

The Living Church.

Miss S P Smiley 13397
Box 34

A Little Hymn at Even

BY THE REV. CHARLES S. OLMSTED, D.D.

A golden light is in the West,
A heavenly hope is in my breast;
A few short hours and morn will come,
A little while and I go home.

O Father! well I know the love
And mercy which I daily prove;
Infinite love that comforts me,
A tender mercy, rich and free.

The countless stars shine clear and bright,
And make a temple of the night;
Oh, from pure hearts may anthems rise
To Thee enthroned upon the skies!

Soft breezes blow from out the West,
Oh, may Thy Spirit bring me rest!
Sweet sounds arise from fields and streams,
May heavenly songs steal through my dreams.

The dews fall silent o'er the land,
Shed pardon gently from Thy hand;
The world seems fresh and calm and still,
Immortal God! my spirit fill.

Long time I gaze upon the stars,
Heaven seems to burst her ancient bars;
Ah then! by faith I'll look to Thee
All night, and Thou'lt descend to me.

Bala, Penn., July 31, 1897.

The Living Church

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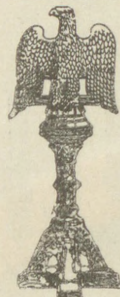
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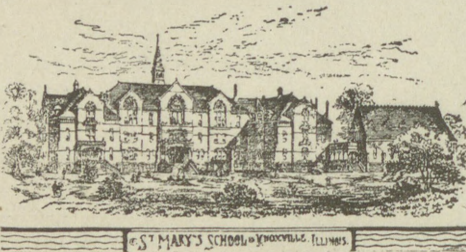
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The Living Church

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

CHICAGO, AUGUST 14, 1897

News and Notes

WE have mentioned the remarkable and gratifying address from the General Assembly of the Scottish Kirk to the Lambeth Conference. This letter was read in the Conference on the second day, and was received with expressions of appreciation. In accordance with the invariable rule of the Conference, no corporate answer can be returned. The Archbishop, however, undertook, with the hearty approval of the bishops, to write himself and express the warm appreciation with which this dignified and brotherly letter was received.

THE statement that the birth, Baptism, and Confirmation of Queen Victoria are not matters of official record, has been interpreted to mean that they are not matters of record at all. From this the idea has been developed and made much of in certain newspapers that there is no record of these important events, and that probably she was not baptized or confirmed at all! It does not seem to have occurred to the sapient gentlemen who undertake to instruct the public at short notice on all possible subjects, that by the same reasoning it would appear that no such personage was ever born. There are, however, other records besides those of the court, especially termed "official," and it is a simple matter of history that the Queen was baptized by Archbishop Sutton and confirmed by Archbishop Hawley. The omission of the official record which has played such a part in this gossip is explained by the fact that there was not the slightest expectation upon the arrival of the infant Victoria that she would ever be Queen, there being already two princes between herself and the throne.

IN the daily press of Monday appeared the shocking news of the assassination of Senor Canovas del Castillo, prime minister of Spain. The assassin, an Italian anarchist named Golli, accomplished his work in the gallery of the baths at Santa Agueda, a fashionable Spanish resort. It appears the assassination was the outcome of a deep-laid anarchistic conspiracy against the lives of Senor Canovas and Senor Sagasta, the Liberal leader. The outrage has called forth expressions of profound sympathy with the Spanish government. Senor Canovas was the most prominent supporter of the monarchy, and his demise, while resulting in active steps for anarchistic repression, has caused renewed activity in Republican and Carlist circles. It is also asserted that his death will result in an immediate crisis in Cuban affairs.

ABOUT a year ago an English vessel was wrecked just outside the harbor of Oporto, and the whole crew would have perished but for the bravery of a Portuguese fisherman who brought a rope from the ship to the shore. For this the King of Portugal presented him with a gold medal. The English government, after a due

amount of red tape, presented the brave hero with a bronze memento. It seemed absurd and stupid enough that the government whose subjects were saved should exhibit so little appreciation. It is remarked that it is a serious matter that England should allow the impression to go abroad that she does not consider her sailors' lives worth saving. The English residents of Oporto, feeling somewhat humiliated at the contrast in this instance, have just subscribed about seven hundred dollars, which has been presented to the fisherman. Thus the rewards are more evenly balanced.

BISHOP CHENEY, in a recent interview, explaining his action at the Reformed Episcopal Council, is reported to have said: "I am opposed to any garment or robe being prescribed. If we are restricted in what we shall wear, we shall be told what we must sing or eat, for instance. The synod of Chicago, which supported me in the position I took, will not separate from the Church, but the result may be that the synod may feel indifferent about representation in the General Council in the future." Bishop Latane rejoices that "not a man quailed" at the threats of financial disaster. "The question was not one of money, but of Christian principle." He is more hopeful than he has been for ten years. He has a feeling of "great relief." And all because the black gown has prevailed over the surplice!

THE idea of allowing the parishioners to select their own rector, either directly or indirectly, through the wardens and vestry, is familiar enough to us under the circumstances of the Church in this country. It is not a perfect system, no doubt, and its defects have often been pointed out, but there is, at any rate, some attempt to limit the right of suffrage to people who have a real interest in the good of the parish. In England, however, there appears to be no such limitation. All persons living within certain bounds are parishioners, not simply in a spiritual sense, but as having full rights, whether they fulfill the duties of parishioners or not. This was recently brought to light in a curious way. The patron of Llanharry gave up his rights to the parishioners without laying down any restrictions. The result was that the Dissenters of the parish, coming from the meeting-houses of various names, elected a priest for the parish, carefully selecting one known to be unacceptable to the Church people. The gentleman elected had not a single vote from the *bona fide* parishioners. It is no wonder after this that the Church people should prefer to leave themselves in the hands of the patron.

A REMARKABLE figure among the numerous visitors to England of late, is the Russian Archbishop of Finland, the Most Rev. Antonius, who was sent by the Holy Synod of the Russian Church to represent that Church at the Queen's Jubilee. The Archbishop is one of the most remarkable of the Russian ecclesiastics. He was born in 1846, and educated at the ecclesiastical

college of Kazan, where his career as a student was so brilliant that after graduation he was immediately appointed, though still a layman, Professor of Pastoral Theology and Homiletics. In this position he soon became known as a profound scholar and able writer, and was drawn into various literary pursuits. Appointed in 1870, he continued as a layman till 1883, when, after the death of his wife and children, he took the monastic habit and was soon after ordained deacon and priest. Almost immediately he was raised to the position of Archimandrite in the monastery of St. John Baptist, at Kazan. In 1885, he was called to the professorship of the Old Testament in the St. Petersburg Ecclesiastical Academy, of which he became rector, in 1887, and the same year he was ordained as a suffragan bishop under the Metropolitan of St. Petersburg. In 1892, he was appointed Archbishop of Finland and Viborg, and at the same time a member of the Holy Governing Synod. With his immense learning he combines great practical activity and unusual capacity for leadership and administration. It was doubtless intended, in the selection of such a man, to provide, not simply a dignitary to do honor to the Queen, but an intelligent and trained witness of English Church affairs who would be capable of making a wise and candid report to the Holy Synod which he represents.

AT the grand Thanksgiving service held at Salisbury cathedral in commemoration of the Baptism of King Ethelbert, a selected chorus consisting of 600 voices led the singing, aided by 19 other vested choirs, numbering 356 voices, and 21 unsurpliced choirs. The service was attended by the mayor and corporation in their scarlet robes, preceded by their mace bearers. In addition to the organ, the music was rendered by a band of over seventy instruments, besides the Royal Marine Light Infantry band. The service was a special one, and was held at two o'clock in the afternoon. It included proper Psalms and lessons, the *Magnificat* and *Nunc Dimittis*, Sir John Stainer's anthem, "Lord, Thou art God," the hymn, "Rejoice, the Lord is King," and the "Hallelujah Chorus." A very large number of the clergy appeared in the procession, among them several bishops. The sermon was delivered by the Bishop of Minnesota, from Revelation xi: 15, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

THE Liberian colonization scheme, it appears, promises anything but success. A large number of those sent out by the International Immigration Society, a year or two ago, have returned with discouraging reports of sickness and starvation. Many who would return have no means to pay their way.—The fact that during these hard times people are paying less for religion and more for baseball than ever before suggests the question, whether, after all, the hardness is in the times or in the men who make

the times.—President C. P. Huntington, of the Southern Pacific railway, has presented the University of California with a valuable collection of old Spanish manuscripts dealing with the earliest history of California.—*The Chicago Tribune* says the following curious announcement was recently made in a suburban church: "This evening the Rev. Mr. Smith will preach his farewell sermon, and the choir will render a thanksgiving specially composed for the occasion."



New York City

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, the services during the present month are in charge of the Rev. J. Newton Perkins.

At Calvary chapel, the Rev. William J. Cleveland is engaged in Church work for August and September. He comes from South Dakota, where he was engaged in missionary activity at several points.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, the Battalion Club started for its summer encampment at Sea Cliff last week. It was accompanied by the Rev. Mr. Nelson, and its own fife and drum corps.

At St. Peter's church, Port Chester, in the suburbs, the Rev. Charles E. Brugler, rector, special musical services were held Sunday afternoon, Aug. 1st, when the sacred cantata, "Rebekah," was rendered.

Two new organizations have just been added to those having headquarters at the Church Missions House—the World's Student Christian Federation, and the Student Volunteer Movement for Foreign Missions.

Bishop Potter has just returned from Europe on the White Star Steamship "Germanic." He returns earlier than was expected, having received an injury to his shoulder resulting from a fall from a horse while in Germany. It is hoped that the injury may not prove serious, and that he will soon be able to resume active work.

At Grace chapel the wall of the western transept has just been decorated at the expense of a parishioner of Grace parish, with a fine painting representing the Heavenly City. The work, which is from designs by Sidney Starr, shows a grouping of angels around the city gate, with the inscription, "Ye are come unto Mount Zion, and unto the city of the Living God."

The Church Temperance Society has added two ice-water fountains to its list in this city this summer. One has been put up as a gift from Mrs. Samuel Lawrence, at a cost of \$200. The other results from the surplus earnings of the lunch wagons of the society. The lunch wagons are to be added to by a new one, which is being constructed at a cost of \$1,000, including equipments, as a gift from Mrs. Mary Ogden Avery of this city.

All Souls' church is busy with its fresh-air work in its cottages at Roslyn, N. Y., on the shores of Long Island Sound. The cottages for sleeping use number seven, and are all memorials—each having an administrative head of its own. An endowment has been begun, and already amounts to about \$5,000. During the present heated term 100 children are here cared for for a couple of weeks at a time—the total cost reaching about \$4,000.

The fresh-air work of the pro-cathedral, which last year cared for nearly 1,000 adults and children, is this summer making special efforts on as large a scale as funds will permit, at its summer home at Stoney Point on the Hudson River. About 40 little people are cared for at a time in the enlarged house, under the charge of a deaconess. Through the co-operation of the "Trinity Fresh Air Fund," and other similar funds of a public character, provision is made for day excursions reaching many hundreds of persons with the benefits of an outing.

The 88th annual report of the Board of Managers of the New York Bible and Common Prayer Book Society records the distribution of 64,576 volumes of Bibles, Prayer Books, and Hymnals in all parts of the United States. The society has during the year tried to meet the want existing of translations of our liturgy into foreign languages. It has helped in the translation of the Japanese Prayer Book, and is now assisting in procuring a Chinese Prayer Book for use among the Chinese in this country. Liturgies in French, Spanish, German, and Swedish have already been issued, and are doing effective work in affiliating members of these races with the Church in the United States.

At the Church Missions House a farewell service was held Monday, Aug. 2nd, in the chapel, on the occasion of the departure of Miss Berta R. Babcock for missionary work in Japan. The Blessed Sacrament was celebrated, the Rev. Joshua Kimber, associate secretary of the Domestic and Foreign Missionary Society, formerly secretary for foreign missions, acting as celebrant, being assisted by the Rev. J. Thomson Cole, secretary of the American Church Missionary Society, a former missionary in Japan, and the Rev. J. Newton Perkins. The Rev. Mr. Cole made an address, in the course of which he took occasion to refer to the recent loss of the Board of Missions in the death of its general secretary, the Rev. Dr. Langford. A number of friends of missions were present, including some of the clergy. Miss Babcock, who has been trained in the Deaconesses' School of Philadelphia, received many personal expressions of good-will on her departure. She left immediately for her far field.

The church of the Incarnation, the Rev. Wm. M. Grosvenor, rector, is closed for improvements, and until the end of the present month the regular parochial services are maintained in the chapel. The improvements include the completion of the chancel decorations left unfinished last season, and the establishment of electric connection between the organ in the gallery and that in the chancel. The parish fresh-air work is now sending some 50 children each week to the summer home located on Lake Mohegan, where they have the advantages of a large farm house, which has been altered into one of the best fresh-air resorts near this city. As already described in the columns of THE LIVING CHURCH, a large play-house forms part of the "plant," and the grounds are arranged with many facilities for "good times" for the children, including a small pond for bathing, artificially constructed. The present summer has seen the opening of a new cottage for the use of the Bethlehem Day Nursery, a gift of Mrs. John Byers. It is a tasteful structure in Queen Anne style. The cost of the fresh-air work for the season is about \$3,000.

During the past year more than 100,000 have attended the services and meetings of the Rescue Mission of St. Bartholomew's parish. The attendants have included rescue workers, missionaries of clergymen and even bishops—drawn by interest in the remarkable work of this mission. Occasionally portions of Christian congregations, representing varying denominations, attended in a body. A leading feature of work is the "Free Supper Night" every Friday, when 400 half-starved men feast on sandwiches and coffee. These feasts cost only about \$10.60 a night, but are fruitful sources of influence over the class of men sought. At these times the men are picked, and professional "bummers" and lazy men are discouraged in their efforts to gain admission. Yet among those who attended the mission every night have been thieves, footpads, night prowlers, and vagabonds of every type. Many innocent men who have fallen into misfortune are a more hopeful class. Nearly 1,000,000 men have attended in one way or another since the mission was begun. Evangelistic and temperance effort has been constant, coupled with temporal provision, aid in procuring employment, and for reformed men, the sacraments of the Church.

Philadelphia

Owing to the precarious condition of the Rev. Dr. T. C. Yarnall's health, the congregation of St. Mary's church, West Philadelphia, think the time not very far distant when the Rev. John Dows Hills will have to take entire charge of the parish, of which he is now associate rector. The Rev. Dr. Yarnall is now in the 54th year of his rectorate.

Some time since Archdeacon Brady issued two pamphlets (one of four pages and another of eight pages), containing some valuable suggestions on the conduct of diocesan missions in connection with an amendment of Canon viii. These were extremely well thought of at the time, and it is now attributed largely to the thorough knowledge of the subject shown in these recommendations that the archdeacon is being talked of in the high places of the Church as one of the most eligible candidate for the position of general secretary of the Board of Missions, made vacant by the death of the Rev. Dr. Langford.

