bishop Newton

(FROM *The Southern Churchman*)

We see in the life of this remarkable man some things that should be uplifted and pointed to in the confusion and strife so characteristic of the times in which we live. We say remarkable man; and the words may bring up the thought in many minds, "What was so remarkable in him"? To which we answer, the very absence of any characteristic conspicuously obtrusive in the life of one so prominent is itself a very remarkable thing. A more quiet, gentle, unobtrusive life it would be hard to find, and yet now that he is gone men are realizing everywhere in this diocese that in his going a mighty power has departed from our midst—a power that rose and grew and spread as gently and noiselessly as grows the oak, yet as true and real and strong as that oak proved, and in his going left a mighty gap as when it falls amid its fellows. He was truly a mighty man; for indeed he did take a mighty hold on the hearts of men, and, taking, he tightened and held those hearts with an ever-growing grip. This is real power, power that should be coveted and worked for with patient self-denial and courage, even with great sacrifice, for it is power to bless and gladden, wherever it reaches, and which, when it goes, leaves life sweeter and nobler to press with more earnestness on towards better living.

The closer we come to this life, and the more we search out its sources of strength, the more we will find that they lay in the transparent simplicity, rare purity, and mighty trueness of the man. Through these characteristics God did pour His own life and richness and love fresh and strong into the world about Bishop Newton. Men knew that when he came to them they stood face to face with "a man of God," in whom was no guile, one in which self was so disregarded and subordinated to the message and business of his Master that it did seldom, if ever, intrude upon the mind of his fellows under any circumstances. Thus Bishop Newton's power was God's power moving through the noble channel of an humble and loyal life, pressing forward fearlessly towards his Lord's glory. We say this made, and will ever make, a strong life, the very kind of life that brings peace and gives power to the Church of God to go forward with the least possible friction in her ranks and most hope and love in her bosom. This is that conquering "meekness" that is to inherit the earth. The soul that rises thus is truly uplifted of God Himself. Every lesson learned by clergy or layman along this line is bound to be exalting to the learner and strengthening to the armies of the living God. Such characters defy criticism; they are too humbly great to criticise.

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The Rev. Dr. W. S. Langford

(FROM *The Church Standard*)

We would not, if we could, write of the great work he has done for the Church during these past ten years. That speaks for itself, and it will speak only too significantly when the time comes to put another in his place. What we think of now is the man himself: one of the straightest, truest, manliest men we ever knew; one of the straightest, truest, manliest men, we think, that God's grace has ever made; brave and resolutely hopeful as man ever was; always wearing his brightest smile when the clouds were darkest; never bending under his heaviest burden; under the sorest pressure always ready with a word of counsel or a hand of help to aid a brother; gentle as a woman to the sorrowful, with a word of cheer to the despondent, teaching by example that strength of faith which "beareth all things, hopeth all things, believeth all things." Dr. Langford seemed to take things lightly; no one knew, perhaps he did not know, how heavy was the strain; but now, at last, we all know, for at fifty-five his heart has failed. That tells the story, suddenly, unanswerably. We who walked beside him, rejoicing in his strength, did not know, as we now know, that he was literally giving his life to the Church, and wearing the very cords of his heart in her service till the last strand broke. He fell as he

would have wished to fall, with his armor upon him, in his brief vacation in the mountains, still bearing his work in mind, and ready to do special service for his Master and "for love."

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No Summer Vacation

DR. LANGFORD'S LAST APPEAL

The expense of conducting missions does not cease during the summer months. The quarter-day for payments falls on the first of June, and again with inevitable certainty on the first of September. Meanwhile, the dwellers in cities and towns, the people who make up the largest number of our congregations, have dispersed to seaside and hillside, and there are few missionary contributions coming from parishes. Were it not for the fact, which has oftentimes cheered us, that there are earnest, loving, Christian hearts mindful of this term of suspended contributions from parishes, we should be in a sorry plight for money to meet our engagements when the end of the fiscal year comes upon us Sept. 1st. Such personal contributions have carried us through year after year. Had they not been especially generous and many during the past two years, we should have been largely in arrears; but the steadfast friends of our missions have saved our Board from embarrassment and kept the work going on without abatement. We do not wish to become dependent upon extraordinary gifts, and we are doing all we can to bring up the regular offerings from the parishes; but the times have not yet sufficiently improved to make the steady increase in parochial offerings which is needful to sustain the work, and we rejoice, therefore, in the watchful friends who, during the summer, make some additional gifts to our treasury. We need their help this year also, and shall be very thankful to receive it.

At the same time we would turn our earnest solicitation to all the clergy in charge of congregations which have not contributed, and to any which have fallen short in their contributions, and entreat them to do everything that is in their power to send money to our treasury before the end of August. It is our common cause for the honor of God and His Church. Let not one of us be found wanting in faithful endeavor to sustain our general missionary work. It seems at this writing that it will be necessary to receive from \$80,000 to \$100,000 during July and August.

Will not each one give as he is able, little or much, toward making up this sum?

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Letters to the Editor

THE POPE AND ANGLICAN ORDERS

To the Editor of *The Living Church*:

According to my reading of the Pope's recent Encyclical, in which he undertakes to pronounce against the validity of Anglican Orders, he bases his argument entirely on what he considers the insufficiency of the Ordinal by which Archbishop Parker was consecrated in 1559, and which continued to be used in the English Church for a number of years thereafter. But in Pusey's "*Eirenicon*," published by D. Appleton & Co., New York, edition of 1866, I find it stated on page 217 that the form adopted at the consecration of Archbishop Parker was carefully framed on an old form which had been used in the Church of England a hundred years before. To quote Pusey's exact words, he says: "It has indeed escaped observation that the form adopted at the consecration of Archbishop Parker was carefully framed on the old form used in the consecration of Archbishop Chichele, a century before (as I found by collation of the Registers in the Archiepiscopal library at Lambeth, now many years ago). The form used in Chichele's time, I could not trace further back. Its use was exceptional, having been resorted to at a time when the English Church did not acknowledge either of the claimants of the Papacy. The translation of that consecration was then only a century old. It was of the provi

dence of God that they have that precedent to fall back upon. But the selection of this one precedent (amidst the number of archbishops consecrated in obedience to Papal Bulls, in which case the form was wholly different) shows how careful Parker and his consecrators were to follow the ancient precedents. This fact is in itself the contradictory of the allegations of carelessness so recklessly made by Roman Catholic controversialists." Now, assuming that the above statement is correct (and I have no doubt it is, for not only was Dr. Pusey a most learned, able, and painstaking scholar, but the registers from which he claimed to have drawn his information must still be in existence), the point I wish to make is this, that the Popes and the entire Roman Church of Chichele's time recognized him as a true archbishop. Indeed, if I mistake not, the chief consecrator at his consecration was a foreign bishop or who afterwards became Pope of Rome. But be that as it may, there is no doubt about his having been recognized, and no one from his time to the present, either Pope or otherwise, has ever ventured to call in question the validity of his consecration. It follows that even from a Roman Catholic point of view, the form used in consecrating him must have been good and sufficient. And if that form was good and sufficient, then the one "carefully framed" on it and used at the consecration of Archbishop Parker must have been so likewise. And the present Pope and his advisers simply make themselves ridiculous when they make an attack on Anglican Orders, and can find no better ground to base it on than that the Ordinal used at the consecration of Archbishop Parker was insufficient.

L. N. WISE.

CONSECRATING WOODEN CHURCHES

To the Editor of The Living Church:

"Reverence," in your last issue, raises the question of propriety in consecrating "wooden churches."

There is a wooden church in Norway or Sweden, I believe, over 700 years old. I know of several wooden churches and meeting-houses in this part of the country (and have known them since I was a boy) that are a good deal over 100 years old, and, with proper care and repair, will easily last another hundred years. Many of the flimsy brick and stone churches, built by contract nowadays, with wooden floors, ceilings, and partitions, are not a bit more substantial than frame churches. The foundations settle; mortar, which the contract called cement, rattles out of the walls; ominous cracks appear, and if a fire should start, the whole thing would go to the winds as quickly as a frame building. Considering the generally substantial character of frame churches, together with the office for secularizing any sacred building, now generally used by bishops, the objections of "Reverence," I think, are quite overcome.

A. L. BYRON-CURTIS.

Personal Mention

The Rev. Samuel G. Babcock sailed July 7th on the American line steamship "St. Paul," for two months' stay abroad.

The Very Rev. Harry I. Bodley, dean of the cathedral of the diocese of Kansas, Topeka, has resigned, to take effect Oct. 1st.

The Rev. Gideon J. Burton sailed for Europe on the steamship "Lucania," July 3d.