In addition to the brief notice printed in THE LIVING CHURCH of June 26th, relating to the withdrawal of the Rev. N. Frazier Robinson from the diocese of Pennsylvania, and also from the American Church, the following extract from his letter to Bishop Whitaker, recently made public, may prove of interest. Writing in the third person, he says: . . . "During the past year he has officiated and preached many times in various parts of England and Wales. On August 8, 1896, his Religious Profession was made in the chapel of the Society of St. John the Evangelist, at Oxford, and he is now one of the Professed Fathers of that society. Having complied with the requirements of the Act of Parliament, intitled 'The colonial and other clergy acts,' and having received from his Grace, the present Archbishop of Canterbury, a permanent license to officiate in England, the disabilities arising from his American ordination have been removed, and he is now officiating in England as though he were in English Orders."

Work is progressing on the building for the mission chapel of the church of the Crucifixion, the Rev. Henry L. Phillips, rector, which is to be known as St. Augustine's, and which is only intended for temporary use. It is located at the south-east corner of 22nd and Reed sts., where a lot 97 x 96 feet has been purchased by the vestry of the church. The structure is of wood 34 x 72 feet, and will seat about 400 persons. The cost will be \$2,500, and it is expected that it will be ready for occupancy by Sept. 1st. The great migration of colored people from the vicinity of the old church to the south-western part of the city, caused by an influx of Russian and Polish Jews, will ultimately result in the mother church being required to seek a location farther west. Thus, two houses of worship for the African race are now building—St. Mary's mission, of St. Mark's church, and St. Augustine's, as above noted. In West Philadelphia is the mission chapel of St. Michael and All Angels, in the northern district of the city is St. Faith's, while the stately church of St. Thomas, a stone's throw south of the Church House, and the first congregation of colored people attached to the Church in these United States, organized over a century ago, shows what our city and Church is doing for the African race.

After considerable inquiry and mature deliberation, the convocation of Germantown opened a mission at Olney, a pleasant suburban village of the 22nd ward, where the first service was held in a hall, rented for the purpose, on Sunday, July 26th, 1891. The mission proved a success from the start. As many of those interested in it were communicant members of Trinity church, Oxford, it was hoped that that parish would adopt it as an outlying mission, but it remained under the control of the convocation, and the Rev. Dr. Samuel Upjohn, rector of St. Luke's church, Germantown, was placed in charge of the services by Bishop Whitaker. Two years thereafter the Women's Guild began

collecting money for the building fund, and by the close of 1893 had \$500 in hand for the purpose. To this amount other sums were added from time to time, and St. Alban's mission, after the lapse of six years, finds itself ready to build. Early in the present month ground was broken for a new church edifice at the corner of Tabor and 2nd sts., which is to cost \$7,000. The plans were submitted on the 5th inst. to the building inspectors by Architect George T. Pearson. The structure will be one story high, with a mansard roof, slated, and will be of brick, stone, and wood; the inside finished with North Carolina heart pine in its natural color. The main auditorium measures 26 x 56 feet, with a seating capacity for 198 persons. The chancel is of generous dimensions, 22 x 24 feet, the organ chamber is 14 feet square, and the sacristy 12 feet square. There is also a Sunday school room, measuring 26 x 23 feet. On the exterior of the building will be an ornate porch, 13½ x 9½ feet. The plans also call for a tower, which, however, will not be built at this present time.

Chicago

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

The rector of Advent church, East Oakland, Cal., reached Chicago with his family early in July, expecting to make a short stay, and then pass on to the Atlantic coast. While witnessing the fireworks in Oak Park, his son, engaged in picking up some of the rocket sticks which fell near by, and stepping into a gutter, had his leg twisted and broken; with the result that he was taken to St. Luke's Hospital and other members of the family were detained in the city. Dr. Law hopes that his son will be able to proceed on the journey originally outlined, on or before the 15th of August.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

NORWOOD.—A reception was tendered on Monday evening, 2nd inst., at the rectory of St. Stephen's church, to the Rev. and Mrs. T. William Davidson, to welcome them on their return from their outing. Since the appointment by Bishop Whitaker, July 7th, 1896, of the present missionary, the services have been regularly maintained with an ever increasing attendance. The chapel, which was dedicated by the Bishop on the evening of All Saints' Day, 1896, has sittings for 150. Early in the present year an additional lot at the corner of Chester pike and Cleveland ave., was secured, and the property now has a frontage of 119¼ feet, a depth of 125 from the pike, and fronting on Cleveland ave. about 144 feet.

A social assembly of the chapters of the Brotherhood of St. Andrew will shortly be organized for the purpose of advancing the work in Chester, Schuylkill, Berk, Lancaster, and Lebanon counties, all these being included in the "Philadelphia local assembly," although but two chapters—Pottstown and Phoenixville—are in the diocese of Pennsylvania, the remainder belonging to the diocese of Central Pennsylvania.

RADNOR.—The Rev. Dr. Sidney Corbett, sometime rector of the church of the Transfiguration, West Philadelphia, from which he resigned on account of general prostration, has now fully recovered his health, and has taken charge during August of St. Martin's church, while the rector, the Rev. W. S. Baer, is at the seaside.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

St. James' Day was observed as the parish festival of St. James' church, Capitol Hill, the Rev. James M. Clark, rector. At the 11 o'clock choral celebration and the festival Evensong, the music selected for the occasion was finely rendered by the vested choir. At the latter service, there was a procession formed of the various parish guilds with banners, and reports of the past year's work were read.

A meeting of the diocesan council of the Brotherhood of St. Andrew was held at St. Margaret's church on Monday evening, July 26th. The committee on visitation of parochial chapters reported those visited in good condi-

tion, and that the visiting would be continued. A general meeting followed the business session, when addresses were made in regard to the coming international convention.

Bishop Satterlee is expected to return to this country about August 15th, and will go to the Catskills for the rest of the summer.

The Ven. Dr. James A. Buck, rector of St. Paul's church, Rock Creek parish, has recently been alarmingly ill, but is now improving. The Rev. Dr. Buck is 87 years of age, and has held his present charge for about half a century. He was the first priest ordained by Bishop Whittingham. The National Soldiers' Home is in Rock Creek parish, and a Church service is held in its chapel every Sunday afternoon. It is at present conducted by the Rev. Mr. Johnston, of Takoma Park.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

WARSAW.—St. Paul's parish is taking on new life. The rector, the Rev. Francis Allen Gould, has been here about three months. A new modern rectory is well under way and a vested girl choir of 18 members has been recently introduced. The rector is a licensed lake and river pilot, and has a company of naval cadets organized among the young men and boys of the parish. The marked increase in attendance at all services, especially among the men, is very gratifying.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

The Rev. Marcus Alden Tolman, rector of St. Mark's church, Mauch Chunk, entered upon the 24th year of his rectorship of this parish on the first Sunday in August. In a sermon appropriate to the occasion statistics were given which show that, notwithstanding the many losses by death and by removals, the parish is steadily gaining in numerical and financial strength, and in its influence in the community. The rector is spending his vacation in Saratoga and on the New England coast. During the month of August the parish is in charge of the Rev. G. H. Fenwick, of New York.

Easton

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

CENTREVILLE.—A handsome memorial window has just been placed in St. Paul's church, the Rev. James A. Mitchell, rector, in honor of the late Chief Justice John M. Roginson. It has been placed in the central point of prominence, on the south side of the church, and is a beautiful piece of stained glass workmanship. The design represents the Sermon on the Mount, in which all the figures are clear cut and distinct. Two inscriptions are at the base of the window.

EASTON.—The Very Rev. George C. Sutton, D.D., tendered his resignation of the position of dean of Trinity cathedral, which was accepted by the trustees at a special meeting. He has accepted a call to St. Mary's church, Pocomoke City. Dr. Sutton became dean of the cathedral on October 15th, 1893. He immediately inaugurated the weekly Celebration and the daily service, and began training a vested choir, which appeared in vestments at the High Celebration on Easter, 1894. Semi-choral Evensong has also been rendered ever since.

PRINCESS ANNE.—The years have wrought their changes upon St. Andrew's church, the Rev. Edward Benedict, rector, and the vestry have decided to make extensive repairs that will practically make a new church of it. It is hoped to have the work finished by November.

CHESAPEAKE CITY.—The Rev. C. S. Davidson, in connection with his work in St. Augustine's parish, is holding afternoon services twice a month at "Port Hermon," which is situated about seven miles from Chesapeake City. The beginning of the work at that place, as well as its very successful continuation, has been largely due to the efforts and zeal of Mr. Hanson Knorr, senior warden of the church of the Good Shepherd, and his family, whose regular attendance and earnest labors in the Sunday school, as well as at the regular services, are encouraging and helpful beyond words. The congregation

now averages 50, while the Sunday school has 35 regular members. Mr. Henry Purdy has kindly and generously placed at their disposal, rent free, a pleasant, roomy building, conveniently and pleasantly located, which has been fitted up comfortably and invitingly.

Massachusetts

William Lawrence, S. T. D., Bishop

The conventional journal which has just been printed, gives the following interesting statistics: Priests, 235; deacons, 17; ordinations, deacons, 13, priests, 8; Baptisms, infants, 2,992, adults, 513; Confirmations, 2,205; contributions, \$814,977.40; value of parish property, \$5,936,921.30. The increase in the number of communicants is 1,448.

SOUTH BOSTON.—The rector of St. Matthew's church is conducting weekly excursions of the poor children in his locality. On Aug. 17th, he proposes to take 200 to Long Island, where ample provisions have been made to give them a day's pleasure.

BOSTON.—The church of the Messiah is closed during the month of August.

The Rev. Fr. Sargent, O. H. C., preached the dedication sermon on the Sunday morning within the octave of St. Margaret's Day, at St. Margaret's church, Brighton, Boston.

GROVE HALL.—The mission at this point will soon be abandoned.

ASHMONT.—All Saints' has lost by death a valued member in the person of Mr. James Sowdon, who for nearly 21 years has been associated with the work, and for five years served as a vestryman.

BARNSTABLE.—St. Mary's church is gradually developing into a strong parish, and the congregations this year are larger than ever before. Among the summer residents may be mentioned Mrs. Coxe, widow of Bishop Coxe, who is here with her son and daughter.

PROVINCETOWN.—Services are held in this village, the extremity of Cape Cod district, every Sunday in Masonic Hall, by visiting clergymen. In this same ardeaconry, and through the efforts of the Rev. F. L. Whittemore, of New Bedford, Church services were begun recently in Shawmut.

Long Island

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

Bishop Littlejohn has been the guest of the Hon. Seth Low, president of Columbia College, at Lenox, during the past week.

GLEN COVE.—A very generous gift has been made by Mrs. John W. Somarindyke to St. Paul's church, of which the Rev. Samuel Maxwell is rector. She has purchased the lot and brick building adjoining the church property, and deeded it to the church as a memorial to her late husband. Extensive alterations and improvements will be made, and the edifice will be known as the memorial chapel of St. Paul, and will be used as a Sunday school room and parish house.

BOHEMIA.—The church of St. John's-on-the-Plains, of which the Rev. J. S. Prescott is priest-in-charge, was struck by lightning during a heavy storm of last Wednesday night, and the entire front of the building was shattered. Many windows were broken, and several lamps which were suspended from the ceiling were demolished. The Rev. J. S. Prescott is rector of St. Ann's church, Sayville, Sea Cliff. A detachment of about 50 cadets, belonging to St. George's battalion, of New York, is camped on the old base ball grounds for a ten days' outing. The Rev. Frank H. Nelson, one of the assistant priests of St. George's parish, is the chaplain of the battalion, and last Sunday he assisted the Rev. George C. Groves, Jr., in the services at St. Luke's church and preached. The cadets occupied front seats reserved for them; the music and sermon were especially appropriate to the occasion. The rector of the church made an address of welcome to the visitors.

BAY SHORE.—The Woman's Guild of St. Peter's church, of which the Rev. J. C. Stephenson is rector, held a very successful fair on the

church and rectory grounds on Wednesday, July 21st, clearing about \$400.

BROOKLYN.—The mission of the Holy Cross, St. Nicholas ave. and Himrod st., has been somewhat impeded in its work by lack of sufficient accommodation. A frame parish house, 40 by 90 ft., is now in process of construction. The lower floor will be used as a chapel until the church building is erected. It will seat about 600 people. The second story will be arranged for class rooms, a gymnasium, library, and kitchen. It has been necessary lately to divide the Sunday school, holding two separate sessions, so large has been the attendance. The new building will obviate this necessity.

The church of the Atonement, 17th st. and 5th ave., of which the Rev. Dr. E. Homer Wellman is rector, will remain open all this month, with the exception of one or two Sundays. Twilight services have been held at seven o'clock in the evenings, the last of which will take place Aug. 8th. The annual excursion of the Sunday school of this church took place last Wednesday.

New York

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

LUDLOW.—The chapel of St. Andrew's memorial church is to have an enlargement, which will double its seating capacity, and provide for several branches of parochial activity.

Nebraska

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

LINCOLN.—The service of last Sunday marked a very interesting point in the history of St. Luke's church. Early in September of last year, the director of Holy Trinity chapter of the Brotherhood of St. Andrew, with a few helpers, organized a mission Sunday school in North Lincoln, occupying for the purpose an abandoned meat market. By untiring work and determination to overcome discouragements the work has grown to its present dimensions in less than a year.

In a few weeks the service of Evening Prayer, with an address, was added to the Sunday school. This was carried on with good success until Easter, when the curate of Holy Trinity church, the Rev. R. N. Turner, took charge as rector under a parochial organization effected at that time. On Easter Sunday the Holy Eucharist was celebrated for the first time, and 18 communicants presented themselves. Of these one had not communed for 13 years, three had not for seven years, and several for other long periods of time had been without their Church privileges. Since Easter services have been maintained regularly, Holy Eucharist each Sunday at an early hour, Matins, Evensong, and Sunday school each Sunday.

Many people have become interested. One class for Confirmation has been presented, a large number have been baptized. Though they still worship in a store room they have made it look as much like a church as possible. They have a very nice altar, which will be used in the church when built. Last Sunday the choral service was used for the first time. The volunteer choir is doing wonders. There are now about 40 communicants on our books. Such is missionary work in a large Western city.

The Jarvis Centenary

The diocese of Connecticut, at its convention in June, determined to honor the memory of its second bishop by observing the centenary of the consecration of the Rev. Abraham Jarvis, D.D., which took place on St. Luke's day, Oct. 18th, 1797. By a happy suggestion, the committee appointed by the convention, with the approval of the Bishop of the diocese, has arranged that the consecration of the bishop-coadjutor-elect shall take place on the day following the series of centenary services. The dates of these services and the consecration, which are to be held in Trinity church, New Haven, will probably be Tuesday, Wednesday, Thursday, Oct. 26th, 27th, and 28th. The services will include addresses by the successors in the sees of those who con-

secrated Dr. Jarvis, the Bishops of New York, Pennsylvania, and Massachusetts. There will also be a retrospect of the history of the diocese for one hundred years, by the Rev. Drs. Hart and Seymour, an historical paper on the life and times of the second Bishop of Connecticut, by the Rev. Joseph Hooper, and an interesting address of reminiscences of his grandfather, by the Rev. Samuel F. Jarvis. There is to be a loan exhibition of articles and documents illustrating the period commemorated. Any one knowing any articles or documents concerning Bishop Jarvis, especially letters, sermons, letters of orders, or other material, will kindly communicate with the Rev. Joseph Hooper, of Durham, Frederick J. Kingsbury, of Waterbury, or Burton Mansfield, of New Haven. It is expected that the interest in these services will be second only to that aroused by those which were held thirteen years ago to celebrate the intrepid bravery of Samuel Seabury, our first American diocesan bishop.

A curious error has been perpetuated in the Church Almanacs and other official documents by the mistake of the secretary of the House of Bishops in 1853 in printing as the letter of consecration of Dr. Jarvis, a document which is not a correct transcript of the only known copy of Bishop Jarvis' letter of consecration, which is found in the *Notitia Parochialis* of the Rev. Dr. Bela Hubbard of Trinity church, New Haven. The date of the consecration is Oct. 18th, not Sept. 18th. Should any reader of this notice know where the original letter of consecration is, he will confer a great favor upon the diocese of Connecticut and the Centenary Committee by informing the undersigned.

For the Committee,

JOSEPH HOOPER.

Durham, Conn., Aug., 1897.

The Archbishop's Allocution

TO THE BISHOPS OF THE LAMBETH CONFERENCE,
1897

My brothers in the Lord, partakers of that office which is appointed for the governance of the Church on earth under the guidance of God's providence and His Holy Spirit, it falls to me, with your full consent on this occasion, to bid you hearty welcome to our present gathering from all parts of the world. And I pray you to believe that, in inviting all of you to come, those who have had any part in making this invitation have all been animated with one desire—to promote the unity of the Church and the fulfilment of the work which God has given to the Church to do. This is the fourth gathering of this kind, and when first the bishops were invited to come to such a conference it was felt to be an experiment which might be useful or might not, and there were many who had great doubts about it, many who held aloof because they feared what the ultimate development might be. And then as time went on the same causes which produced the first conference operated on men's minds to induce them to seek for a second. For this conference really grew not out of any feeling imposed by authority upon those who were to come to it, but entirely out of the impulse which was moving the hearts of many, very many, of our brethren in distant parts. It came not from any chief, but from the body itself, and the same needs which were felt at the first still continue to be felt, and felt even more strongly than before, and the second conference which followed more than realized the original expectations of those who desired that such conferences should be summoned. And the third conference made it perfectly evident that the Church at large did really desire such a gathering, and that, indeed, there was one conspicuous blessing which followed the assembly and the deliberations of that third conference. I had not been present at any before, but I was present then, and I could not help feeling then, and I am sure that that which I felt was felt by many besides myself, that whatever else might be said of the result and the effect of it, this, at any rate, was certain—that the bishops were drawn

together as they had not been drawn together before; that it was unmistakable before the end of the sessions of the conference that we were really workers in one body and with one chief purpose, and for the sake of serving the one Lord. We were drawn together by sympathy which it is not possible to describe in words, but which was felt in every heart and can be read in everything that was published afterwards by the authority of those who assembled. We met together to take counsel; we met together to advise one another upon various important questions which affect our administration of the Church; we met together not to impose a yoke upon any, but to give voice to that which is the one predominant feeling, the predominant desire, the predominant conviction of those who have to govern the Church upon the various points that we then discussed. And though there be differences of opinion, and sometimes very marked differences, yet through them all there still is perceptible the unity which binds us together, and the last conference which was held made it visible to every one who attended it, and to many who did not attend. And now still more are gathered, and I am confident that this, at any rate, we are sure to do, that we shall enter more into one another's beliefs, convictions, endeavors, purposes—that we shall feel more and more at one in the Lord; that we shall find our desire to please Him, to serve Him, stronger and stronger than it was before, and that we shall go back to our work with hearts encouraged and stimulated by the sight of one another's faces, by the sound of one another's voices. And in all this it is plain that we are working in harmony with the general working of God's providence. It has pleased Him in these last days to make human intercourse far closer, far easier than ever it was. We know more of the earth on which we live; we know more of those who dwell upon that earth. The dispersion originating and accompanying the variety of languages which are spoken everywhere is, as it were, remedied by this perpetual intercourse, and the translation of the Word of God into so many different languages of the earth is the symbol of that which is uniting us in the worship of Him. And so, too, the facilities with which we reach one another in these times, the facilities with which we learn everything that happens to all of us, enabling every country to enter into the life of every other country—the facilities for perpetual communication with one another—all these are working under the guidance of God to that same end. When we look at the Providence which rules the earth, can we doubt for a moment that God is drawing men together, is making men conscious of the unity of the human race? And it is our part to see that we govern His Church so that we shall be working in harmony with that which we see He is doing. It is our part constantly to bear in mind that if God draws men together in a new unity unknown before, it is because He has given us His Holy Word to give to the whole world; it is because He is uniting men into one family, that being joined they may be the more ready to accept His revelation and to worship Him with one voice. It is for the sake of this unity that we are assembled. If we are to promote it all over the earth we must begin with ourselves, we must encourage in ourselves and foster and cherish that sense of sympathy which elevates all human work, whatever it may be, to a higher level in its own quality, and to a greater efficiency, and makes men fitter as God may please to give them the guidance of the Holy Spirit, to live in that guidance and to go forward with His work. It is in this spirit that I commend to you, my brethren, the task that we have undertaken in coming together on this occasion in the spirit of devotion to the Lord, to the Lord of unity and of peace, to the Lord of holiness and heavenly mindedness, to the Lord who has consecrated us, each one of us, to the office which He holds, and who is sure to bless that work He himself has called us to do. For I doubt not, as the time has gone on and the same spirit is moving the whole of the Ang-

lican Communion thus to draw together, I doubt not that it is His Spirit that summons us, and I doubt not that it is His Spirit that will guide us, if indeed we are ready to be guided. My brothers, it is with most earnest and hearty prayer that I beseech our Heavenly Father to be with us in our work in the assembly that we are to hold.

Church Progress on the Pacific Coast

The Church upon the Pacific Coast is yet in its infancy. True, Bishop Kip came as a missionary bishop to California in 1853, but what are forty-four years in the life of a national Church? The great West is yet a new country. Hither people have come, and are yet coming, from all parts of the world to make a home and fortune for themselves and their families. Many of them are young people, most of them poor. In many instances they have come with only partly formed characters, and in nearly every case there is a struggle for existence. Here in this West we are widely removed from the great centres of intelligence and influence, and our surroundings are not as stimulating as could be desired. As I write, the people of Utah are celebrating the fiftieth anniversary of the coming of the pioneers. To the City of Salt Lake have come, within a few days, adults from remote points who have never seen a railway train before, and there are many who have never gone beyond the confines of the State. We know very well what all this means! Narrowness. It is as astonishing, as it is cheering, to know that on the Pacific Slope the Church has the good hold which she has upon the affections of the people. It is not a hold of which to boast, but one for which to be thankful. The majority of our Church people are not those who were born in the Church's fold, but those who, in later life, have been drawn to her. It will not be strange, therefore, if their allegiance is not so strong as we should like to see it.

In view of our youth, therefore, it will be found there are very many things yet for us to learn, and there is nothing more important than to realize that the Church is the Body of Christ, and not a sect, and that as such, there are some relations which we sustain to it, which should be clearly kept before us.

Realizing, then, that the Church is a divine organization and not a mere human society, we shall see how true it is that she does not exist for the purpose of furnishing for her children either congenial society or daily employment. Her ends are spiritual. She is here to train us for eternity. In doing her work she may employ all legitimate means, but it is not well to confuse the means and the end. When we are made members of Christ in Baptism, we continue so always. At the font a relationship is set up which cannot be changed. When we become children of God we remain so. We may be unruly, disloyal, even disreputable, children, but children we are, nevertheless. As members of Christ, certain responsibilities are imposed. Certain duties follow and become imperative. We are pledged to lives of faith and practice. Now, there are too many people, as I have found in our great West, who hold their faith in a sort of provisional or tentative way. They are Church-people until something else presents itself, and then they are at liberty to embrace that and so on through the long list of "isms" so common in our midst. There is no pretense of conviction; there is no sense of the eternal and binding force of revealed truth, but only a feeling of freedom of choice, which may be exercised indefinitely and indiscriminately.

Another matter which impresses me very strongly, and very painfully often, is the fact that so many Church-people have so little idea of personal and corporate responsibility. They either forget or refuse to acknowledge that by reason of their incorporation with Christ through His Church, they are bound to do their part in maintaining and making the Church aggressively active in the world. They seem to regard these things as matters of fancy or personal interest, rather than the outcome of deep-

seated principle. They feel that they are at liberty to give or withhold their gifts at their option. More than this, the matter of Church support rests upon those who seem to have assumed responsibility rather than a duty resting upon all of God's children. More than this, they forget that it is a duty which should be considered a privilege which imposes all the while, as God has prospered one. It is a duty and privilege to give while the parish is vacant as well as while all the parish machinery is in motion—a duty just as bounden while we are at the seashore or in the mountains, as while we are at home. There is even a higher conception of duty and privilege, and that is to recognize that the Church at large, as well as in the diocese, has as strong a claim upon our affections as our individual parish. Not long since, while visiting the scattered people of Nevada, I chanced to meet a member of a certain religious denomination which has not a single place of worship in the entire State—that man is as scrupulously regular and devoted in his support of his Church newspaper, and the general missionary machinery of his denomination, as if he had the privilege of regular and constant worship. Of how many Church-people can this be said? What a large number of Christian people similarly situated would feel that they were just so much in pocket by reason of their isolation!

It is true, as we have said, the Church has made great material progress in the West, and the opportunities for still greater progress are numerous. That which will enable us to make even more substantial gains is the greater cultivation of spiritual power, the inculcation of strong principle and a thorough teaching of fundamental principles. This we must do in order to make the Church that power which God designed her to be. This we must do in all honesty, to justify ourselves in any pretentious claims of being the real Catholic Church in America. It is true that people will take us at our own estimate of ourselves, and it is the part of wisdom to see that our estimate is modestly based upon facts which clearly show that we have the affections of the people with us.

ABIEL LEONARD,

Bishop of Nevada, Utah, and Western Colorado.

Bishop Jeremy Taylor's Tomb

To English Churchmen the memory of Bishop Jeremy Taylor is not only still green, but justly revered. Many who read his "Holy Living and Dying," or "The Great Exemplar," know little or nothing about this saintly prelate; hence it has occurred to the writer to jot down a few rough notes of a hurried visit paid to Dromore, where he is buried.

The small town of Dromore is some seventeen miles from Belfast by rail. The word *Druimor* means in our English tongue the great ridge. St. Colman founded here an abbey, A.D. 500, which subsequently became the head of a see, and of which he was the first bishop. This abbey was frequently plundered by the Danes. In the fourteenth century Sir J. Holt and Sir R. Belknap, being convicted of high treason against Richard II., were condemned to death, but at the intercession of the clergy, they were banished to Dromore—I have no doubt a pretty severe punishment in those days.

At the Reformation the cathedral church of Dromore was in ruins, whilst the town was nearly as bad. The present cathedral, which is also the parish church, dedicated to "Christ the Redeemer," according to the charter of James I., 1609, was built by Bishop Jeremy Taylor on the site of the ancient church, picturesquely situated on the north bank of the Lagan River, and consecrated 1661. The church is a small, plain-looking building with tower, also a transept at north side—a recent addition. During the incumbency of the late rector, Canon Knox, the church was enlarged by an apse in memory of Bishop Jeremy Taylor, who was buried in a vault below, and the space between the chancel and transept brought into the church. In fact, as the vergers said, "He was buried just below the Communion table, which used to stand

here"; that would now be in the middle of the choir.

The vault in which the Bishop was interred contains, likewise, the remains of two other bishops, his successors in the see. In 1807 some alterations, according to Bishop Mant, were made in Dromore cathedral, and when the vault was opened for a particular purpose, a leaden coffin was seen with the initials J. T. inscribed on the lid. No monument or inscription marks his last resting place. However, in the pro-cathedral in the diocese of Connor, viz., Lisburn church, a mural tablet of white marble to Jeremy Taylor's memory was erected by the clergy of the united diocese in 1827, and mentions, I think, the fact that he was lecturer at one period in Lisburn church.

The cathedral church of Dromore is an exception to the ordinary run of Irish churches, in being clean. There is some attempt at decency and order; for instance, all the windows are of good stained glass, open pews, a pretty correct font, with brass basin and ewer, whilst behind the altar on the east wall, we have not a bad attempt, for Ireland, at a *rearedos*; however, the cross, either inside or outside the building, is absent. Irish Churchmen consider their Roman Catholic countrymen to have a monopoly of the emblem of our salvation. There is no bishop's throne in the cathedral, and the choir, which has got as far as chanting the Psalms for the day, in the usual Irish way occupy the west gallery.

The cathedral possesses a massive silver flagon, chalice, and paten, the latter the gifts of Bishop Jeremy Taylor's wife, who, I have read, was a natural daughter of Charles I. Jeremy Taylor's works were edited by Bishop Heber in 1822, and he died at Lisburn on Aug. 3, 1667, aged 55, and seventh year of his episcopate. His remains were removed to Dromore, some eight miles distant, and interred as already mentioned.—*H. S. P. in Church Times.*

An Inland Shipyard

Capt. Thomas Bunker, who had been a seafaring man of Bluehill Bay, getting tired of the farm he had cleared on the Charleston highlands, told his grown-up sons they might have the farm and welcome if they would only build him a fishing vessel in which he might go back to sailing on the blue sea. They agreed and built it right there in their own farmyard—a nice, taunt, handsome ship, fifty feet long, and of thirty tons burden, and painted the name of their mother, the captain's wife, under the stern "the *Betsey*." This was seventy years ago. One summer morning the voyage to Bangor was begun. "The *Betsey*" had been lifted up with jack-screws and put on twelve wheels or trucks sawed off from a big, birch tree. A team of twenty yokes of oxen was attached to the prow, and Col. John Dunning was master of ceremonies. Three days were occupied getting to Bangor, and it was an ovation along the whole route. From far and near the people—men, women, and children—gathered to see "the *Betsey*" sail by on dry land. The farmers brought out the mugs of cider to treat the red-shirted teamsters, and altogether it was a unique spectacle. The strange team rolled down Union street in Bangor, and straight on across Main street, down to the ferry slip. There the trucks were run down to the water's edge, and when the tide came in the "*Betsey*" floated off as haughtily and proudly as if she had never been a landsman in her life. Capt. Bunker, says one of his sons, sailed successfully in this strangely built vessel for twenty years, and then sold her. Her name was changed, and she was lost by being wrecked on the Maine coast only four years ago.—*Lewiston Journal.*

FROM NEW JERSEY:—"THE LIVING CHURCH is the most courageous, out-spoken, and loyal Catholic newspaper in America. I do not see its superior, and am content to believe the interests of our dear Mother, the Church, will be best upheld and advanced by your valorous defense of the Truth as this Church hath received it."