The address of the Rev. H. Baumann, curate of Trinity chapel, New York City, is care of Baring Bros., London.

At the 103rd annual Commencement of Union College, the honorary degree of doctor of divinity was conferred upon the Rev. Frederick J. Bassett, rector of the church of the Redeemer, Providence. His address will be, until September, care of J. S. Morgan & Co., 23 Old Broad st., London, England.

The Rev. William Langham Cheney, late of McGregor, Manitoba, Can. (archdiocese of Rupert's Land), has accepted the charge of Rice Lake and Barron, diocese of Milwaukee, and has already entered upon his duties.

The Rev. C. R. D. Crittenton, of Christ church, East Orange, has accepted the rectorship of St. John's church, Dover, N. J., and entered upon his duties there July 1st.

The Rev. T. M. Carson received the honorary degree of doctor of divinity at the Commencement of Washington and Lee University.

The Bishop of Colorado sailed for Southampton in the American line steamer "St. Paul," June 16th.

The Rev. Henry Chamberlaine has sailed for Europe, to be gone three months.

The Rev. Joseph H. Coit received the honorary degree of doctor of laws at the commencement of Dartmouth College, Hanover, N. H.

The Rev. George Edey has accepted charge of St. Paul's church, San Jacinto, and St. Luke's church, Perris, Cal.

The Rev. J. M. Francis sailed for England June 23d, on the White Star steamship "Britannic."

The Rev. W. B. Frisby, D.D., sailed July 3rd for England, by the Cunard liner "Canada."

The Rev. W. H. Fenton-Smith has resigned the rectorship of Trinity church, San Francisco, Cal.

The Rev. Thos. E. Green, D.D., will, with his family, spend the summer at Quebec, guests of the Lord Bishop of Quebec, the Rt. Rev. Dr. Dunn. Address until Sept. 5th, Bishopthorpe, Quebec, P. Q.

The Rev. Julius Gassauer has resigned from the position of chaplain at the House of Refuge, New York city.

The Rev. R. H. Gesner will have charge of St. Matthew's church, Sugar Hill, N. H., in the White Mountains, during the months of July and August.

The Rev. W. B. Guion has accepted charge of the church of the Ascension, Donaldsonville, and the church of the Holy Communion, Plaquemines, La.

The Rev. Henry S. Getz has gone for the summer to his cottage, Atlantic City, N. J.

The Rev. S. G. Hyde will spend the month of August abroad.

The Rev. C. L. Hoffman sailed for Europe June 26th, to be absent two months.

The honorary degree of doctor of divinity has been conferred by Dartmouth College on the Rev. George Putnam Huntington, son of Bishop F. D. Huntington, rector of St. Thomas' church, Hanover, N. H., and also instructor in Hebrew in Dartmouth College.

The Rev. John A. Howell has accepted charge of Grace church, Linwood, and the mission at Fair View Heights, diocese of Southern Ohio.

The address of the Rev. Wm. Thos. Lipton, M. A., late rector of Wolfe Island, Ont., Can., and who has lately been appointed assistant at Trinity church, Newark, is 54 Halsey st., Newark, N. J.

The Rev. Edwin Stevens Lines has received the honorary degree of doctor of divinity from his *alma mater*, Yale University.

The Rev. John S. Lindsay, D.D., sailed for Europe on the Cunard line steamship "Canada," July 3rd.

The Rev. S. Macpherson has taken charge of Grace church, Copenhagen, and St. John's church, Champion, N. Y.

The Rev. L. P. McDonald sailed for vacation travel abroad, on June 26th, expecting to return about Oct. 1st.

The Rev. Alfred G. Mortimer, D.D., sailed for England on the American line steamship "Paris," June 30th.

The Rev. Wm. McGarvey has accepted the rectorship of St. Paul's church, Philadelphia, to take effect Oct. 1st.

The Rev. Dr. Samuel D. McConnell will spend the months of July and August in his cottage at Watch Hill, R. I.

The Rev. Edwin B. Niver has accepted the rectorship of Christ church, Baltimore, Md.

The Rev. Charles C. Paine has accepted appointment as curate of Trinity church, Redlands, Cal.

The Bishop of the Platte sailed for England last week.

The Rev. W. M. Pickslay has resigned the rectorship of St. John's church, Dover, N. J. He continues in charge of the missions under his care, his residence for the summer being Mt. Arlington, N. J.

The Rev. Theodore M. Peck having been appointed by the Bishop to succeed the Ven. S. F. Jarvis as archdeacon, all correspondence connected with the archdeaconry of New London, Conn., should be sent to Mr. Peck at Putnam, Conn.

The Rev. G. E. Quail sailed June 23d for England on the White Star steamship "Britannic."

The Rev. Alfred L. Royce has received the honorary degree of doctor of divinity from St. John's College, Annapolis, Md.

The Rev. S. U. Shearman sailed for England, by the Cunard steamship "Canada," July 3rd.

The Rev. Snyder B. Simes will spend vacation in Nova Scotia.

The Ven. Charles C. Tiffany, D.D., Archdeacon of New York, received the honorary degree of doctor of divinity at the recent Commencement of Yale University.

The Rev. Prof. Wm. Walter Webb, M. A., of Nashotah Theological Seminary, is spending his vacation in New Hampshire.

Archdeacon W. M. Walton, of Atlanta, is attending the Pan-Anglican council. He sailed for Europe via International line, June 19. Address until Aug. 1st, care Cheque Bank, 4 Waterloo Place, Pall Mall, London.

At the recent annual commencement of New Windsor College, Md., the degree of Ph.D. (in course) was conferred upon the Rev. C. B. Bergin Wright, M. A., of Milwaukee.

Official

ALL communications relating to the Western Theological Seminary should be sent to the Rev. Wm. J. Gold, S.T.D., Bishopthorpe, Lima, Ind., until Sept. 25th.

Ordinations

On Thursday, May 13th, in the chapel of the Good Shepherd, Porto Alegre, Brazil, the Rt. Rev. Waite H. Stirling, D.D., Lord Bishop of the Falkland Islands, acting for the Rt. Rev. Dr. Peterkin, Bishop of West Virginia and canonically in charge of the Brazil mission, advanced to the priesthood three deacons, Brazilian, the Rev. Vicente Brande, the Rev. Antonio M. Fraga, and the Rev. Amerigo V. Cabral. The sermon was preached by the Rev. John G. Meem who, with the Rev. W. C. Brown and the Rev. J. W. Morris, united in the laying on of hands.

Died

BAILEY.—Entered into rest, after a long and painful illness, borne with unflinching courage and patience, at his residence, in Demopolis, Ala., in the early morning of Thursday, June 3rd, 1897, Edward H. C. Bailey, M. D., senior warden of Trinity church, Demopolis.

"The strife is o'er, the battle done,
The victory of life is won."

BEEBLER.—Entered into rest on the morning of the 8th of July, Mrs. Lottie W. Beehler, wife of Mr. C. E. Beehler, Baltimore, Md.

CARNAHAN.—Entered into rest, on Saturday, June 26, 1897, after a life of integrity and devotion to Christ and His Church, William L. Carnahan, for many years vestryman and junior warden of Trinity church, Fort Wayne, Ind., aged 60 years.

MCCORMICK.—Suddenly, at St. Luke's rectory, Atlanta, Ga., on July 2, 1897, Dorothy Newton, only daughter of the Rev. Jno. Newton and Bessie Chapman McCormick, aged 3 years and 10 months.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

Domestic missions in nineteen missionary jurisdictions and thirty-five 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 twenty-two bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

Spirit of Missions, official monthly magazine, \$1.00 a year.

Church and Parish

A WYOMING missionary (musical) desires Sunday duty in August. Michigan or near diocese preferred. The REV. DODSDON, Douglas, Wyo.

PRIVATE boarding, with pleasant rooms; convenient location, reasonable rates. References exchanged. Mrs. MARY E. BYRNE, 1828 Indiana ave., Chicago.

A HOME is offered to a devout, well-bred, educated Churchwoman, in return for short hours' teaching. References request d. NICHOLAS FERRAR, LIVING CHURCH.

IMPORTANT TO TEACHERS

The Bishop of Kentucky has a valuable school property in the suburbs of Louisville, known as Trinity Hall, consisting of about twenty acres, with a large four-story fireproof building, heated with steam and lighted by gas, capable of accommodating 100 pupils. He desires to find a competent person who will take this property and operate it on his own account. To the right person satisfactory terms will be given. Address WM. REINECKE, Louisville, Ky.