The Living Church

Chicago

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

A WRITER in *Harper's Weekly* says: "A report of remarks said to have been made by Bishop Potter at the American Fourth of July dinner in London has reached these shores, which attributes to the Bishop an outburst of 'ringing words.' It quotes him as referring to the glories of the British Empire which it has taken a thousand years to amass, and as saying, 'Give us half that time and we will show colonies equal to these.' It also represents him as speaking bluntly about Cuba, and exclaiming, 'Let us illustrate the wisdom of the Israelites and "occupy the land".' If the Bishop feels confidence enough in the destiny of his country to urge upon his countrymen a policy of colonization, it must be that his vacation has had very invigorating effects. The chances are, however, judging from past experiences, that he will read some of the cabled despatches about his speech with more surprise than gratification. It is very hard to find out what any speaker really said on an occasion in New York; much more so in London. Let us not annex Cuba on the strength of Bishop Potter's recommendation until he gives it to us in writing over his name."

SOME of our religious contemporaries on this side the water have lost no opportunity of late to pour scorn upon the idea of Apostolical Succession. We commend to their attention the letter of the Assembly of the Established Church of Scotland to the Conference of the Bishops at Lambeth. It is not only a most Christianlike letter, but it is characterized by a rare appreciation of the history and continuity of the Church of England. After mentioning the significant fact that "St. Columba fell asleep before the altar of the Church in Iona," the same year that Augustine landed in the Isle of Thanet, and referring to the work of the Celtic missionaries in England, it proceeds as follows: "But we recognize also that you have special cause for commemorating the work of Augustine in the conversion of the king and kingdom of Kent, inasmuch as to this work must be attributed the organization of the Church which ultimately comprehended the entire realm of England. The distinguished prelate who will preside over your deliberations is the successor, in an unbroken line of the first Archbishop of Canterbury; and, notwithstanding many dynastic and social changes, the Anglican Church, of which, and of whose branches, you are the chief pastors, has continually ministered the Word and Sacraments of Christ to the English nation and to English-speaking people throughout the world. We are not called upon to review its history, but we can thank God with you that disengaged from the domination of the Roman see, and reformed in doctrine and worship, it is to-day an inheritor of all that is good and true in the centuries which have passed since, under the direction of Gregory I., its Constitution was sketched by Augustine." After this clear statement of the position of the Church, this Presbyterian address proceeds to express its joy in the prosperity of the English Church and to bid it a hearty Godspeed. It concludes with this noble prayer: "That you may be wisely guided in all your delibera-

tions, that by the spirit of God you may have 'a right judgment in all things, and evermore rejoice in His holy comfort,' that you may be blessed in your dioceses and in the discharge of all your high duty, and that the Churches which look to you as their 'Fathers in God' may ever under your oversight make increase to the edifying of themselves in love, is the hearty desire and prayer of your brethren in the fellowship and service of the Lord—the Ministers and Elders of the General Assembly." Nothing could be more excellent than this. Rising above all narrowness of controversy, it indicates the growth of a spirit in the Kirk of Scotland which may yet bring unity within the range of practical questions. It is evident that the leaven of "The Scottish Church Society" is strongly influencing the whole lump of Established Presbyterianism. It is little short of a miracle that the rugged and inveterate prejudices of past days should have so completely faded away.

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The English Church in the Nineteenth Century

THE English papers, in enlarging upon the Queen's Jubilee, the commemoration of the mission of St. Augustine, of Canterbury, and the meeting of the Lambeth Conference, have contained many interesting particulars of Church life and progress.

During the present century, as every one knows, an immense sum of money has been contributed for Church work in England. The aggregate amount is probably without parallel in Christian history. For church building and restoration alone, over two hundred and thirty million dollars have been expended since 1840. For the establishment and maintenance of Church schools, the National Society has expended about two hundred millions since its foundation in 1811. Since the beginning of the Queen's reign eight new sees have been established, each requiring an endowment of about \$400,000; making \$3,200,000 in all. The yearly contributions of Churchmen for the support of societies and keeping up countless parochial organizations are estimated at not less than \$20,000,000.

Such figures speak for themselves. Men do not give of their substance in this way for something they do not prize. These immense sums of money are an index of the progress made all along the line. The large increase of the episcopate implies a quickening of Church activity in all directions, and the demand for episcopal supervision has not been fully met by the establishment of new sees. The office of Suffragan Bishop has been called into existence again and there are now, besides the thirty-four diocesan bishops, eighteen regular suffragans, and a number of retired colonial bishops who act as episcopal assistants in various dioceses. Altogether, the number of bishops actually at work is probably double that which existed in 1837. It must be remembered, moreover, that the ideal of the episcopate has greatly advanced, and the amount of labor required of an English bishop at the present time would have caused his predecessor of a century ago to stand aghast. It is to be noted also that the *personnel* of the present bench of bishops has rarely been equaled in point of theological learning, sincere piety, and appreciation of the requirements of their position, in the entire history of the Church of England.

Something has been done to relieve the

Church of the pressure of the State and prepare her for the possibilities of the future. Most important of all, thus far, is the revival of convocation. For nearly a century and a half, this body, the parliament of the Church, had been silenced by the high-handed action of the civil rulers. Fortunately, during that period the State Parliament made no attempt to encroach upon the field of doctrine or worship. When the time came that these vital matters were to be brought into question, convocation was awakened from its long sleep, and during the last forty years has been gradually recovering its ancient powers. Measures are now on foot to procure a reform of this body and restore its ancient independence as a spiritual legislature. It is highly desirable that it should be made a more representative assembly, and that it should be enabled to legislate in many things without the necessity of resorting to Parliament to give legal validity to its acts. Much has been done, in the face of great difficulty, to remedy abuses. The restoration to the bishops of the power to deprive criminous clergymen of their livings, and even to degrade them from the exercise of priestly functions, is a great step in the direction of better discipline. Something has been done to restrain grasping men from holding several livings at once. The reform of the cathedrals goes steadily forward, St. Paul's, under the wise guidance of Church, Liddon, Gregory, and others, taking the lead. It is unnecessary to speak of the wonderful advance made in London and other cities in work among the poor through colleges of self-sacrificing priests, as such things are known and read of all men.

Sisterhoods have sprung into existence and have multiplied until it is said that there are now more women thus consecrated to God in the Church of England than at any previous time since its foundation. Lay work of varied descriptions has come in to supplement the labors of the clergy. Charitable societies, and organizations of many kinds for the promotion of special efforts and for the furtherance of Church teaching, abound on all sides.

Such frequent mention is made of the increased number of religious services, the weekly and daily offering of the Holy Eucharist, more direct spiritual intercourse between priest and people, Retreats, Missions, the better observance of Lent and Good Friday, more careful attention to catechising and instruction for Confirmation and First Communion, and greater reverence and beauty in the public worship of the Church, that it is not necessary to enlarge upon these matters.

But the progress of the Anglican Communion in the colonial and missionary fields is not the least notable illustration of the revival of Church life. The Society for the Propagation of the Gospel was founded in 1701, but up to the close of the American Revolution it had been unsuccessful in all its attempts to secure the episcopate for the people of the Church in new lands or to give strength and power to missionary work. At the beginning of the present century there were but two bishops in the British possessions outside of Great Britain. At the Queen's accession in 1837, there were ten. At the present time the number of colonial and missionary bishops is ninety-one, and in Canada, India, South Africa, and Australia, the Church has an organization of its own, with its own metropolitans, and in some

cases, provincial synods. The S. P. G. alone, first of the great missionary societies, supports 766 missionaries in fifty-five dioceses, where over fifty languages are spoken. And the C. M. S. has even a larger number. The mission fields outside the colonial possessions are occupied with increasing zeal and devotion, and soon, if not now, it will be possible to say that there is no heathen land without the presence of the Anglican missionary.

To all this there is, of course, now as always, a reverse picture. There are defects, shortcomings, abuses innumerable. But it is not now our purpose to dwell upon them. They are always with us, and at this distance, no doubt, we can see the blots upon the fair escutcheon of the Mother Church more clearly than many who have a nearer view. But the encouraging feature of the case is that there never was a time when there was so much consciousness of the evils which exist, such frank, persistent, unsparing, and oft-times monotonous criticism. Everything is dragged out into the light of day. If there is anything to explain, men are forced to explain it; if it is wrong, the wrong-doers are forced to acknowledge the wrong and to promise amendment. The air is full of schemes of reform of every imaginable kind. It cannot be said that the Church of England at the present time bears anything like the aspect of a mutual admiration society. And this, we say, is the greatest proof we can have of earnestness and reality in religion. It is a test of true faith, an assurance of hope. Altogether, at the end of this nineteenth century there is every reason to rejoice at the good estate of the ancient *Ecclēsia Anglicana*, and to take courage for the age to come.

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Five-Minute Talks

BY CLINTON LOCKE

CXV.

I OFTEN come across people who, when I ask, "Where do you go to church?" reply, "Nowhere." "Did you never go to church?" "Oh, yes, we used to be regular attendants; we were communicants." "Why, then, do you never go now?" "Well, we had a bad clergyman, a regular hypocrite, and he destroyed our faith, and we do not believe in church now, and we never go." Now, it is an awful shock to discover any priest to be a bad man. I do not mean a weak man or a foolish man (alas! we are all of us more or less weak and foolish), for while weak and foolish priests harm their Church very much, and often utterly destroy parishes, yet that is different from being convinced that a priest is really a wicked man. I grant that such a conviction is a sore trial to any one; but think what a poor, wretched thing a man's faith must be to have it all torn up by one bad priest, to abandon Communion for that, to give up church for that, to abstain from all external worship for that. Bad priests are to be expected in the Church just as bad men are to be expected in any thing managed by men. "We have this treasure in earthen vessels." As this great institution of God, the Church, is committed to men to manage, how could it be done otherwise? Is it your idea that a central committee of angels ought to come down and see to it? If God were to strike with a thunderbolt every one who turned faithless to his priestly calling, all our freedom of motion would be gone. Terror, not love, would be the mainspring of our actions. Priests, good or bad, are not

to be our standard, our article of faith. It is the dear Lord whom we are to hold fast. It is to Him we are to cling, though all the clergy in the universe were to prove wolves in sheep's clothing. I have lately had occasion to study the Church history of the fourteenth century, when popes and bishops and Church officials of all kinds seemed leagued together, like a herd of unclean beasts, to devour God's heritage, and in my studies I read many diaries and letters and treatises of pious souls who lived in those dark times. They weep over the state of things, they bitterly deplore it; but they never say, "We give up; we will have nothing more to do with the Church; it is a delusion and a fraud." No, they stuck fast to their Lord's side. They prayed and labored to hold their own light steady before men, and they waited patiently, knowing that God was there always and Jesus Christ was on the shore

Another set of people, in answer to the question, "Why have you left off going to church?" reply: "Because there were quarrels in our parish. The church took to quarreling, and there ought not to be quarrels among Christians, and so we pulled out, and we go no more to church." True enough, there ought not to be quarrels among Christians; true enough, it is a mournful sight to see a parish split up into factions, and each side calling the other names. But is such a sight one for which our Lord does not prepare us? Does He not, and do not all His Apostles, warn us that there will be divisions? Are we not familiar with human weaknesses? Is this Paradise? Is there anything perfect in this mundane sphere? Oh, miserable cowardice! oh, poor, weak, puling faith, to turn away from the Source and Fountain of Life! to turn away from all the comforts and blessings of religion! to turn away from plighted vows and solemn promises before the altar, because there are quarrels somewhere in the Church! Every little village even has numbers of people who have given up all connection with the Church of which they are members, simply because they quarreled with some one in the church, or were not properly treated, or things were not managed to suit them, or they discovered inconsistencies in some church-members. I know one who stays away from Communion because he thinks the man two pews ahead of him ought not to be allowed to come to the altar.

I cannot now consider those who give up Church because they can no longer hold this or that doctrine, which they often most wrongly think a matter of faith; nor the case of those who give up because they make no progress in holiness. Each of these classes deserves a separate paper. The temptation to give up comes often to all men. I have sat in my study and looked at the great pile of sermons accumulated in a pastorate of thirty-six years, and said: "What is the use of going on? You have preached all these and many more, and see how little good has come of it—how worldly your parish is; how many men in it you have never moved one inch." And I doubt not that many of my readers, every now and then when the cover is taken off society by some public scandal and the filthy pool beneath is disclosed, have said, "Oh; what is the use of the Church? It does so little for all this." But such wavering has been only for a moment. We know in whom we have believed; that His service is the right service; that He is working and will work, and in His

own good time and in His own good way will right all wrongs. And we also know that no good word or act or thought was ever born in vain, although it may be long in bearing fruit.

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The Priest-Preacher

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

VII. ABOUT THAT FORETRAINING

I HAVE spoken repeatedly and earnestly of the young preacher's need of a sort of specialist training for the purpose of self-culture and discipline, either as preparatory to his work or as running parallel with it. My purpose has been to make him feel that, as the true sermon is simply an outcome of the real man, something has to be done for the preacher as well as for the sermon. But urging this has provoked in some of the more earnest minds the question, "How are we to get this special cultivation and discipline; what course of reading, study, and practice must we pursue?" Some of these have been so much in earnest as to be disappointed in not finding such a course set forth in detail before this. The truth is, as many of those for whom I write are already involved in the toils of the pulpit, the other questions were the more immediate and pressing. Besides this, it is a very difficult thing to draw up courses of reading or study for individual or home use which will be either practical or satisfactory. Those for whom you prepare them are so differently constituted and circumstanced that even if they were intelligently resolved to follow the advice given, they might be wholly unable to carry out their best intentions. A mere theoretical scheme must, then, prove a failure, for it will be fashioned after an ideal, and ideals are too right-lined and rigid to allow of any adaptations to the corrugations of the general surface. The forming of such a scheme would be like cutting out a pattern for a model suit of clothes which should prove a proper fit for a whole neighborhood. Hence, only so far as a proposed course of reading or study can be based on actual experience, can it be expected to be at all adaptive or practicable, and that experience may be exceptional.

In what is here attempted, certain rules looking to the position and circumstances of the young preacher will be followed. First, books should be selected and read for real profit, and not for mere amusement. The priest-preacher who is properly possessed with a religious sense—not a mere professional idea which suffices with so many—of the nature and importance of his twofold office, will feel that he has little time for the merely amusing. This is not to say that the faithful student and preacher may not, after a severe day's labor and amidst the consequent exhaustion, seek a wholesome recreation, not amusement—the two are radically different—in the perusal of works of a lighter and more diverting character; but even in this he will do well to combine literary improvement with mental relaxation. Again, the books should be comparatively few and inexpensive, otherwise they will be beyond the reach of many. Besides this, a large library is not necessarily a good library; nor is the having of many books equivalent to possessing much knowledge. What is more especially wanted for the young preacher is not books to be merely read, but books that will bear to be re-read; not simply books that contain thought, but books which will provoke thinking. This suggests the third

rule, that the books selected for the purpose herein contemplated should be studiously, not carelessly, read. Whatever they contain which is useful, either in matter or style, should be wrought, so to speak, into the very texture of the preacher's own thinking. It is not what is merely poured through the mind which counts, nor even that which is simply re-collected or retained; it is that which is assimilated. Finally, if the books suggested are not to be had, take the nearest to them in kind which are at hand, and set to work on them. Begin soberly and systematically at something involving discipline and culture.

In reading for a purpose as here contemplated, there must be three specific aims; namely, enlarged general information, thorough intellectual discipline, and a correct and forcible style. The first of these is the more general in character. It has directly more to do with the man himself than with his preaching. Still, a mind amply stored with rich and varied information is always better fitted for any public intellectual effort. It will be more ready, less dry, and not so easily exhausted. But the very fact that it is general information which is sought, makes it difficult, short of a volume, to mark out a proper course of reading. Only general directions can be given. Instead, then, of wasting time on the serial and ephemeral productions of the popular press, improve it at all odd moments and proper set periods, by reading studiously, not cursorily, history, especially that of leading nations and decisive eras, the biographies of historic leaders and epoch-making men, the travels of real observers of men and things, with almost any popular treatise on science and art. The literature of the day is so rich in some of these directions that it is manifestly impossible here to name particular works. Aside from such works, a sort of compendious substitute may be found in any good encyclopædia, with which, before almost anything else, the young preacher should be provided, if he knows how to use it, and uses it. Dr. Edward Payson, a devout and distinguished preacher, read the numbers of the Edinburgh Encyclopædia, as they were first issued in this country, so thoroughly that it was remarked of him that strangers in conversation with him very commonly took him to be of their own particular occupation, so varied and accurate was his general knowledge. Do not, then, barely refer to your encyclopædia—study carefully its best articles. In connection with the reading of standard history, much benefit, both as regards general culture and the understanding of history itself, may be derived from the study of such admirable works of their kind as Jomini's "Art of War," Ropes' "Campaigns of Napoleon," Le Duc's "Annals of a Fortress," and Swinton's "Campaigns of the Army of the Potomac," to which, for classic history, might be added Judson's neat little manual, "Cæsar's Army." You may think this irrelevant to the minister, but it is not indifferent to the man. War may be barbaric, but it is inwrought into the mightiest movements and most vital struggles of the race, and no art so signally illustrates the wondrous supremacy of mind over men and things.

Culture is closely related to the enlarging of one's general information. It is, in one sense, a more refined part of that work as prosecuted in the direction of the fine arts, poetry, music, painting, sculpture, and architecture. As to what it were well to

study in this direction, only fragmentary hints can be given. In poetry, study Milton and Matthew Arnold for the majestic tread of their English rhythm; Byron's "Childe Harold," for its perfect mastery of monosyllabic Saxon English; and Tennyson, for the beauty of his imagery and the music of his couplets, the nobility of his thought and the stateliness of his rhythm. In the direction of music, there may be named Ritter's "History of Music," Parry's "Evolution of the Art of Music," and that singularly bright and suggestive little book, Ehlert's "Letters on Music." Of a more general character, Bell's History of Architecture, Sculpture, and Painting" will be useful, to which one might add Marquand and Frothingham's "History of Sculpture," Van Dyke's "History of Painting"—read anything of Van Dyke's you can get—and Ruskin's "Modern Painters," Vol. I., a marvelous work for its insight of the beauty of nature as related to painting, for the splendor of its word-painting, and for its amazing command of fluent and felicitous English. For architecture, take Matthews' "Story of Architecture," Parker's "Introduction to Gothic Architecture," an admirable work of its kind, and Ruskin's "Seven Lamps of Architecture," a work unequalled for the force of its style, the kaleidoscopic beauty of its thought, the reverence of its spirit, and its splendid treatment of the motives and methods of the old ecclesiastical architects—that race of giants in this noblest of arts. But, in reading the most of these works, make them a study not only for their cultivating influence and the information they contain, but also for their power to enrich your vocabulary and adorn your style.

For the further study of style, excellent use may be made of "Cowper's Letters"—styled by an eminent critic "the sweetest book in the English language"—for simple, vernacular English; the "Letters of Junius," for keen incisiveness; "Plutarch's Lives," for luminous characterization; Carlyle's "Heroes and Hero Worship," for strong delineation and rugged vigor of style; Emerson's "Representative Men," as a companion-book to the last, for characterization, but marked by a smoother and more subtle English, to which it is to be regretted that one cannot add "Representative Shakespearean Characters," by Hudson—not published separate from the plays—master as he is of critical insight and a robust style. His "Life, Art, and Character in Shakespeare," however, may be had. For something more expressly oratorical in style, if it can be had—the book is too large—"Everett's Oration" abound in masterpieces of cultivated thought, sentential structure, and sonorous English. This is a very short list, but much may be gotten from it, by so studying the books that you become imbued with their sentiment and style, and by constantly accompanying that study with oral reading, so that their noble English becomes native to the voice.

The matter of intellectual discipline remains to be noticed. Really, all that has gone before, if at all faithfully put in practice, involves disciplined application and tends toward some systematic control of one's thinking. There is, however, a specific line of effort which directly leads to that close, continuous, and severe thinking which is so necessary to the preacher. For self-cultivation in this direction, there is no study like that of metaphysics. Not only is it pre-eminent as a mental gymnastic, but in some

parts, also, the study is of eminent practical value. Psychology and theology may almost be considered the two poles of science for the preacher. It is his work to set forth the mind of God to the mind of man. Hence, he cannot be too well versed in either of those branches. Both, rightly pursued, cannot but bring to him increased knowledge and power. They have been the sciences for the world's profoundest thinkers.

With regard to the study of theology it ought not to be necessary to speak. The priest-preacher should, as a matter of course, be a close student of theology, although it is to be feared that after leaving the seminary few pursue the study in any such systematic and thorough way as is calculated either to discipline their powers or perfect their knowledge. There are few who ought not to revise their theological course by studying, not, perhaps, the more ponderous treatises of their seminary curriculum, but such works as Hall's "Theological Outlines," Norris' "Rudiments of Theology," Staley's "Catholic Religion," and Sadler's "One Offering." But this acquired discipline will depend chiefly on how they study their theological books. Unless they are re-read, thought over, analyzed, annotated they will fail of being specially serviceable in that direction. The discipline of a study depends on two things—how much thinking it demands, and how much thought you give it.

As for the study of metaphysics in general, or psychology in particular, it is more difficult to make satisfactory suggestions, both because there are fewer available works at hand, and because there are those who, having waded through Porter or some other like extended compilation, will regard anything at all elementary as beneath their notice. But it is quite possible for such persons to have gone through what they suppose they have completed without having mastered any one system, without having understood one of the systems paraded before them, without having critically tested any faculty or exercise in their own thinking, and without being conscious of either. Hence, if I were to suggest any works for study, I should name Hikok's "Empirical Psychology," because it gives a system of mental science; it avoids the defects of both the Scotch and German schools; it enables the student to steer intelligently clear of the pure idealism of the Ultra-transcendentalists; it is the one distinctively Christian treatise, in that it recognizes the spiritual susceptibilities, and it gives no more than the student can master. Seelye's "Psychology" might supply the place of this or supplement it. Hikok's "Logic of Reason" will be of rare service in supplying a searching critique on the leading systems of logic, from Aristotle to Hegel, and assisting the student to form a just opinion of the philosophies which rest upon them. For a general view of modern philosophy from Descartes to Hartmann, there is nothing better than Prof. Bowen's elegantly written work, "History of Modern Philosophy." It deserves to be made a daily study. Other works might be suggested, as, for example, those of that acute thinker, Prof. Bowne, or, for that matter, a score of others—any works, indeed, which you may have, if you will only make them a close and searching study, always, however, guarding yourself against the Hegelianism which is getting to be so much in vogue.

Finally, remember that we are becoming a nation of superficialists and superficialities. Hence, whatever you do, do it thoroughly. Select the best books you can get, and make the most you can of them. If you wish to strike living water, fix on the best spot and dig deep.

Again, remember that "Books are but helps." Whether you become a good preacher will depend only in part on the use you make of those helps. The key to success lies really within yourself, in the amount of real Christian manhood which is in you, and which you put into your work. "Be strong. Quit yourselves like men."

Still, once more, remember that as yet neither profound scholarship nor power as a preacher count for much in the Church in the way of preferment. Hence, dismiss utterly all self-seeking aims in your study and effort as a preacher. "To thine own self be true;" that is, be true to the claims of your own mind and manhood. Be true, also, to the claims of the divine Word, and to the mental and spiritual needs of your hearers. Always preach your best, and hold it poor enough at that. Like the sculptor, St. Gaudens, never think your latest work your masterpiece. Let that always be a something yet to be executed. "*Nicht das ich schon ergriffen habe oder schon vollkommen sei.*" (Phil. iii: 12.)

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Letters to the Editor

THE TRANSFIGURATION

To the Editor of *The Living Church*:

In your issue of Aug. 7th, an article from *Church Affairs* makes the statement that the feast of the Transfiguration "is of very recent observance." That, surely, will be news to many of your readers who have been teaching that it was centuries old before the American Church was in existence. The article in question adds further that "it is certainly a reason for pardonable pride that Americans reflect that their branch of the Church is the only one that commemorates this event in the life of our Blessed Lord." Wheatly, in his "Exposition of the Book of Common Prayer," says: "The festival of our Lord's Transfiguration in the mount is very ancient. In the Church of Rome, indeed, it is but of late standing, being instituted by Pope Callixtus in 1455; but in the Greek Church it was observed long before." *The Living Church Quarterly*, in its "Comparative View of the Calendars of the Church," on page 38 of the edition of Dec. 1, 1895, puts down the Transfiguration as in the Scottish Prayer Book of 1637. It does not, therefore, require a large library or great learning to disprove the statement as to the brand-new origin of this feast.

Aug. 7, 1897.

G. N. M.

FROM ILLINOIS:—"It is such a satisfaction in these days to be able to feel quite sure beforehand what position your excellent paper will take in its defense of the Faith. And whenever an attack is made from any quarter, our confidence in you, dear LIVING CHURCH, is deepened by your God-fearing maintenance of the Truth."

Personal Mention

The Rev. Hartley Carmichael is spending his vacation at Old Sweet Springs, Va.

The Bishop of North Carolina has been elected chaplain of the North Carolina State Society of the Cincinnati, of which he is a member.

The Rev. Robert Coster has received the honorary degree of Doctor of Divinity from the Western University of Pennsylvania.

The Rev. Louis De Corms will pass the month of August in the "Berkshire Hills," at Great Barrington, Mass.

The Rev. Herbert D. Cone passes the month of August at Manchester, Vt.

The Rev. Rufus S. Chase is in summer charge of St. Paul's church, Stockbridge, Mass., in the "Berkshires."

The Rev. Frank M. Clendenin has gone for vacation to his home at Greeley Woods, Pleasantville, N. Y.

The Rev. T. William Davidson is spending the summer at Hot Springs, Va.

The Rev. H. Page Dyer has taken summer charge of Christ church, Media, Pa.

The Very Rev. Campbell Fair, D.D., has gone to his ancestral estates, in Ireland, for a summer visit.

The Rev. Percy T. Fenn, D.D., is spending his vacation with his family in the Catskills. His address is Pine Hill, N. Y.

The Rev. Wm. T. Fitch and daughters will spend the month of August and part of September at Placid Lake Club House, in the Adirondacks.

The Rev. R. H. Fortesque Gardiner has resigned the rectorship of Trinity church, Niles, and accepted that of Grace church, Grand Rapids, Mich.

The address of the Rev. John B. Gible, until Sept. 6th, will be Beaufort, N. C.

The Rev. E. H. Green has resigned the rectorship of Trinity church, Fredericksburg, Va.

The Rev. R. A. Goodwin is summering at Wytheville, Va.

The Rev. Henry E. Hubbard has resigned the rectorship of St. John's church, Chenango Forks, N. Y., and accepted that of Zion church, Greene, N. Y., to take effect the middle of this month.

The Rev. Robert Van Kleek Harris has accepted the rectorship of Zion church, Manchester Centre, Vt., to take effect at end of August.

The Rev. Howard M. Ingham has resigned the rectorship of St. Paul's church, East Cleveland, and accepted that of Trinity church, Jefferson, Ohio.

The Rev. Rogers Israel is seeking recreation for a couple of months at Highland Dell, Pa.

The Rev. Arthur H. Judge has sailed for England.

The Rev. W. T. Jackson, Ph.D., of Emmetsburg, Iowa, and family are taking a two weeks' vacation at Templar Point, Spirit Lake, Iowa.

The Rev. Arthur B. Kinsolving is spending several weeks at the seaside at Gloucester, Mass.

The Rev. Wm. Fisher Lewis is spending his vacation at Slide Mountain, in the Catskills.

The Rev. Charles Lewis has summer charge of St. Peter's church, Peekskill.

The Rev. R. P. Nugent has summer charge of St. John's church, Richmond, Va.

The Rev. Dr. Parke, archdeacon of the Susquehanna (Albany), is spending the month of August in an encampment with his three sons at the south end of Staten Island, N. Y.

The Rev. Aug. Prime, of St. Margaret's, Brighton, Boston, returned from England in the SS. "Canada" on July 29th.

The Rev. Dr. J. Philip B. Pendleton, D.D., is spending August at Spring Lake, N. J.

The Rev. C. C. Parker is spending the summer at Buffalo, N. Y.

The Rev. Wm. H. VanAntwerp, D.D., is passing vacation days at Tenafly, N. J.

The Rev. Dr. B. E. Warner is in summer charge of his former parish, Christ church, Bridgeport, Conn.

To Correspondents

"SUBSCRIBER"—The word "ceremony" has a popular, as well as a technical, sense, but no doubt the "Marriage Rite" is the correct expression when the reference is to those acts and words which embody the essentials of matrimony, or in general to the office for the "Solemnization of Matrimony." The word "ceremony" applies strictly to details which, while not essential, serve to enhance the significance and solemnity of the "rite."

Official

THE SOCIETY'S FINANCES

Nothing could show more clearly the place which Dr. Langford, as general secretary, had taken in the affections of Church people than the fact that as soon as his unexpected death was known contributions for missions began to come in, marked "In memory of Dr. Langford." These spontaneous gifts are received every day, and we do not know how any friends of missions and of Dr. Langford could pay a truer tribute to his memory than by helping to the utmost of their ability the good work to which he gave the ardent

devotion of the last twelve years of his life in this world.

For this reason, and because of liberal responses to previous appeals, the immediate financial outlook is encouraging.