The Editor's Table

Kalendar, July, 1897

4. 3rd Sunday after Trinity	Green.
11. 4th Sunday after Trinity	Green.
18. 5th Sunday after Trinity	Green.
25. ST. JAMES, Apostle; 6th Sunday after Trinity	Red.

"O King of Kings"

This hymn, written by the Lord Bishop of Wakefield for the Sexagesimal of the Queen's accession, was sung in the various London churches on June 20th.

O King of kings, whose reign of old
Hath been from everlasting,
Before whose throne their crowns of gold
The white-rob'd saints are casting;
While all the shining courts on high
With angel songs are ringing,
Oh, let Thy children venture nigh,
Their lowly homage bringing.

For every heart, made glad by Thee,
With thankful praise is swelling;
And every tongue, with joy set free,
Its happy theme is telling.
Thou hast been mindful of Thine own,
And lo! we come confessing
'Tis Thou hast dower'd our queenly throne
With sixty years of blessing.

Oh, royal heart, with wide embrace
For all her children yearning!
Oh, happy realm, such mother-grace
With loyal love returning!
Where Britain's flag flies wide unfurl'd,
All tyrant's wrongs repelling,
God make the world a better world
For man's brief earthly dwelling!

Lead on, O Lord, Thy people still,
New grace and wisdom giving,
To larger love, and purer will,
And nobler heights of living.
And while of all Thy love below
They chant the gracious story,
Oh, teach them first Thy Christ to know,
And magnify His glory. Amen!

THE REV. WM. S. LANGFORD, D.D., general secretary of the Domestic and Foreign Missionary Society of the Church, whose death, as announced in our last issue, occurred late Friday night, July 2nd, at Haines Falls, in the Catskill Mountains, where his family was spending the summer, was born in 1841, and for a time was engaged in business. He graduated at Kenyon College, Gambier, Ohio, and after taking Holy Orders, became connected successively with St. Paul's church, Englewood, N. J.; St. John's church, Yonkers, N. Y., and St. John's church (the colonial parish), Elizabeth, N. J. For a time he was a member of the Board of Managers of the Domestic and Foreign Missionary Society. In 1885 he was elected general secretary of the society, and resigned his parish to enter upon his new duties at the beginning of 1886. His vigorous administration of missions since, has been familiar to the Church. It has fallen to his lot to rescue the missionary treasury more than once from impending disaster. Notwithstanding this, he has seen the great growth of the missionary episcopate and mission staff, the turning of some missionary jurisdictions into dioceses, and as his special personal work, the erection of the Church Missions House, with all its many advantages to the Church. Dr. Langford declined proffered election to the missionary episcopate at the hands of the House of Bishops. He leaves a widow and several children—two of his sons having recently graduated from college. It is understood that pending the election of a new general secretary, the affairs of the Board of Missions will be administered by the associate secretary, the Rev. Joshua Kimber.

SPEAKING of the recent commemoration in Trinity parish, New York, as illustrating the progress of Catholic principles, *Catholic Champion* quotes, by way of contrast, a circular letter written forty-five years ago by the rector of the parish, the immediate predecessor of Dr. Dix. This letter following was addressed to the communicants of the parish:

Dear Sir:—It has been the custom of our parish to have the Communion on the high festivals of Christmas, Easter, and Whitsunday, and four or five times a year beside.

A desire has been expressed by some persons to have it administered monthly.

Please to let me know which of these practices you would prefer yourself, and to furnish me with the opinion on this point of each communicant of your family respectively. The favor of an early answer is requested.

Yours very truly,

WM. BERRIAN.

April 12th, 1842.

We can scarcely realize that within the memory of men of middle age such a state of things prevailed in the first parish of the American Church. Now, in all the "seven churches" of that parish the Holy Sacrifice is the central service of each Lord's Day, and in two of them the daily Eucharist is the rule. The daily Prayers are said in all. Yet Trinity use is not considered "extreme," nor does the rector rank as a "ritualist."

On the Origin and Growth of Proper Names

BY ABBY STUART MARSH

(Concluded.)

IT is estimated that there are fifty thousand names in England; in cosmopolitan America the number is much larger, though I have never seen an accurate estimate. As a usual thing, a surname shows the nationality of its origin; some, however, have, through the preference or carelessness of the bearers, changed almost beyond recognition. The fourteenth century spelling of Smith was Smyth or Smythwylf. As our population is gathered from the four quarters of the globe, and as we have no Doomsday Book and no aristocracy of the Conquest, each man to-day can make his name what he will. That our ancestors were on the right side in the War of the Revolution seems now to be the chief boast of American patriots. Though it is possibly true, as Saxe says, that "no heraldry Harvey can ever succeed" in ravelling "the subtle tangle" of American descent, still I would plead for the preservation of ancient landmarks, even in proper names; and, unless where "the family line ends in a rope of so strong a twine" as to bring disgrace upon the present generation, I would urge that the ancient form of the name be preserved intact, even though its literal meaning should betray "some plebeian vocation." Custom is the only authority for the pronunciation of personal proper names, and this cannot be entirely controlled by the owner of the name, unless, indeed, he be resident among his own people; as witness the pronunciation in England of St. John and Beauchamp—"Singeon" and "Beecham."

Nearly allied to the subject of personal names, and far more interesting, are the names of places. Many of those in the Orient, hoary with age and fairly bristling with historical events of interest, have remained unchanged since the writing of the *Mosaic Record*. Who can tell what associations

may have clustered around the name of Nineveh long before definite history begins her tale! What records of human lives and human loves lie underneath her palace walls! what tales of heroic deeds! and what account of an earlier civilization may lie buried in the names of Peru and Mexico, aside from the pitiful stories of their late conquest! It needs the full labors of the linguist, the archæologist, and the antiquarian even to tell us all that is known to-day of their long-silent stories; in this sketch it is purposed but to point out interesting fields of study.

The name of Joppa, the ancient port of Palestine, tells us of the landing of the cedars sent by King Hiram for the building of the Temple; it tells of the embarkation of the prophet Jonah on his perilous journey it tells of the vision which taught St. Peter that nothing was to be called "common or unclean," and it witnessed, in later times, the landing of the heroic defenders of the Holy Sepulchre. What matters of far deeper interest cluster around the name of Jerusalem, from the time of its foundation by King David, through the prosperous reigns of his wise son and those of the good and the bad kings of Judah, through the Captivity, and the heroic efforts of the Maccabees, till its streets bore the impress of the Divine Feet, and it took its shameful part in the "world's tragedy," on through the period of desolation, when "one stone was not left upon another that was not thrown down!"

Greek names, especially Greek endings of proper names, are everywhere seen and readily recognized. Polis, the Greek word for city, reaches from the Hellespont to the middle of the western continent, and Marseilles tells of the Greek port, Massila. The Romans absorbed the provinces which they conquered, while the Grecians made colonies; hence, we do not find Roman names so strongly impressed as those of the Greeks.

Here, as well as in personal proper names, America is the meeting place of all nations and all civilizations. In Europe, each country, as a usual thing, has given names from her own language, and thus a more orderly nomenclature has followed. To the student of our own history it is interesting to trace the origin and meaning of the names bestowed upon various places in the length and breadth of our land. Now they speak of the deep-seated love which the early settlers had for their fatherland; again, of the piety and self-devotion of the Jesuit missionaries; while intermingled with these, are the quaint, sweet sounds of the original Indian tongue, the soft Spanish of the South and West, and the oddly applied nomenclature of the mining camp.

Americans have high aspirations. We have Athens, Rome, and Carthage all within our shores. Utica and Cairo are ours, though the latter is pronounced with a different accent. Geneva and London, too, are here, and the good American can go to Paris without either dying or crossing the water. This is the age of change and improvement—of casting off the old—but I would plead for the preservation, in America, of the names that commemorate the events of our history. Keep the sweet Onondaga, Cayuga, and Canandaigua, of New York, and the soft Spanish names of California; and let us never consent to part with such names as Plymouth, Lexington, and Yorktown, that are redolent with the memories of our heroes.

Book Notices

The Day of His Youth. By Alice Brown. Boston and New York: Houghton, Mifflin & Co. 1897. Price, \$1.

A romance told in the form of letters. The old, old story is there, very sweetly told, but there is a pessimistic tone pervading it all, and love is nothing and truth has fled, and all ends sadly. One cannot help reading it, for its beautiful style and its cultured wit. But after all one wants love stories to end happily, and not in gloom. Why paint beforehand all the misery of life? Is it not better to teach that true love can survive all disappointments?

Great Commanders: General Grant. By James Grant Wilson. New York: D. Appleton & Co. Price \$1.50.