The acknowledgments at the end of this number of the magazine are only up to June 30th. It is there stated that from that date \$169,245 was "required to Sept. 1st." The July receipts reduce this amount to about \$149,000. From this, however, legacies received for the ongoing of the work may fairly be taken, if the board so order, and known deductions made for unused appropriations. If this be done, it may be said that during the month of August we shall need contributions aggregating \$56,000 to close the fiscal year (Sept. 1st) without debt.

If the friends of missions will bear this in mind and give as they did during the corresponding month of last year, Dr. Langford's hopes will be fulfilled and his prayers answered, and once again, notwithstanding the "hard times," the Church will have met the missionary responsibilities undertaken in her name and by her authority.—*Spirit of Missions* for August.

Ordinations

The Rev. Cyrus Mendenhall, deacon, was advanced to the priesthood on the 3rd Sunday after Trinity at Ionia, Mich., in St. John's church. The Rev. Dr. Wm. Thomas presented the candidate to Bishop Gillespie, and preached the sermon. The Rev. Mr. Mendenhall was appointed to the chaplaincy of the Michigan State Reformatory, while a minister of the Christian denomination.

Died

STRONG.—Entered into the rest of Paradise, Wednesday evening, July 28th, from her home in Ashtabula, Ohio, Mrs. Sarah Catherine Strong. "I know that my Redeemer liveth."

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun."

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

TWELFTH Sunday after Trinity offerings are needed to meet the expenses of the Mid-Western Deaf-Mute mission. They may be sent to the general missionary, the Rev. A. W. MANN, Gambier, Ohio.

A GRADUATE of St. Agnes' School, who has a private school in a pleasant village in Saratoga Co., will receive into her home for the school year, two or more children. The English branches, Latin and French are taught in the school. References given and required. Address REV. JOHN B. HUBBS, D.D., D.C.L., Geneva, N. Y.

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

WANTED.—Several vacancies occurring in the eastern deanery of South Dakota, priests or deacons in American Orders are needed. Address BISHOP HARE Sioux Falls, S. D.

WANTED.—A deacon, or lay communicant of the Episcopal Church, for the headship of a Mission Indian Boarding School. A missionary spirit with knowledge of practical affairs and methods of elementary education needed. Address with references H. E. G., care of THE LIVING CHURCH.

WANTED.—A graduate of St. Agnes' School wishes a position as teacher of young children, nursery governess, or companion. References exchanged. Post office box 250, Ballston Spa, N. Y.

ORGANIST and choirmaster, many years experience and success desires appointment in a city, West or South (in dry climate for delicate child). Good organ, vested choir, Churchly services desired. Will accept small salary if conditions as above. Address, A. S., care THE LIVING CHURCH.

The Editor's Table

Kalendar, August 1897

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| 1. 7th Sunday after Trinity. | Green. |
| 6. TRANSFIGURATION. | White. |
| 8. 8th Sunday after Trinity. | Green. |
| 15. 9th Sunday after Trinity. | Green. |
| 22. 10th Sunday after Trinity. | Green. |
| 24. ST BARTHOLOMEW. | Red. |
| 29. 11th Sunday after Trinity. | Green. |

St. Lawrence, Deacon and Martyr

BY MARY ANN THOMSON

O Christ, triumphant through Thy woe,
We lift to Thee our thankful cry,
For all who lose their lives below,
To find eternal life on high.

We call to mind Thy saints of old,
Who gladly died for Thy dear Name,
Remembering the love untold
That bore the Cross, despised the shame.

The Deacon, Lawrence, full of zeal,
To death beheld his Bishop led,
And longed like him his faith to seal,
And in the martyr-pathway tread.

Thou givest Thy beloved sleep
In peaceful home, on couch of rest,
Or 'mid fierce flames or waters deep,
As seemeth to Thy wisdom best.

A bed of iron, red with fire,
St. Lawrence found whereon to lie;
So Thou didst grant him his desire,
A martyr's noble death to die.

We cannot pierce beyond the veil;
But, on the everlasting shore,
We know Thou dost Thy martyrs hail;
For them Thou hast rich crowns in store.

O Saviour, strengthen us who sing
Of those who for Thy Name were slain,
That we to Thee may glory bring,
In life or death, in ease or pain.

O grant us, Lord, as saints to live;
And, shouldst Thou will, as martyrs die;
To seek the joys Thy love shall give
And win the crown of life on high.

Philadelphia, August, 1897.

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THERE is a large coinage of good stories about the Hon. Hannibal Hamlin up in Maine, and this is one of them: In his earlier days, at a certain caucus in Hampden, the only attendants were himself and a citizen of very large stature. Mr. Hamlin had some resolutions to pass which began by representing that they were presented to a "large and respectable" gathering of voters. "Hold on," cried the other man, "we can't pass that, for it ain't true! It ain't a large and respectable caucus! There's only two of us." "You keep still, brother," commanded the wily Hannibal. "It's all right, for you are large and I am respectable. You just keep still." So the resolutions were passed without further demur.

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AMONG those mentioned as successor to the late Rev. Dr. Wm. S. Langford, as general secretary of the Domestic and Foreign Missionary Society, is the Rt. Rev. Wm. Hobart Hare, D.D., Missionary Bishop of South Dakota. It will be remembered Bishop Hare was secretary for the foreign missions of the Church when he was consecrated to the episcopate. He has been personally connected with both the great divisions of the missionary field by years of successful labor as the first Missionary Bishop of Niobrara and of South Dakota, and as temporarily in episcopal charge of the mission in Japan. His long practical experience in Indian mission work, and his known sympathies with the colored work at the South, as well as his hold on the hearts of Church-

men in all parts of this country, make him well fitted for the great task of missionary leader at the Church Missions House. The placing of a missionary bishop at that centre has precedent in its favor and much to commend it, and will assure the dealing with missionary bishops—which forms so large a share of the duties of the general secretary—by one of their own order, familiar with the practical details of the missionary effort by personal contact and tried ability.

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Pleasant Rambles

BY LEANDER S. KEYSER

ONE of the most surprising of my recent avian "finds" was made on the 29th of August, 1896. While strolling along the bushy border of a woodland, I noticed a bush-sparrow flutter excitedly from a clump of blackberry stalks. Her conduct was so suggestive that I peered in among the leaves, and there was a trig little nest containing three daintily flecked eggs. Who ever heard of a bush-sparrow trying to rear a brood so late in the season? I regret to say, however, that the attempt was unsuccessful, for a second visit to the place two weeks later proved that the eggs had been destroyed and the nest despoiled by some freebooter. It would be interesting to know whether such attempts at breeding out of season are ever successful.

The warbler wave pouring from the North was unusually large last autumn. The first wavelets, so to speak, made their appearance in my latitude (Central Ohio) as early as the 19th of August, when two creeping warblers were seen in some trees fringing the river.

By the way, these little scudders are always, so far as my observation goes, the first outriders of the warbler army. Perhaps their summer resorts are not very far north, and so they begin the pilgrimage to the South early, anxious to reach the land of perpetual blandness before there is a hint of storm and cold. Yet some individuals of this species are still here in the latter part of September after a cold wave has almost brought frost.

Early as the first creepers were, a large army of other species of warblers came close on their heels. On the 29th of August the woods almost swarmed with redstarts, magnolia, black-throated green, black-throated blue, golden winged, black-poll, and chestnut-sided warblers, all neatly clad in their autumnal suits. It seemed early for such a vast company; but there seems to be sufficient motive for crowding southward in good season, when you remember what myriads of warblers there are on this continent breeding from the northern part of the United States to Baffin's Bay and Greenland. Those breeding farthest north must hurry away to make room for their companions which breed far up in the land of Boreas, who may fall into a savage mood at almost any time in September.

In a ramble on the 23rd of September, I found little diminution in the warbler cohorts, save that no redstarts were seen. No doubt the early arrivals had pressed southward to make room for the more northern breeders. Think of the vast army, far greater than that of Xerxes, moving in a variegated procession toward their winter quarters! And all of them, throughout the whole length of their pilgrimage, make unrelenting war on destructive insects and grubs and worms. Every warbler, tiny as he may be, is a benefactor to mankind.

No other birds are quite so bewitching as these fay-like creatures. There is the redstart—what a buoyant manner is his as he flits about in the trees incessantly in search of insects. Even in his autumnal garb you may know him from his comrades by his airy flight and his habit of expanding his tail and wings like tiny fans. No other warbler so often allows his wings to droop nonchalantly, yet gracefully, at his side, as if it were too much trouble to close them before he makes a dash for the next insect he may have "marked with his vengeful eye."

Another favorite among these feathered Lilliputians is the magnolia warbler, which you may know, in spring or fall, by his yellow rump and his golden bosom striped with black, making him look as dressy as a woodland Beau Brummel should.

How gentle and familiar he often is in migration time! Far different, however, is his deportment in the North when there are nesting secrets to be kept from prying eyes and ruthless hands. Some miles from Duluth, Minnesota, I penetrated, last spring, into a dark, tangled wilderness, where mosquitoes and wood-flies made life almost unendurable, and here I caught mere glimpses of a couple of magnolias darting amid the dense foliage, so shy that it was useless to try to pursue them.

Compare their almost frantic wildness with the conduct of a coterie of magnolias which I watched a long time on the 16th of November, 1895, on a pine-clad hillside a couple of miles from Pensacola, Florida. In company with red-poll warblers and brown-headed nuthatches they flitted about on the bushes, sometimes alighting on the ground, and were as tame and fearless as any bird-lover could wish. No secrecy was needed there.

More abundant than these natty birdlets are the black-poll and chestnut-sided warblers during the autumnal migration. Their markings are very different in the spring, but when they put on their fall attire they so closely resemble one another that you cannot always distinguish them; yet it will help you if you will remember that the black polls sometimes have obscure streaks on their breasts—markings that are not borne by their cousins. Besides, you will sometimes catch glimpses of faint red below the wings of the chestnut-sides.

I cannot help recalling two facts in connection with these pretty sprites, the chestnut-sided warblers. In northern Minnesota, in June, 1896, I was spectator while one of these birds was putting some flexible timbers into her nest, which was snugly set in a low bush. The 14th of July found me on the top of the Allegheny Mountains in north-western Maryland, where the chestnut-sides were feeding their young which had recently left the nests. But, mark, here in Ohio where I live, they are only immigrants and do not breed. They seem to choose either a high altitude or a high latitude to rear their families and spend the summer.

A little wooded vale, with the green hills sloping down caressingly on either side, seems to be a favorite resort for numerous birds and, at least, for one of their ardent admirers. Here I often meet as many as thirty species in a single ramble.

One autumn day a small bevy of birds, which I soon identified as grass finches, were perched on a small willow tree. I approached cautiously, when suddenly they wheeled in the air and swung over to the weedy hillside, one of them bursting into a saucy song,

which sounded precisely as if he were daring me to catch him if I could. It was not the prolonged and somewhat pensive trill that you hear from these birds in the spring and summer, but a rapid, defiant strain. This was on the 23rd of September, rather late for a grass-finch's roundelay.

But it was not more surprising than the twittering little anthem sung by a warbler on the same day, as he tilted among the twigs. He was pert, too, and seemed to invite me to go home and mind my own business, instead of prying into the privacy of the bird star-chamber. I have used the masculine pronoun, but I really think the little malapert was a female black-throated blue warbler.

One of the ridges that springs up from this valley is crowned with a heavy growth of timber. How inviting it looks, rising golden in the September sunshine! I can almost see the leaves beckoning, and—hark! I almost hear the wood-nymphs singing, "Come! come!"

No, it is not the naiads after all, but a young wood-pewee which is rehearsing the musical copy set him by his parents. He is making quite a "mess" of it, but his tones are very sweet, and by next spring he will hold the baton and lead the pewee chorus.

Farther along the ridge a colony of robins had taken residence for a few weeks; for I had seen them there before, and one of them recited a twittering tune half under his breath, making the fourth bird song heard on the 23rd day of September, unless, perchance, you should call the racket of a couple of thousand crow blackbirds music. The noise could be heard at quite a distance, and sounded at first like the hum and clatter of a threshing machine or a saw mill.

These birds had taken possession of one end of the woods, promenading on the ground and swinging in the bushes and tree tops, each one trying to out-chatter his fellow-chatterers. When a half a thousand of them took to wing simultaneously, the rumble was almost like a burst of thunder, and the woods were almost darkened by the sable cloud. One cannot help wondering what prompts a flock of these birds to sit in the trees and squawk and chatter by the hour, as if time were of no value. Are they holding a religious service, or do they really think that they are giving a musicale? Well, one should not find fault with their performances or their musical taste, for, at all events, their persistence and evident sincerity deserve praise, and they shall have it.

Autumn, like every other season, has its own peculiar charms for the rambler. The time of the "sear and yellow leaf" is not without attraction.

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Flying Without Wings

BY C. F. HOLDER

ONE of the most interesting sights one observes in Southern California waters is a flock of flying fishes in the air; not one or two, but often fifty or one hundred, ten or twenty feet from the water, lifted by the wind and whirling away like quail or a flock of insects, scintillating in the sunlight—a startling picture. The fish appear to be flying, but they are simply one variety of many animals which apparently fly without wings. The writer has had these fliers pass within a foot of his face, and has known several persons who have been struck by them; but while the fishes dash through the air and cover distances of an eighth of a mile out of

water, they are not strictly fliers, as they have no power to move the wings, as in legitimate flight. The wings are merely enormously developed fins, the pectorals resembling wings, with powerful branches or veins, the anals being smaller. The fish, then, has not four wings in the strict acceptation of the word, but four wing-like fins which it holds firmly, and which serve as sails or parachutes, bearing it up against the current which it forms as it rushes along. In this way these fish fly or soar for long distances.

In the Gulf of Mexico there is a fish known as the flying gurnard, a really magnificent creature, which, when pursued by an enemy, darts into the air and soars away, spreading its wide pectoral fins and darting away like some gorgeous insect. It has vivid colors of blue, purple, and red, while its large wing-like fins sparkle and gleam in the sun as though they were inlaid with gems. This flyer possesses a singular armor, its head being incased in bone, so that a blow from the fish in its headlong flight through the air is liable to result seriously. There are instances known of men being knocked down and stunned by them.

The flying lemur is one of the largest and most remarkable examples of this device of nature. Here not only are the limbs connected by a web, but the tail and hind legs are booms for fleshy, fur-lined sail, so that the lemur, with its young clinging to it, leaps boldly into the air and darts away, sweeping down with great velocity, rising again to grasp a branch or trunk, to rush to the topmost air when alarmed, then soaring upheld for a long distance by the side wings which are boomed out by the false ribs. The little animal now resembles a large dragon-fly, its rich metallic colors and tints flashing in the sunlight. On it rushes, making a graceful curve, rising and grasping the trunk of a tree, when it seems to disappear, so close is the protective resemblance. If still followed by some bird enemy, it will repeat the action, continually dipping down and rising, ultimately escaping.