This twelfth volume of the Great Commander series comes before the public with every presumption of interest in its favor, and the highest expectations are realized. The author's service under the great General and his personal acquaintance extending through a quarter of a century, accompanied by fine literary skill and good judgment, have fitted him admirably for the work. The book is interesting from first to last, the last being the best. Illustrations, maps, and *fac-simile* reproductions of important documents add to its value, and an index is not wanting.

The Mutable Many. A Novel. By Robert Barr. New York: Frederick A. Stokes Company. Price, \$1.50.

The title of this story is suggested by a quotation from Shakespeare's "Coriolanus," and means what we commonly term the "laboring masses." Mr. Barr has won for himself a wide reputation for his former stories, but we do not think that it will be much helped by this, his latest. There is the usual factory, the beautiful daughter of the manager, one of the hands in the mill in love with the daughter, etc., etc., all of which we have had again and again in stories of this type. There is, however, a finely drawn character in the poor and sickly organist, which is quite worthy of the author's well-known powers.

Bird-Life. A Guide to the Study of Our Common Birds. By Frank M. Chapman. Illustrated. New York: D. Appleton & Co. Price, \$1.75.

Mr. Chapman is an authority on birds, and by his "Handbook" has become widely known. The present work is not, as he says, "addressed to past-masters in ornithology, but to those who desire a general knowledge of bird-life and some acquaintance with our commoner birds." Seven chapters are given to descriptions of bird-nature, habits, etc., and to these are added a "key" which presents the portraits, names, and characteristics of upward of one hundred familiar birds. There are seventy-five full-page plates and numerous text drawings, by Ernest Seton Thompson, a well-known specialist in bird delineation. A helpful index is given. The book will prove a profitable and charming companion to those who summer in the country.

The Out-of-Door Library: Athletic Sports. By D. A. Sargent, M. D., H. J. Whigham, Robert D. Wrenn, P. G. Hubert, Jr., Marguerite Merington, J. West Roosevelt, M. D., Duffield Osborne, Edward S. Martin. New York: Charles Scribner's Sons. Price, \$1.50.

A number of experts in their various lines furnish us in this volume with practical hints and directions in all the exciting mysteries of Golf, Lawn-Tennis, Bicycling, and Surf Bathing. There are also useful papers on the Physical Proportions of the Typical Man, and the Physical Characteristics of the Athlete; together with a dissertation on Country Clubs and Hunt Clubs in America. The aim of the book is the laudable one to keep athletics within the gentlemanly life, and to warn against the constant tendency to degrade it to mere professionalism. One cannot but rejoice at the great advance in all out-door sports in America, within the past thirty years, and the gratifying advancement in physical development, both of our men and of our women; but it is not a pleasant spectacle to see the world run

mad over base ball, and our best people surrounded by howling thousands, intent on watching a foot ball game, where college men are pitted against each other, while "sports" make books upon the result. To call back from this demoralization of true gentlemanly sport is the aim of this book, so pleasantly written and beautifully illustrated.

The Great Example. By George Henry Somerset Walpole, D.D., Principal of Bede College, Durham. New York: Longmans, Green & Co. Pp. 246. Price, \$1.25.

Professor Walpole is well known in America because of his seven years of service at the General Seminary in New York. He has left behind him upon his departure for his native land, this volume as a parting gift. It is one which ought to be highly appreciated by the clergy of the American Church. It contains a series of addresses (originally given in retreat) upon the fourfold life of the ministry. Taking our Blessed Lord as the Great Example, he shows what the Christian ministry ought to be in its manly, kingly, priestly, and prophetic offices. The subject is thoroughly worked out and the volume abounds in wise counsel for the clergy. While not up to the high level of Canon Newbolt's "*Speculum Sacerdotum*," it may well be placed by them upon the same shelf for use at Embertides and in retreat.

The Ideals of a Parish. A Charge Delivered by John, Lord Bishop of Truro. 1896. London: S. P. C. K.; New York: E. & J. B. Young & Co.

The "charges" of English bishops have been described as "Sunday school addresses, moistened with toast and water." This is hardly true of the one before us. It contains much that is valuable and that cannot fail to interest American Churchmen. The ideals presented are those of Holiness, of the Parish Church, of the Parish Priest, of the Sacraments, of Church Work, of the Christian Home, and finally, of all as parts of the Greater Ideal. Its influence may be something more than provincial. In England it has attracted more than the usual attention given such works. For us, it may be helpful and stimulating, as a high view-point and a broad horizon always are, no matter how familiar their outlines. "The Ideal of Holiness" is a strong and helpful sermon for all the clergy. It is well said, "It is the easy-going parson whose influence is fullest of danger." Such are described as "men who slacken every moral nerve around them, and lower the standard of Christian life; they fight the great battle in kid gloves; they lead the race of life in slippers." We must be men as well as priests. We commend also the wise words on the use of confession, which is likened unto a spiritual lancet that needs a spiritual man to use it.

Christian Worship. Ten Lectures Delivered in the Union Theological Seminary, New York, in the Autumn of 1896. By Drs. Charles Cuthbert Hall, Alexander V. G. Allen, Egbert C. Smyth, Charles C. Tiffany, Henry Eyster Jacobs, LL.D., William Ruff, William R. Huntington, Allan Pollok, George Dana Boardman, Thomas T. Hastings. New York: Charles Scribner's Sons. 1897. Price, \$1.50 net.

Short and, in some instances, well thought out lectures on the subject of Christian Worship, embracing its principles, its primitive form, and its presentation in the Greek, Roman, and Reformed liturgies. The lecture which treats of Lutheran Liturgies is particularly interesting. That on the Roman Liturgy, by one of our own clergy, has this paragraph towards its close:

As a Protestant minister addressing Protestant students, I may be permitted to say, in closing, that, to me, the reading of the simple statements of the Gospel in their account of the institution and meaning of the Lord's Supper, and of the Epistle to the Hebrews in its treatment of the nature and meaning of our Lord's Sacrifice, taken with the silence of SS. Peter, Paul, and James, and John concerning any such view of the Eucharist as forms the foundation of the Roman Mass (which view, had they held it, must have appeared and imparted its tone to their writings) —in fine, to me, the New Testament, in its voice and in its silence, is the one conclusive argument against the validity of the Roman Liturgy.

This will be news to many, especially those who remember the sixth chapter of St. John's

Gospel, and the Sinai-like warnings of St. Paul regarding the non-discernment of the Eucharistic mysteries. Another of our clergy makes free with what is not his to "give away." Speaking of the Book of Common Prayer, he says:

There are no copyright restrictions hedging the book; no ecclesiastical treasury derives a royalty from its sale. Why should not congregations of whatever name that feel the need of a liturgy take it and use it, or so much of it as they care to use, instead of setting committees at work compiling formularies which, after all, would have to shine mostly by borrowed light? Scruples about the ordination service need not be an obstacle; for no more than the Thirty-nine Articles is the Ordinal a part of the Prayer Book. The Prayer Book proper ends with the Psalms of David, as a glance at its table of contents will show.

Those who devised these lectures would not presume thus to lay violent hands on our Book of Common Prayer; their sense of dignity and justice would prevent them, to say nothing of the longing for real liturgic worship which the thought of such lectures exhibits.

The American Journal of Theology. Edited by the Divinity Faculty of the University of Chicago. Vol. I. Number 2. Issued Quarterly.

The second number of this review fulfills the promise of the first. It opens with five articles on important subjects, the most valuable of which by far is the discussion by Dr. Bernhard Weiss, of Berlin, of "The Present Status of the Inquiry Concerning the Genuineness of the Pauline Epistles," which fills 75 pages, and may be said with truth to be worth the price of the entire number, which is 75 cts. Dr. Martin, of Peking, supplies a brief paper, on "The Speculative Philosophy of the Chinese." Dr. Curtiss, of the Chicago Theological Seminary (Congregational), writes on "Style as an Element in Determining the Authorship of Old Testament Documents," and Dr. Barrows answers the old question, "Is Christianity fitted to become the World Religion?" In an interesting article on "Apogetics in the Eighteenth Century," Dr. Fairbairn traces the contrast between the history of Deism in England and in France, on nearly the same lines followed in connection with this subject by THE LIVING CHURCH some time ago. In England religion at this time possessed but few adventitious aids. The Church was hampered as it never had been before. Convocation was not allowed to meet. Authority could not intervene to meet attacks upon the Faith. The battle with Deism had to be fought out in the arena of logic and evidence. The result was that, as Dr. Fairbairn expresses it, "in a fair argument and on a free field religion easily and completely won." "But the situation in France was exactly the converse." The Church was backed by every advantage of authority, ecclesiastical and civil, and leaned upon authority rather than persuasion. The disastrous climax needs no description. There is a lesson in this for those among ourselves who are visited with doubts and misgivings because we have no short and easy method of bringing authority to bear upon developments of erroneous and strange teachings which from time to time arise within the Church. It is needless to say that the spirit of Dr. Fairbairn's article is not quite that of a Catholic Christian; but the moral of it all is unmistakable, and we could adopt his concluding remarks as our own. Under the head of "Documents," F. C. Conybeare gives a translation of the first few chapters of the old Armenian version of the gospel of James, adding an interesting note. After a number of interesting "Critical Notes," Dr. Lyman Abbott ventilates his notions of "The Need of a New Theology." The true meaning of this sort of thing is that there is no need that any man should care about theology, since, as defined here, each one's theology must be peculiar to himself, if he takes the trouble to formulate it at all. Furthermore, as religion (as distinguished from theology) is in each man by nature, he need not trouble himself about that either. It may safely be left to take care of itself in the general growth of character and life. An important part of this review, as far as space, at least, is concerned, is the brief

notices under the head of "Recent Theological Literature." This division, together with "Recent Periodical Literature," fills ninety pages. The last division is "Bibliography." We know of nothing more significant in its own way than the fact that the mere list of books on subjects connected with theology which have appeared within the three months ending with April 1897, covers over twenty-five quarto pages.

An attractive method of presenting the Church Catechism for young learners has been devised by the Rev. W. H. Fenton-Smith. The catechism is divided into several sections, each section being printed on a colored card, the sections having different colors. The cards have coupons attached, on which an examiner certifies to the passing of the pupil in that section. The plan is said to interest the pupils and to work well. Published by Phillips & Smith, 518 Clay st., San Francisco.

Books Received

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

- E. P. DUTTON & Co.
Lazarus. By Lucias Clevee. \$1.50.
CASSELL PUBLISHING COMPANY
An American Cavalier. By W. C. Hudson. 50c.
HARPER & BROS.
The Martian. By George Du Maurier.
H. L. HASTINGS
Fireside Readings. 50c.
JENNESS MILLER PUBLISHING COMPANY
The Philosopher of Driftwood. By Mrs. Jenness Miller.
THE MACMILLAN COMPANY
The Growing Revelation. By Amory H. Bradford. \$1.50.
F. T. NEELY
The Reveries of a Spinster. By Helen Davies.
THE BAKER & TAYLOR COMPANY
Shall We Continue in Sin? By the Rev. A. T. Pierson, D.D. 75c.
THE EDITOR PUBLISHING COMPANY
A Code of Honor. By Mary Hall Leonard. 75c.
JAMES POTT & Co.
Protestation of the English Romanists in 1788. By the Rev. A. J. C. Allen, M.A. 20c.
A Voice in the Wilderness. By the Rev. A. S. Crapsey. \$1.
D. APPLETON & Co.
Private Life of the Queen. By a Member of the Royal Household. \$1.50.
Equality. By Edward Bellamy. \$1.25.
Insect Life. By John Henry Comstock. \$2.50.

Pamphlets Received

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

- Convention Address of Rt. Rev. Nelson Somerville Rulison, D.D.,
The Elizabethan Bishops and the Civil Power. E. & J. B. Young & Co.
Catalogue of Columbia Institute.
Constitution of the Church Club of the Diocese of Connecticut.
Ordination Sermon. Preached by the Rev. Geo. H. Knight, D.D.
Hints for Choristers.
Year Book of St. Matthew's Cathedral Parish, Dallas, Texas.
Mike. By M. B. Williams.
C.M.R.C. Annual, State of Missouri.
Catalogue of St. Mary's Hall, San Antonio, Texas.
Convention Address. By the Rt. Rev. William Lawrence, D.D.
The Little Catechism. By the Rev. Wm. Wirt Mills.
A New Rubaiyat. By Rupert Coleman.
The Truth Sworn Unto Our Fathers. By the Rev. E. K. Tullidge.
An Identity Catechism. By the Rev. E. K. Tullidge.
Past and Present Relations Between the Anglican Church and the Church of Sweden. By the Rev. G. Hammarskold, B.D.

Magazines and Reviews

The beginning of a new volume of the *Review of Reviews* is signalized by an expansion of the name of that widely read periodical. It has now become *The American Monthly Review of Reviews*, with particular emphasis on the first two words. The magazine continues under the editorship of Albert Shaw and the public is informed that the expanded title, appearing on the cover for July, "implies not the slightest degree of change in the plans, methods, aims,

scope, editorship, management, or control of the magazine." The great international questions of the hour, and American questions of a political or economic character, are discussed in the editorial department. The project of Hawaiian annexation claims precedence in the review of current topics, entitled "The Progress of the World." Among contributed articles we note Edward Cary's able and interesting character sketch of President Seth Low, Dr. Gould's exposition of the plans of the City and Suburban Homes Company of New York city, for a model suburban settlement, Baron de Coubertin's vivacious account of "The Revival of the French Universities," Gen. Greely's survey of "Higher Deaf-Mute Education in America," and Sylvester Baxter's sympathetic review of Edward Bellamy's new book.

The Church Eclectic for June (The Young Churchman Company) is made especially valuable by a striking portrait of a staunch and sturdy priest who has labored mightily for the Catholic Faith, and is now in the evening of his days, the Rev. Dr. Brand, rector of Emmorton, Md. The Rev. A. S. Hawkesworth gives a crisp and readable article on "The Use of Prayer"; and in less than two pages, the Rev. Wm. Wirt Mills says a great deal on "The Witness of Denial." Fr. Benson concludes his papers on "The Levitical Sacrifices" with a paper which minimizes the objective character of the Eucharistic Sacrifice, and overshadows it with the idea of Christ "presenting Himself mystically as living in His members." The Rev. Dr. Benton has an interesting review of a sermon on divorce by Bishop Asterius who occupied the metropolitan see of Amasia in Pontus from 363 to 399. Clearly the Bishop does not overlook that which is too much lost sight of nowadays—that marriage is not a mere ceremony, but the union of twain in one flesh. Bishop Gailor apologizes for Bishop Sessums, but the latter does not avail himself of *The Eclectic's* courteous invitation to clear himself of the teachings ascribed to him. The number is unusually rich in book reviews.

A curious piece of literature in the July number of the *New England Magazine* is what is called "The Birds' Petition to the Massachusetts General Court," ostensibly emanating from the birds themselves for protection and for their rights, which have latterly been put in so much jeopardy. It is written by Senator Hoar, and is charmingly illustrated by Miss Ellen Hale, with portraits of a score or more of the petitioners. "The Development of College Architecture in America" begins with an account of the simple buildings which first served our fathers as a shelter in the pursuit of the higher learning, and comes down to the luxuries of Vanderbilt Hall at New Haven and the classic structures of Columbia University which are now rising on the banks of the Hudson. Pictures are given of dormitories, recitation halls, chapels, and society houses built during the two centuries. "Girdling the Globe with Submarine Cables" is the subject of a popular scientific article by Mr. George Ethelbert Walsh. There are few important quarters of the globe to which the cable does not carry now our telegraphic messages. The methods of laying the cables, of keeping them in repair, and of finding breaks when they occur, are little understood. The whole enterprise has seldom been better described than in this article, which is supplemented by a score of valuable plans and pictures.

Opinions of the Press

The Standard (Baptist)

CITY NOISES.—We learn from *The Outlook* that "the amended corporation ordinances of New York city impose a fine for the making of unnecessary noise in the conduct of business. Recently a man trucking steel rails through the streets of New York without cushions was surprised to find himself arrested and locked up and fined for disobeying the law." The noises of a city are largely unnecessary. Reasonable quiet is

just as much a right of the people as reasonably pure air and water. Some day they will come to see the matter in that light, and the street bands, noisy trucks, and other nuisances will be abolished.

The Christian Work

ARBITRATION.—Arbitration is advancing; this much was made clear at the International Conference held at Mohonk Lake last week; it was seen in the fact that public sentiment everywhere was overwhelmingly manifesting itself in favor of that method of settling international disputes. Throughout the entire proceedings one thing was made very manifest—it was not conceded that twenty-six senators had turned or could turn back the hands on the nation's dial. It was a check for one specific treaty; it was not defeat for arbitration, nor was it in the power of a Senate minority of twenty-six to defeat the wishes of seventy millions of people—that they could not do. And then the fact was brought out and insisted upon that arbitration was and is triumphant—three wars and eighty cases of arbitration in less than a century demonstrate that. Nothing was more emphatically accentuated than the fact that the people do not want war, and will have none of it so long as a just, impartial arbitration can adjust difficulties between nations and save bloodshed. A particular plan formulated by Secretary Olney is indeed defeated, but the principle remains, and that principle is sure to prevail.