The flying squirrel well illustrates this curious faculty of soaring like a bird. Its fore and hind limbs are connected by a web of flesh that hangs in a wrinkle when the animal is at rest, and would not be noticed; but the moment the little creature darts into the air and moves away, the pure white parachute wing-like arrangement is seen. It catches the wind of rushing air as the squirrel bears down, and seems to expand and extend outward, taking the little flier safely upward, and enabling it to cross long distances and reach another point of vantage.

Certain fishes have the faculty of propelling themselves into and through the air in other ways. Such is the large gar of the South Pacific, which, when alarmed, bounds from the water by a twist of its tail and goes whizzing away, a living arrow and a dangerous one. When the ship "Challenger" made her famous trip around the world, the naturalists on board had many opportunities to observe this flier without wings. One struck the cap of an officer, and several instances came to the notice of the naturalists of fishes which had struck natives who were wading in the water, inflicting fatal wounds.

The most perfect fliers without wings are found among the mammals and reptiles. One of the lizards has a peculiar frill connecting its limbs; this frill is braced by a

series of false ribs, when the lizard wishes to escape from some bough and launch itself again into space. In his way a lemur will, if followed persistently, cover miles in a forest, and, as a rule, escape its enemies. The grace, ease and facility with which these flights are made is more than remarkable. The animal has but to extend its limbs, as one intuitively does in diving or swimming, and plunge down into space.

The islands of Sumatra and Borneo have produced some remarkable fliers of this kind. A party of explorers in passing through a forest one day saw what they supposed to be a bird swooping down from a limb. A native was sent in pursuit of it, but the creature rose at the end of its flight and alighted upon a tree, up which it seemed to crawl, then flung itself into the air again. It was finally captured after a long chase, proving to be a large tree-toad. Instead of wings it has large elastic webs between its toes, which caught the air as it dashed away, buoying it up and acting as parachutes. The feet of the animal resembled those of a gull or a duck, so far as the webs were concerned, the four little parachutes offering surface sufficient to bear up the animal in its long flights from tree to tree.

A spider with a flying or soaring apparatus has been discovered. On each side of the abdomen extends a triangular lobe which catches the wind when the spider leaps into the air, aiding its flight to some extent, and well illustrating this remarkable method of flying without wings.—*The Outlook*.

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Book Notices

Cyprian, His Life, His Times, His Work. By Edward White Benson, D.D., D.C.L., Sometime Archbishop of Canterbury. With an Introduction by the Rt. Rev. Henry C. Potter, D.D., LL.D., D.C.L., Bishop of New York. New York: D. Appleton & Co. 1897. Price, \$7.

If we did not know that the late Archbishop of Canterbury had given the precious moments of his spare time for thirty years to the study of St. Cyprian, we should nevertheless be certain that the work before us is the result of careful, accurate scholarship and painstaking labor. We are tempted to exclaim, "If such was the occupation of his hours of recreation, what must have been that of his hours of work!" This study of St. Cyprian may be divided into three main topics. St. Cyprian's life and work as organizer and administrator, as a teacher of Christian doctrine and practical life, and as a controversialist defending the Church, and especially the episcopate, against Roman aggression, are here delineated with a vividness, power, and minuteness that seem to leave nothing to be desired to give us as complete an understanding of the man and the great bishop as it is possible for us to gain.

As an organizer and administrator, St. Cyprian was one of those providentially well trained and specially fitted men whom the Church has from time to time brought forth, who have grasped her fundamental organic principles, and have formulated them into such definite shape that they took their place among the accepted and acknowledged institutions of the kingdom of God on earth. He made the implicit to be explicit. He was constructive in all his work. For this he was particularly fitted by his legal training and experience. But he constructed with the materials which as a Churchman he had received, not with alien matter brought in to serve the turn. The author of this monumental work clearly shows how the difficulties which arose over the treatment of those who had lapsed during the Decian persecution led up to the schism of Novatian, and how this again led St. Cyprian to the practical consideration of the principles upon which the unity of the Catholic Church is based, which issued in the publication of his

matchless tractate, "Of the Unity of the Catholic Church." The question is clearly put and considered, "Did Cyprian create his theory of government in the Church in order to solve his own problems? The answer is that it was far older than Cyprian, although in him it was lit and fired by that sense of love and feeling after unity which seemed to Augustine the most special characteristic of the man." "The College of Bishops, then, is the very form and substance of the inherited free government, advising by resolution, commanding by mutual consent, yet not even when unanimous constraining a single dissentient bishop. As the Nicene Fathers did not make, but formulated, the Nicene Faith, so the characteristic of Cyprian, his merit as some venture to think, is the clear outlining and distinct expression which he gave to the principles which he found in use, and the steadfastness with which he worked the code and submitted himself to it." (P. 191). In this the Pope of Carthage (for such was his proper title in those days) showed himself to be a true Catholic Churchman, and a model for all those who would live according to Catholic rule.

Closely connected with this aspect of St. Cyprian's work as an organizer and administrator, is his controversial attitude towards the Roman see when circumstances arose which brought him into collision with its bishops. Upon this subject the author of this work expended a vast amount of critical labor. His pages bristle with the results of his erudition, and what could not possibly be touched by means of foot-notes is expanded into most valuable notes, which are almost chapters within chapters, or into appendices. We have no space to deal with St. Cyprian's opposition to Pope Stephen over the appeals of the Spanish and Gaulish bishops, and his reversal of Rome's judgment. Many of the best portions of the late Archbishop's work are his criticisms of the comments of recent Roman writers upon St. Cyprian's works. Upon the great Baptismal Controversy between St. Cyprian and Pope Stephen, all the strength and all the weakness of the two parties are unreservedly exposed. At the same time the unfaithfulness of modern Romanists to the demands of historic truth is put in the clearest and most convincing manner before the reader, and is given the castigation which it merits. "No stronger refutation of ultramontaniam exists than its attempts to write history," is one of the author's deliberate judgments.

But the work of St. Cyprian as a chief pastor among his flock, as a teacher of truth and righteousness, and an example as well as a teacher, is, after all his greatness in other respects, the one which will appeal most touchingly to the modern mind. And it is evident that in this the distinguished author was in deepest sympathy with his subject. The study which he has devoted to the Saint's treatises and epistles is worthy of all praise, and from us of grateful remembrance for the light which he has thrown upon them and the interest in them which his comments and elucidations awaken. With these studies in our hands the reading of St. Cyprian's works ought to become a delight. It is a commonplace in Church history that St. Cyprian was wont to call Tertullian "the master," but not until we profit by the innate comparison of the writings of the former with those of his "master" which the author makes, can we appreciate how superior the disciple is in the character, quality, and Christian persuasiveness of his works.

This is truly an amazing book. A labor of love to begin with, it is a revelation of the love of labor which distinguished one of the most eminent of all the Archbishops of Canterbury. And as the author grew into this subject of his intellectual joy, the life and works of St. Cyprian reacted upon him, and it is no vain fancy which traces the influence of them upon the life and work of the late Archbishop. Then there are charming touches of style, a happy description of place or event; an interpretation of character; an epigram which is clean cut, crystallized truth; a bold statement; a crushing criticism; a scathing sarcasm—there is not a dull page in the

book, unless it be, to the ordinary reader, in the critical notes and appendices, and these he is welcome to skip, assured that they are rich enough food for the scholar. The chapter upon "the birthday," *i. e.*, day of martyrdom, of St. Cyprian is pathetic in its intense, concentrated sympathy, yet the story could not be told in simpler words. The true eye of the author has caught the majestic proportions of St. Cyprian's character. We see the man and the saint. "He was and is the one non-Roman commemorated in the Roman Canon, the one Latin father really recognized by the world-contemning Greek" (p. 522). May the Church of to-day learn the lessons concerning unity which by word and deed this great Saint taught, and especially that most loving truth which St. Augustine gathered from his writings, "that Christian men must be able to differ in opinions without forfeiting or withholding from each other the rights of intercommunion" (p. 533).

Boswell's incomparable "Life of Johnson" is about to be re-issued, under the editorship of Percy Fitzgerald. The new edition will be published complete in one volume, royal octavo, double column, printed from a new font of type especially cast for it. A unique feature will be a biographical dictionary of every person mentioned in the book, a feature that every lover of the classic will be thankful for. Mr. Thomas Whittaker will have the volume ready about September 1st.

In our issue of July 24th a queer mistake occurred in naming "G. J. Bleeker Adams" as the author of "Leo XIII. and Modern Civilization." The name should have been J. Bleeker Miller.

Magazines and Reviews

The International magazine for August gives, as heretofore, well written translations of well selected specimens of the literature of European nations. It is a curious study in ethnology, thus to trace the characteristics of different peoples in their writings. In each of these selections, however, the race character is unmistakably revealed. In the present number are given translations from the Swedish, German, Italian, Dutch, and French, mostly in the lighter vein of literature, interesting not merely in themselves, but also in the side study above mentioned. The original treatises on foreign travel, politics, and gossip are also very well written.

Its position as the leader of the floricultural magazines is well sustained by the August number of *How to Grow Flowers*. In both subject matter and illustrations this issue is very fine. All the articles on the culture and care of flowers are valuable and timely. "A Yellow Rose" is a story of great merit and interest. Announcements of forthcoming articles show that this journal will be better and brighter than ever during the coming summer and fall. Five cents at newsdealers or fifty cents a year, with elegant bulb premium, of the publishers, Springfield, Ohio.

Andre Castaigne, the French-American artist, has drawn "A Panorama of the Hudson" for the midsummer holiday (August) issue of *The Century*, which will be a "travel number." Mr. Castaigne's series of illustrations begins with the Bartholdi statue, and includes the harbor of New York, General Grant's tomb, the Palisades, and the Highlands, and ends with a distant and picturesque view of the Capitol at Albany. The pictures accompany an article by Clarence Cook on "The Lordly Hudson."

To us, the best thing in the July *Blackwood's*, and to be read first, is the tribute to Mrs. Oliphant, which closes the number. Mrs. Oliphant is known very widely as the writer of very pure and excellent fiction. Her "Makers of Florence" and "Makers of Venice" are a perpetual possession. As a biographer, she was unexcelled. She was a remarkably prolific writer, and yet maintained a high place in every department upon which she entered. In her a truly great personality is lost to literature. All this we

knew, and also that she had long been a contributor to *Blackwood's*, but we did not know how large a part she has had during the last fifty years in making "Maga" the choice periodical that it is—standing by itself for a peculiar and well-sustained literary flavor. It is interesting to know that she was the author of the excellent paper entitled "'Tis Sixty Years Since," in the May number, and the poem in that for June, celebrating the Queen's Jubilee. The other most important articles in the July number are "A Tale of an Indian Famine," and the continuation of "The Prisons of Siberia." The articles relating to Turkey and Greece are interesting and suggestive, but Sir Hamilton Lang's ideas of a reform in the government of Turkey are Utopian, while the other article is that of a pro-Turkish newspaper correspondent.

Public Opinion for July is a midsummer number. The cover design is impressionistic, but it seems to have something to distinguish it from the French, English, and American work of this school. It is printed in fourteen colors. The designer, C. Rochgrosse, of Berlin, is an acqurelle artist of some note. It is interesting to observe the advance made in this country in color printing as evidenced by this piece of work. Formerly lithography was looked to for the best results, but now it is acknowledged that process printing produces a far more natural and pleasing effect than is obtainable even by the French lithographers who supplement their stone work with zinc plate etching to obtain the same softness that is the natural product of color printing.

A paper so clever that it is almost a pity that it is anonymous, appears in the August *Atlantic*, under the attractive title, "The Confession of a Lover of Romance." The writer, in half humorous fashion, but with very evident serious intent, tells how a lover of a stirring story is, in these times of subjective fiction, forced to read a book of pirate adventure.

Opinions of the Press

The Observer (Presb.)

THE FAITH OF THE FATHERS.—The man who sneers at traditional faiths is like the fool who saws off the branch on which he is himself climbing out. Christianity, like every other good thing in this world, has roots. And men would do wisely to prefer rooted plants to those of which some one says, "They will root!" Every man who to-day accepts Christianity advertises the fact of a wise deference on his part to tested truths which have stood the ordeal of nearly a score of centuries. It is no mark of weakness to be wise with the wisdom of the past. Faith is all the more precious when seen to be ancestral, when it comes weighted with all the reduplicated arguments of a long line of Christian examples, and speaks pleadingly, as with the voice of parents calling to their child. Happy are they who follow in the footsteps of the Fathers who themselves walked with God!

The Southern Churchman

THE WORKMAN AND THE WORK.—If the falling of this standard bearer do but arouse individual Christians of our Communion to a deeper sense of their personal responsibility, then will the cause of the King go forward and the falling of this man will be the rising of many who now sit in darkness, without God and without hope in the world, "into the light and life of hope." If by his falling the Church shall arouse herself to wipe away the disgrace of running behind her duty so far a greater part of the year, so that with a full, steady, liberal hand she will give evenly and grandly the whole year round, not only to meet the expectations set forth by the appropriation board, but the great expectations of the Living God, the risen Jesus who knows what we are capable of doing and what means He has entrusted to every one of us for this great end, then indeed will we be able to say with a newer and deeper meaning than perhaps the traces of the original words, "God buries His workmen, but carries on His work."

The Household

Irene; Or The Angel of the Household

BY VIRGINIA CARTER CASTLEMAN
II.

TWO months later Irene was back at her brother's.

After giving up hospital work, she had gone back to teaching at the Orphanage, but out of school hours she spent her time at Julian's, hoping that her old influence over him might be renewed by daily intercourse.

Julian met her with assumed cheerfulness and remained at home for an hour or more after tea the first evening of her arrival; and he evinced much interest in the details of hospital work which Irene narrated to him in the sprightly manner that never failed to win eager listeners. But at nine o'clock he went out, saying he had an appointment for that hour. "Tell Alice not to sit up for me," he said, "I know you two will enjoy a chat together."

"Don't stay late, Julian," was Irene's persuasive reply.

"No, I won't. It is good to have you with us again, Irene," and with sudden tenderness, he came back to give his sister a good-night kiss.

As time went on, Irene began to lie awake at night to listen for the faltering footsteps, which were rarely heard until past midnight; and she no longer wondered over Alice's pale looks and listless manner.

Her own face grew haggard when pleading and remonstrance proved vain. She realized that Julian was rapidly becoming a confirmed drunkard; and, in consequence, he was fast losing a practice which had at first promised him fair competence.

Then the second child was born, another girl; and for weeks the young mother hovered between life and death. Julian stayed sober for awhile; and Irene's tender care brought back the young mother to some degree of her former health.

It was now that Alice, the delicately reared girl, developed into a woman of strong character. She began to plan for the children, and to economize in many little ways which helped to make their scanty means go farther.

"Irene," she said one day to her sister-in-law, "would you mind my naming the baby for you? She's not very pretty, but somehow I think she will be a comfort to us. She isn't restless, like Julia; and she has a peaceful smile that reminds me a tiny bit of her handsome auntie! I like your name, 'Irene, child of peace.'"

Irene Lewin regarded the baby thoughtfully. Surely never were two creatures more dissimilar in appearance than the tall, dark-eyed woman and the puny infant! Yet Irene's heart went out to the little one lying so quietly in its mother's arms.