The Churchman

GENERAL CLERGY-RELIEF.—The Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, commonly known as the General Clergy Relief Fund, is the only source of relief for the disabled clergy and the widows and orphans of clergymen in all the dioceses and in the missionary jurisdictions at home and abroad, and as such it challenges, and should receive, the loyal and generous support of every Churchman. A few of the old and strong dioceses in the East have comparatively large Funds for Aged and Infirm Clergy and make comfortable provision for those on their canonical lists who in old age and sickness need relief. But in the great majority of dioceses and in all the missionary districts there are no such funds, and in the very nature of things cannot be. To provide for the aged, disabled, and worn-out clergy and their dependent and helpless families, especially in these jurisdictions, is the Christ-like work of the General Clergy Relief Fund. Every congregation of the Church should not fail to contribute annually, according to its ability, to this object. It is sad to learn that the trustees of the fund are at present unable to pay more than the paltry sum of one hundred dollars a year to a clergyman or his widow and dependent children.

The Church Standard

There is much privation and even downright suffering on the part of aged and infirm clergymen, and particularly among their widows and orphans. The straitness of the treasury may be gathered from this fact, that no single beneficiary has received, or can receive, more than one hundred dollars per year; some receive as little as fifty dollars, and in many cases these pitifully small sums represent the only certain income on which these wards of the Church can depend. We do not rail at our spiritual mother, the Church, but this thing is not right and she ought not to allow it. She ought not to suffer our disabled clergy and their widows and orphans to become, as many of them are, objects of charity in the communities in which they live. Our Church is too rich in money to suffer that disgrace, and if she were as rich in good works as she ought to be, and might be, if the people were only told of the necessity, she would not suffer it. If the bishop and parochial clergy will only make one simultaneous effort in the interest of the general fund, and keep it up for the next few years, we believe that it will become one of the most popular, as it certainly would be one of the most reasonable and beautiful, of the charities of the Church.

The Household

The Boarder at Willoughby's

BY MRS. J. D. H. BROWNE

PART II.

"Do your folks live in New York City, Mr. Elliot?" asked Nan, "I'd—I'd like to hear about them."

He told her about his mother, with whom he lived, and about his father who had died when he himself was a lad. He was an only child.

Nan asked him if he was like his mother, and he drew a picture from his pocket-book and put it into her hand. Nan devoured it with her eyes. It was a beautiful face, such an one as she had never seen. The mother was wonderfully like her son. The beautiful silvered hair was piled high and fastened with a jeweled arrow; folds of rich lace lay about the throat. The photograph was exquisitely finished.

"Well," said Elliot, "how do you like my mother?"

"She—she's beautiful," said Nan, "I didn't know anybody, any real person, could be so beautiful."

"O, well, you know, photographs flatter a little. My mother is a handsome woman, but this makes her look at her best."

"It must have been sort of hard for her to have you go," said Nan faintly.

"Yes, no doubt," said Elliot, "but you see the doctors said it was the one thing for me."

He did not say to Nan, or even to himself, that some mothers, most mothers, would not have let their son go away alone.

Thus some part of every day Nan and the boarder spent alone together, and much of every day with the old folks, and Nan, without a thought of the past or the future, was living her new life from day to day, and drinking deep of the cup of her new joy. Into her solitary young life had come, unlooked for and unsought, the power that for good or ill takes hold of human hearts and moulds human destinies.

Elliot looked up at Grayback many a time, and always with a memory of Nan's words about the guardian mountain. The solemn majestic height stood to this man as the symbol of a greater and more awful majesty watching the actions and taking note of the thoughts of men.

There came a day when the young man said to himself that he had perhaps unwittingly done this young creature a wrong. It was true that he had nothing wherewith to reproach himself either by look or word or action, in his intercourse with Nan. It had been merely good-fellowship between them, but to Nan this had meant a new life, a sudden unfolding of the warm, tender nature, of the capacity for infinite joy or pain which had lain latent within her.

As for Elliot himself, at first the consciousness of his own frail health, and the fact of the vast difference in their social position, had precluded even a thought that there might be any possible risk in his companionship with Nan, but every day had added to his strength, and every day the exceeding beauty of the girl, a sort of natural refinement and grace in spite of her rude surroundings, had grown upon him. He had been brought up in the conviction that similarity of breeding and equality of station were absolute essentials in marriage, and he put aside as an impossibility any suggestion to the contrary that sometimes forced itself

upon him. He felt that the time had come when in justice to Nan and to himself he must leave his pleasant boarding place.

The coach that traversed the corner of the mesa had taken week by week a letter from him to his mother, and had brought him one in return, affectionately solicitous about his health, and of late rejoicing over his marked improvement. And at last Elliot had written that this would probably be his last letter from the Willoughby place, and he was arming himself against the look which he knew would come into Nan's face when he told her that the time for parting had come. After the fashion of weak humanity, however, he temporized and delayed.

At last one morning, a glorious morning, bright as a jewel, with a delicious touch of autumn crispness in the air; as the old folks and the young sat at their homely breakfast, Elliot proposed that they should go to the canyon.

"Time has run away so fast, Mr. Willoughby," he said, "and I am feeling so well that I dare not spend this pleasant life much longer. My work is waiting for me beyond your mountains. I want to make sure of seeing your canyon before I go."

"That's so," said old Willoughby reluctantly, while Nan with never a word, and that look that Elliot had dreaded, in her eyes, grew strangely pale; "that's so, Mr. Elliot. I guess we've all about forgotten that you was ever goin' away. It's been mighty pleasant havin' you amongst us. I don't rightly know how we'll git along without you."

"Makes me most wish you hadn't never come," said Mrs. Willoughby snappishly; "but there, that's the way of this contrary world."

"Well, he ain't gone yet," said her husband, "and maybe when he does go, we may look to see him back some time."

"Yes, indeed," said Elliot, "I shall look forward to being with you all again. And what about the canyon to-day, Miss Nan?" and he turned to the girl, but Nan was looking down and did not meet his eyes.

"Yes," she said, but the happy ring had all gone out of her voice, "I can go as well as not. Ain't you coming with us, grandfather?"

"No, I ain't goin'" said the old man. "I guess you know the way well enough, child. My climbin' days is over."

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So Nan and the boarder set out once more together.

The dew was still glistening on the leaves of the alders as they walked along the foot-path, and the stream seemed dancing over its sandy bed. The freshness of morning was everywhere. Nan did not speak. She was absolutely ignorant of the art of self-concealment, and she could no more feign indifference to Elliot's departure than she could have put on the airs and graces of a New York belle.

As for Elliot himself, he felt a strange heartache. Was this dejected little figure walking beside him the gay, frolicsome Nan who had charmed him with her innocent gaiety? He shrank naturally from inflicting pain on any one, most of all on one so gentle.

"See, there's your old friend Grayback, Miss Nan," he said, as they came to the place where they had sat that day by the opening in the alders.

Nan looked up at the mountain with a little, wan smile. "I guess he don't care for us, after all," she said. "He looks sort of cold and far-off to-day."

"I should like to think," said Elliot, almost tenderly, "that Grayback could look and find Miss Nan, if she should stay within sight of him, always as happy as the day is long."

The kindness in his tone almost broke Nan's heart. "I wonder," she said, and there was a little gasp in her voice, "I won-

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der when you're back in New York city whether you'll ever think of us here"?

"Of course I will," he answered; "how could I help remembering my pleasant time here, and my kind, kind friends? Do you think I shall forget our walks and talks together"?

He did not ask her if she would remember him; he knew too well that she would. Poor child! what else would she have to think of"? It cut him to the heart to know that he had come into her young life to make her acquainted with pain.

Not many words passed between them as they walked along.

All at once the character of the scenery changed. Rocks and boulders cropped up among the trees, the bed of the stream widened into a broad, sandy "wash," the pathway became stony and uneven, and presently the canyon sides rose abruptly before them.

Old Willoughby had said that it was a queer sort of place, and Elliot soon discovered that this was a very feeble description. He had never before seen a Californian canyon, and this one, though limited in extent, presented all the characteristics which gave the canyons such a weird attraction.

Nothing could exceed the wildness of the place, or the awful grotesqueness of the rocks piled on either hand. The canon bottom was in deep shadow; only here and there a pinnacle of rock above them was smitten by the vivid sunlight. The intense stillness was unbroken by the note of a bird. The stream flowed darkly and silently.

"What a tremendous place"! exclaimed Elliot, almost under his breath. I have never seen anything like this."

"I used to be afraid of it when I was a child, but I've got kind of used to it now," said Nan, a little cheered by being able to show Elliot the wonders of the canyon. After all, they were together still. "I'll show you the black gulch and the weeping rock, and then we can climb to the top of the waterfall."

Slowly they picked their steps along the uneven path incumbered by stones and the gnarled roots of dwarf oaks and pines, some of which had loosed their hold of the rocky soil and fallen across the way.

They came at last to a projecting rock of vast size and enormous height, which was cleft asunder from base to summit, leaving an aperture of some fifteen or twenty feet in the midst. "This is the black gulch," said Nan, "look down."

Elliot stooped over a boulder which had been wedged into the opening, and looked down into a black and awful chasm which seemed to descend into the very bowels of the earth. It was a place to make an imaginative person shudder with the loneliness and horror of it. "Do you ever come here alone, child"? he asked Nan, as he rose from the contemplation of the "black gulch."

"Sometimes," said Nan, "when the cows have strayed up near here, I come on and look around for awhile."

"The weeping rock" was a far more attractive sight. A hidden stream making its way from the upper heights, was diffused in a light spray over the face of a broad perpendicular rock, and gave life to a mass of maiden-hair fern which literally covered it with an exquisite mantle of fresh waving green. Here there was a perpetual silvery moisture and a twinkling of falling drops. Nan gathered some of the ferns and handed them to Elliot. "You can lay them in a

book," she said, "and maybe when you see them they'll remind you of this place." Elliot took them without a word.

From here the way sloped steeply upward and after a sudden turn they came in sight of the waterfall. It was a wondrously beautiful sight, touched by the sunlight which here had access to the canyon, a silvery sweep of water from a dizzy height, a dazzling leap from rock to rock, and below a deep, dark pool inclosed by alders.

"There's a way up to the top," said Nan, "it's steep, but its beautiful when you get up. I've been there many a time; shall we go"?

"Of course," said Elliot. "I want to see all you have to show me."

They began the ascent. Nan, strong and surefooted, fleet and light as a young mountain deer, led the way.

To Elliot, not fully recovered from illness, and though a good pedestrian, utterly unaccustomed to such exercise as this, the climb proved a much more serious undertaking than he had imagined. Still he manfully followed where Nan led. Not a third of the distance had, however, been accomplished, when, unacquainted with the nature of the soil, he rested his weight upon a stone jutting from the gravelly slope, and the next moment had fallen many feet, bringing down with him a rush of loose soil and stones. Nan, hearing the noise, turned swiftly and saw her companion lying motionless on a level space below.

With a little cry of horror the girl, catching the branches of dwarf trees that grew upon the slope, and springing from stone to stone, in a few moments was beside him. Elliot had been stunned by his fall, and Nan in an agony of fear saw his white face with a stain of blood upon the cheek, where he had struck against a stone. She knelt down and caught his hand.

"Speak to me, oh, speak to me"! cried the girl. "Just one word"! and instinctively she began chafing the limp hand with her warm palms. "Dear Lord, what shall I do"!

Elliot came quickly to himself, and after a moment of bewilderment found himself looking into Nan's tearful eyes, and felt the clasp of her hands. "It is all right," he said, trying to smile, "at least I think so. I am awfully sorry I frightened you, Miss Nan. It serves me right for attempting what I was not fit for. If you will lend me your hand another moment I will see whether any bones are broken." One of his arms was doubled under him, and as he attempted to move it a spasm of pain crossed his face. It was indeed broken.

The sound of Elliot's voice had quite restored Nan's courage. She wasted no time in vain laments that she had induced him to attempt the climb.

She helped him into a sitting position, and taking her little shawl from her shoulders, made a sling of it for the injured arm, which she handled tenderly and skillfully, then she

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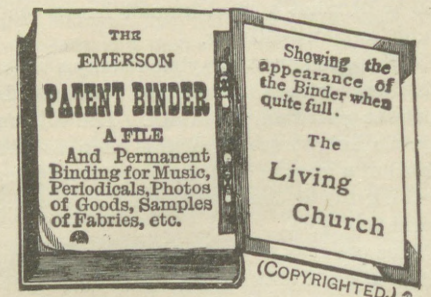
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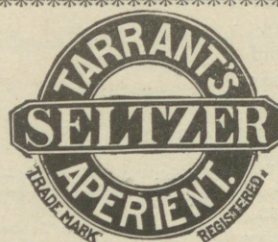
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helped Elliot to his feet. "Don't be afraid to lean on me," she said, "I'm very strong and I can help you. We must get down to the path and then, if you can't walk home, I'll leave you and get grandfather and Luis to help you."

Slowly and carefully she guided him down the rough, steep slope, he from sheer necessity leaning heavily on her shoulder, and in spite of every care on her part, suffering intense pain with every step. At last they reached the bottom, and here Nan made him rest upon a boulder while she ran to wet his handkerchief in the stream, then she held it to his forehead and gently wiped the blood from his face. "Now do you think you can walk on? or shall I go for grandfather?"

Elliot declared himself equal to the walk, but in a little while he had again to lean on Nan, and over and over again they stopped and rested.

The sadness had all gone out of Nan's face. She was not conscious of herself any more. She had no thought except for Elliot.

It was a long and wearisome walk to the ranch-house, but at last the wide sloping roof was visible through the trees. In a little while the boarder was resting on his bed with old Mrs. Willoughby sitting by.

Nan had disappeared, and Elliot was beginning to wonder where she was and what was to be done with his broken arm, when he heard her voice:

"Granny, I'm going to Perris for the doctor. I'm going to ride Sancho. Is the pain any easier, Mr. Elliot?" She stood in the doorway and Elliot, with his senses sharpened by pain, saw that she had a blue cloth gown on and a little cloth cap on her head.

"Good sakes, child! why can't Luis go?" said the old woman, "It's too fur for you to ride alone."

"I know the way—I've been with grandfather. Luis is too slow. I can't stop."

She was gone, and in another minute Elliot saw her ride full speed past the window.

It was well on in the afternoon when Nan returned with Sancho bathed in sweat, and the doctor from Perris mounted on a fast horse, and with all needed appliances in his saddlebags.

He stayed for two or three hours, quieted the patient, set the arm, and assured the Willoughbys that the break might have been a much worse one, and that only time and patience were required for Elliot's recovery; and promising to return very shortly, went his way.

Thus the boarder's departure was deferred for many weeks, weeks during which Nan, like a sweet ministering spirit, was ever at his call to bring him ease and comfort.

One day when the impatience of slow recovery was upon him, she volunteered to read him something to while away the time.

"I'm a poor reader, I guess," said Nan, but may be it'll help you to forget yourself. What shall I read? "Ivanhoe"? or "The lady of the Lake," or the History of England?"

Elliot chose Ivanhoe, and sat leaning back in Mrs. Willoughby's old rocking-chair listening, like one in a dream, to the sweet young voice, with its quaint pronunciation here and there, reading page after page of the beautiful story of those old romantic days of love and valor.

The softened sunlight crept in through a western window and touched Nan's head as she bent over the book, and brought out the beautiful contour of her cheek and chin

against the old red-wood shutter behind her.

"Thank you, Miss Nan," Elliot said at last, "I have enjoyed every word of it, but stop now and talk to me."

So Nan obediently shut the book and turned her face towards him. Yet neither of them spoke for awhile.

"If it hadn't been for that climb of ours in the canyon," said Elliot at last, "I might by this time have been far away from here."

"Yes," said Nan, looking away from him. "And you might have been, by this time, beginning to forget me."

To this Nan answered nothing. These past weeks had changed her; she was a child no longer.

"If it had not been for the climb in the canyon," Elliot went on, "I should have gone away without quite knowing you, though we had been such friends, but now I know you well, Nan."

The girl looked at him with a pained and puzzled expression in her face.

"It would have been hard for me then to go away," said Elliot, "but I should probably have done so. Now I cannot go away, Nan, unless you tell me that I may come back for you, for I cannot do without you—I want you for my wife, Nan." He held out his hand, but the girl covered her face with her own, and neither spoke nor moved.

"Have you no answer for me? Not a look?"

Slowly the full meaning of his words had taken possession of Nan, and she blushed and trembled. But many, many thoughts had come to her through these past weeks.

"I—am not the kind of wife for you, Mr. Elliot," she said with a sad little smile; "you must have a wife like your mother, not a girl like me who knows nothing at all except this solitary place."

"Nan," he said, "I cannot do without you. I will be your school-master and you will soon learn all you need know of the world's ways. No other hand but yours shall help me over the rough places of life. You shall be my guide and I will be your protector. Blessed are the pure in heart, Nan. We shall both be blessed for your sake."

Again, and with a pleading look, he held out his hand, and slowly, with a sweet reluctance Nan came to him.

THE END.

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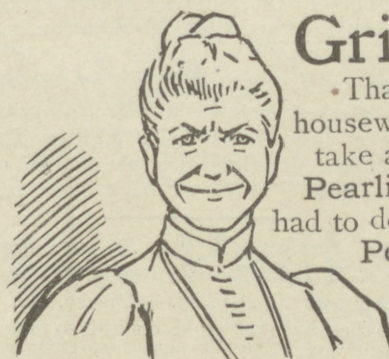
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BY CHARLOTTE WHITCOMB

"MOTHER, I wish I could be a Brownie, one of those little men we have read so much about lately, who are always doing splendid or wonderful things by night that surprise people and make them glad the next day."

"Of course you know, Carl, that those grotesque little people never existed out of human fancy," said Carl's mother.

"Yes, mama, I know that, but I say I wish it were possible for me to be such a person and to make people happy by doing good things for them, especially things which they cannot do for themselves."

"Have you thought of anything in particular you would do if you had the power to do it, Carl?"

"Yes, I would go to-night and saw and split all that pile of wood for lame old Mr. Perham. He can cut only a stick or two a day he is so old, and it makes me feel bad to see him do it."

"Well, Carl, the brownies would not be doing Mr. Perham any kindness in preparing his wood for the stove. His son might have bought it cut that way, if his father had preferred it so, but Mrs. Perham has told me her husband feels better to have the amount of exercise he takes cutting the wood. It seems he finds it easier to stand long enough to saw or cut a little wood than to walk about his yard or to do errands. I think," added Carl's mother, with a significant smile, "that that is the reason his lawn has not been raked free of leaves yet this spring. Mrs. Perham says it seems too small a thing to hire done, but Mr. Perham's lameness makes him dread undertaking it."

That very afternoon happened to be the one Mrs. Perham's good Scandinavian girl had for going out, and Carl's mother went over, as was her custom, to sit with the old lady who was confined by feebleness to her own room.

After school Carl took his garden rake, and, while Mr. and Mrs. Perham were listening to his mother as she read aloud from their favorite paper, he raked the tiny lawn in front of the house, and the longer strips at the side, clean and free of leaves, twigs, bits of paper, and all the unsightly rubbish which disturbs the comfort of the neat and orderly householder.

"There," said he as he finished, "it looks as well as ours does, and Mr. Perham says ours is done as well as he could have done it himself 'in his best days'."

Looking about he saw something else which he decided to do at his first opportunity. "If I cannot do it as a brownie, I can do it as a boy," said Carl as he ran home with his rake.

Old Mr. Perham had always been an early riser, but this spring, by the advice of his son, who was a physician, he slept later and took his breakfast at half-past eight, with Mrs. Perham. So the coast was clear for Carl, and early the next morning he might have been seen, if any one had been about to look, stringing the cords for morning glory vines over the high board fence which

divided the Perham's side yard from the alley back of the hotel.

It was a long strip of fence, and Carl could not have done the work, as he did in two hours, but that he had his ball of cord, nails, and pieces of wire all ready. He had seen Mr. Perham do this work for several springs past, and it was a great gratification to Carl now to do it himself.

Nails were driven a foot apart along the top of the fence, and pieces of wire having one end bent to form a hook, were thrust into the ground, also a foot apart, and a little way from the fence; one end of the cord was tied to the first hook, the cord was then led up over a nail and down to the next hook, and so on up and down the whole length of the fence. But few new nails had to be driven, as those which had served the season before were mostly in place. The vines, many of them, were a yard long and were trailing about in quest of support. "I was none too soon," said Carl.

The next day was Saturday, and Carl happened along in the forenoon as Dr. Perham drove up and was met on the lawn by old Mr. Perham.

The old gentleman said: "Good morning, James! It was kind of you, my son, to rake off my lawn and fasten the strings for my morning glories. I was afraid I'd have to let the morning glories go this year, I feel so kind of shiftless this spring, but mother and I are both glad they are fixed and the lawn, too."

"Why, father," said the doctor, "I haven't raked the lawn or tied the strings. I guess the brownies were out last night, weren't they? I thought yesterday morning I ought to get some one to help you, I knew you'd miss your morning glory hedge and so, for that matter, would all the passers-by, for it is the pride of the street."

Carl smiled as Dr. Perham, looking at him, said, "A good sort of Brownie; eh, Carl?" and hurried away, but at the first corner met a little girl trying to draw a very small cart, holding a very large basket of soiled clothes. The basket was in danger of tipping over, and the little girl made slow progress, and seemed full of trouble.

"Let me help you," said Carl, pleasantly, and with a piece from his ball of cord he soon had the basket securely fastened to the cart. With a shy, "Thank you," and a glad face, the little girl set off with her now light burden, and Carl went home and related his adventures to his mother, saying: "It has been so much pleasure, I believe I'll keep right on doing little things for people, not forgetting my mother. It is as much better than a Brownie story as—as—"

"As being a helpful, kind, Christian boy, which one can be, is better than wishing to be what it is impossible for a human being to become," said his mother, with a loving caress and a bright smile. And then they both laughed heartily at the picture Carl drew of their home, with a queer, little, misshapen, mindless Brownie, instead of a boy, in it.

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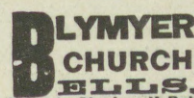
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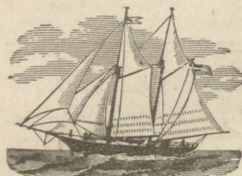
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Hints to Housewives

SUMMER DIET.—As the summer progresses vegetables containing comparatively more starch are brought to the table and eaten without inconvenience, if eaten in moderation and with proper accompaniments. Peas, beans, corn, sweet potatoes, are all very delicious; too good to refuse, but again nature proves herself fitted for her work, for she sends us, at the same time, unlimited material for salads of all descriptions, not to mention quantities of fruits with their flesh-destroying and heat-preventing acids. Nor would it be well to refuse to countenance the carbonaceous foods for too protracted a season, but only to modify the diet which has perhaps very largely consisted of them. Fats in particular must not be too sweepingly disapproved, for the normal and healthful condition of the tissues depends largely upon their inception; but if a sufficiency of hard butter be used with the food, an ordinary amount of cream, and some fat with the meats consumed, then rich dishes—rich in butter, I mean—can always be dispensed with to great advantage.

As to salads, we eat too sparingly of them, and that not only during the summer, but during the winter also. No dinner should be minus its salad, as no breakfast should be without its fruit. It is urged that they are too expensive, but I do not believe this to be a fair statement of the matter. Very alluring salads may be made with little attendant expense. And even if the expense were greater than the purse would seem to be able to afford, if they helped to save from the doctor's and druggist's bills, the extra cost might reasonably be incurred.

All foods are productive of energy; all energy evolves heat; therefore, all foods are heat-producing agents. But some are so greatly superior to others in this respect as to merit the name of the heat-producing foods. These are the starches, sugars, and fats—animal fats mainly—for those of vegetable origin are most effective, it is asserted, in the work of cleansing the intestinal canal, supplying heat only to a very limited degree. These food products burn or oxidize very readily within as without the body, giving out heat as the result and being first changed by the wonderful process of digestion as they pass through the alimentary canal before entering the blood. As a matter of course, it follows that starches, sugars, and fats should be avoided when the maintenance of a high degree of animal heat is undesirable; or, to particularize, that such starchy vegetables as rice, potatoes, etc., are better winter than summer foods; that sweets should not be extensively indulged in during the heated term; that fats should be used even more sparingly, and that all these foods should be restored to favor again when colder weather makes a great amount of animal heat a desideratum. If this were always done, if appetite rather than reason were not so often the ruling force in our lives, then undoubtedly our winters would be more comfortable, our summers more enduring. But we too frequently find ourselves unable to break the force of habit, and, therefore, eat, crullers and chocolate on a hot summer's day, or a breakfast including fried bacon and corn bread when the mercury is climbing close to the nineties before its daily work is fairly inaugurated, and pies and cakes unlimited when we are confessedly almost dying of heat.—*Washington Home Magazine.*

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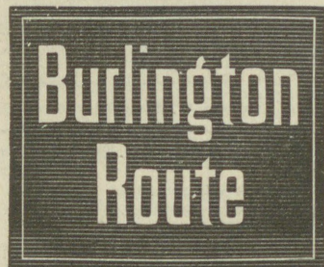
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