"Would I mind? Oh, Alice! I should be glad, only we must pray God she may deserve the name more than her auntie."

Alice smiled as she replied, "May she deserve it half so well!"

So for awhile there was a "silver lining" to the cloud overhanging the infant's home. But poor Julian! it was the old sad story of repeated lapses into sin.

Who would have recognized in his wasted figure and the face bearing the marks of intemperance, the once vigorous form and bright countenance of "Irene's boy"?

Yet still two women loved him, and ceased not to pray for him; and two little innocent children trusted to his care. And still the Father loved him. "We must never give up faith," said Irene. "It may not be in our way, but God will save him, Alice." The calm confidence of her tone inspired the young wife with courage, even in that dark hour.

"Our little Rena is a comfort," murmured Alice, as she stroked the baby's soft light hair; and the child raised her earnest blue eyes to her mother's face as though she understood her words.

So matters went on for two years and more, Irene's earnings helping to keep the wolf from the door. Julia, the older of the little girls, was a beautiful child of five years, her father's image, and much spoiled by him from infancy. Naturally willful, the child's sudden bursts of temper had already come to be dreaded by the gentle mother, while Julian only laughed at what he considered merely "a child's whims."

It was in the early spring; a cold spell had set in, and the father was absent in search of work. He had left home several days before, seeking employment; for having lost his practice, he had decided to try for a clerkship. An interview was necessary with the head of a certain large firm in New York city.

"He will return to-morrow," said Alice to her sister-in-law, as the latter started out for the Orphanage, where she expected to remain all day. But several hours later

Irene was summoned home to find Julian ill in body and mind. His health had for some time showed signs of breaking; and his constitution, never so strong as Irene's, was unable to bear the heavy drain upon it.

Irene had expected to find him ill; but he had been nursed through similar attacks of delirium, and usually rallied quickly. Now as she stood beside him, waiting to administer medicine, she heard him moaning and repeating some incoherent words.

"My God, spare him for repentance," she cried in anguish of soul. Suddenly Julian's eyes lost their wild looks, and recognizing his sister, he said brokenly: "Is it you, Irene? What was I talking about?"

"You said something about the bird with a broken pinion," she answered, smoothing back the tumbled hair from his feverish brow, with the well remembered touch which rarely failed to soothe him.

"Yes, he continued, "it was that man preaching on the street corner, Irene. I stopped to listen, and somehow it seemed as if he were speaking to me, and my life were like that poor bird's. I have broken my own pinions, too. My past all came back to me, Irene. I remembered our old home, and how you loved me, and my happy youth. Irene, I haven't touched a drop since I left home; this sickness is not what you think. I am all worn out in body and mind, walking from place to place in search of work; and I seem to have given out all of a sudden. I didn't tell you before that my lungs are affected, have been for months."

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With all their claims no medal is shown.

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You remember how mother died? I've felt it coming on, and I deserve to suffer. The world will be the better for one less sinner."

"Don't Julian, don't," entreated his sister, then she added softly, "There is no sin too great for repentance; remember the Great Physician mends the 'broken pinions.'"

"Can you say it for me, that poem?" he asked eagerly. "I can remember only a few lines of it."

"Yes, I know it, Julian. I learned it months ago. Shall I say it all?" she asked with a quiver in her sweet voice, for the subject was a painful one; yet she was glad that Julian cared at last.

Then, in low sympathetic tones she repeated the poem, the while she held Julian's hand in hers.

"I walked through the woodland meadows,
Where sweet the thrushes sing,
And found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old sweet strain;
But the bird with the broken pinion
Never soared as high again.

"I found a young life broken
By sin's seductive art,
And touched with a Christlike pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

"But the bird with a broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with a broken pinion
Never soared as high again."

"Thank you, Irene, was all Julian said, as she finished speaking; then he closed his eyes and lay quiet so long that she thought he was asleep. Kissing him softly, his sister left him noiselessly, and there was silence in the sick room, though Julian Lewin was not asleep.

Truly, "Man's extremity is God's opportunity!"

The next day Julian Lewin had his first severe hemorrhage. It left him terribly weakened. Tenderly was he cared for by wife and sister, but he never rallied his strength. It was a case of rapid consumption, brought to a crisis by exposure and exhaustion; but in spite of physical weakness, Julian became stronger mentally and spiritually as the end drew near.

Irene never left his bedside save to snatch a few moment's rest at intervals, and her presence soothed him. Once while seated by her brother, she heard him whisper, "No sin too great for repentance!" Then he asked her aloud, "Where does the Bible say that, Irene?"

"Though your sins be as scarlet, they shall be whiter than snow," she quoted softly, then added, "I came not to call the righteous, but sinners to repentance."

Julian began to repeat the prayer of David, "Have mercy upon me, O God," but the words were never finished by his mortal lips, for the repentant soul was at rest, repentant, pardoned.

(To be continued.)

FIVE-YEAR-OLD Marie Haddox lives with her papa and mamma in Marietta, Ohio. Another member of the family, and one that Marie greatly loves, is a large, sleek, gray tabby cat, and just now Tabby has a family of pretty, fluffy, soft-eared kit-

tens on her hands (or paws). Marie's mamma loves Tabby, but she don't care to have too many cats on hand, and consequently is figuring how to get rid of some of the kittens.

"Poor little things," she said; "I hate to have them killed, but I am afraid they will have to be chloroformed."

Marie, who was busy with her dolls, never looked up, but with an air of quiet wisdom remarked:

"Mamma, I wouldn't kill the kittens if I were you. Why don't you put them in the river and let them grow to be fish?"

Mamma was greatly astonished at this novel proposition, and replied:

"Why, child, who ever heard tell of such an idea? What kind of fish do you think they would be, dear?"

"Why, cat-fish, of course."

Mamma and papa both laughed, but Marie, who was holding a doll at arms' length, and looking at it critically, turned her wide-open eyes in the direction of her parents, as much as to say, she didn't see anything to laugh at.—*Unknown Exchange.*

The Old Men and the Maidens of Sagacitas

BY ABBY STUART MARSH

THERE dwelt in a strange land a king who had great power over his subjects. He was a kind and gracious king withal, and, loving his subjects well, he did many things for their pleasure. Indeed, many of his subjects were much happier than he; for he dwelt alone, while they had happy homes and wives and children. The king was very lonely, in spite of all the pomp and grandeur which attended him.

There was a very curious law in that country about the marriage of the king; as he could not marry into the royal family of any other country, he must marry one of his own subjects; and alas! poor man, he was obliged to remain unwed until a maiden could be found who answered all the requirements of the law. This was, as you may imagine, no easy matter; indeed, it was less difficult in ancient Egypt to find a successor to the bull, Apis, when that heathen god died, for in Egypt the priests could make the required marks on the flesh of a bull, if they could not find one which by nature showed that it was born Egypt's god; but, as I said, this could not be done to pro-

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cure a wife for the king of this strange country.

These requirements were known to all the people; and whenever a daughter was born to any family of sufficient rank to hope that a king's wife might be taken from their number, great were the rejoicings and careful and watchful was the training, in the hope that the loved little one might be the chosen bride of the king. Not only was great honor given to the daughter, but the whole family shared it with her, as they were elevated to a sort of nobility, for from their number would the next king be chosen, in case the present occupant of the throne should die without leaving a successor; and again, the oldest men of these families were the ones who had the honor and responsibility of selecting the maiden whose hand the king should take in marriage. Thus, you see, there would be strong reasons for them to be wise and careful in their selection. So true, however, was the loyalty of these old men that it was more to them that a wise ruler should be upon the throne than that one of their sons should be the king; and, to their simple minds, a king to be wise and great must have just the right kind of wife.

Perchance, you would like to know the regulations that governed the choice of the old men and their manner of choosing. Many maidens, you may think, might keep these regulations and yet only one could be the wife of the king; but really, the difficulty lay not in the fact that so many kept the laws that it was difficult to choose among them, but that it was so difficult to find a maiden who really kept them.

The regulations were simply that the king could marry no maiden who was not pre-eminent in the practice of the cardinal

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virtues; and, before he could ask her to share his throne, she must have been under the close observation of these old men for at least an entire year; and it must be that no one had seen her fail in the practice of any of these virtues.

When employed in the weighty duty of selecting a queen, these old men (singularly enough, they were always seven in number) met on New Year's Day and talked of all the beautiful maidens they had been observing; and really, it was a sad thing when they could not announce to the king, if he were needing a wife, that a choice had been made. As you can imagine, the work of these old men never ceased, for they could not know the moment when a king might die and a new one might come to the throne who would need to be provided with a wife; or the queen might, alas! die; and, after a suitable period of mourning, it might become their duty again to select for the same king. So you can see the wisdom of the enactment that the employment of the old men should always continue, that they might at any time be ready to provide a wife for a king. I can assure you their office was no sinecure.

Manners, in the land of which I am speaking, were very simple; the kings mingled with their people and took part in all their pleasures; and, if it were observed that the king noticed particularly any one maiden, the kind old fathers at once placed those who would report her every act. Of course, not that she should feel herself to be under surveillance, that would have frustrated their plan; for doubtless, even the most frivolous maiden could be decorous for one year, in view of the prize she would gain, the hand of the king in marriage. No, the judgment of the sages must be formed upon what was unmistakably the true character of the maiden whom they were to bring to the greatest honor.

It may be of interest to listen to the conversation of these sages in 1900; that was, for many reasons, a very eventful year; many influences from outside had been at work in this peaceful little kingdom, the navigation of the air had given even the maidens of Sagacitas a taste of the outside world. The laws and customs of the realm were so strongly fixed that there was no danger of a change or revolution, but the spirit of independence affected the young, and especially the maidens. They were no longer willing to follow the advice of parents and elders, even though to reign over the entire realm were the reward; for the queen of Sagacitas always ruled the heart of the king, and therefore the entire realm.

King Cogitatus had been upon the throne for five years, and yet no queen had been found for him. During the first years of his reign, he had said, "Be not in haste, fathers, to choose me a queen. Wait a little, I pray you, that I may observe the maidens for myself"; they accordingly waited, and the more willingly as the young king was of a disciplined character. He was well known to be wise and prudent and able to control both his people and himself. But as one and two years passed and he had not yet been able to name a maiden of whom the fathers approved, it was decreed that the usual order must be observed; and that if a maiden could be found who answered the requirements, her must the king wed.

Now you will understand the condition of things when the wise old men met on New Year's Day of 1900.

"Fathers," said the senior in the venerable assembly, "one maiden only among all whom I have observed has the quality for which I was to seek; she has true humility. For several years she has been under my surveillance, and in nought has she failed of the humility becoming a maiden. It was she who placed another and a more beautiful maiden before herself, and where most attention would be attracted, in our last holiday sports, and that was surely true humility."

Then spake the next in age: "I have found one; nay, many, who excel in liberality; all the maidens of Sagacitas are generous."

"Nay, hardly so," said the elder; "generosity and liberality must not be confounded. Liberality is wiser and more prudent than generosity. If you have found a liberal maiden, it is well."

To the third of the fathers, had the finding of a chaste and modest maiden been allotted, and he replied, "When we cast the lots, I shall be ready to write a name."

Next followed the report of the father who searched for the virtue called gentleness. This, he said, was very hard to find, for gentleness comprised so much; such courtesy and care for other's pleasure and happiness, such forethought, so much placing of others before one's self. Warily, the father said, "Verily I thought my quest included all the others." "Nay, father, said they all, "for there are temperance, patience, and diligence yet to be heard from; but foundest thou not a gentle maiden?" and greatly they rejoiced when he answered, "Yea, I have found one. The gentle deed which first showed her to me was done in her younger school-girl days. It was a thoughtful, kind attention to a stranger, a less favored maiden than were most of her companions. I have watched her now for many years; she is the true gentlewoman who will well become a throne."

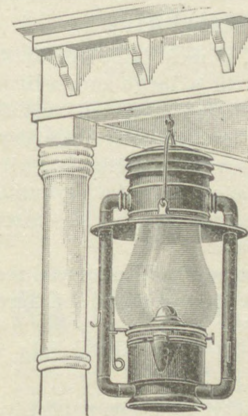
"Oh! patience was the hardest of all to find," said a bald-headed father. "Nay," said another, "to find a diligent maiden was well-nigh impossible." "But have you not found one? Shall we again have no queen?" said all the voices; and a joyful smile was on all faces, as the last of the fathers gave their testimony; for patience and diligence were esteemed by them to be the most practical of the virtues. Then followed the singular custom they had of each one's dropping into a box a slip of paper containing the name of a maiden and also of the virtue for which she was pre-eminent.

This done, the slips were taken out and each name was read, debated, and, if there were any dissenting voices, voted upon.

This time, by a very strange coincidence, the slips all bore one name; it was Veritas, the true.

Listening maidens, do you know these seven wise men? They are ever watching you; and, though you may not all obtain the hand of a king in marriage, if they approve, you may all be queens of a home and of hearts.

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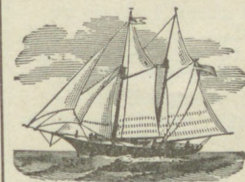
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Children's Hour

The Good Fairy

ONCE upon a time, as most fairy stories begin, there lived in a large city a little girl who was very much dissatisfied because she could not have her own way in everything. And she was very selfish, too, giving no thought to the comfort of others until she was first attended to. One day she came to her mother and said:

"Mamma, I want a new cloak, for you see it is getting cold and the snow will be here before you know it."

"But I cannot afford to buy you a cloak," said the mother.

"Why not?" asked the little girl pettishly.

"Because I haven't the money to spare; besides, your brother needs an overcoat. Wear your old cloak for a little while longer, my dear."

"Well, I won't, and so there!"

The little girl had no sooner uttered these words than she slammed the door and went up-stairs to her room. For a long time she lay on the bed crying with vexation. Finally she arose and went to the closet where she kept her clothes and took down the old cloak.

"Hateful old thing!" she exclaimed, flinging the garment across the room. "I'll never, never wear you again."

At that moment she caught sight of her own reflection in the looking-glass over her bureau, and she was so startled at beholding such a face that she did not recognize herself at all.

"Keep on, keep on," said a tiny voice. "You'll soon make yourself old and ugly."

The little girl was surprised, but not frightened, for the voice did not sound harsh.

"Speak again, please," she begged, "and let me see you."

"Not until you smile," said the mysterious voice.

"I don't feel like smiling, for I am very much vexed," said the little girl. "Are you a fairy?"

"Yes."

"Oh, come quickly and let me see you." Then she smiled very sweetly, and the fairy showed herself—a tiny creature, all dressed in white—and she stood on a pincushion.

"Pick up the cloak, little girl, and hang it on its hook."

The little girl obeyed.

"Now, then, listen to me," went on the fairy. "Remember that the cloak you so much despise has given you much comfort."

"Yes, but it's old now," said the little girl.

"True, but not too old to give you still more warmth. Would you have your little brother go out without an overcoat and freeze?"

"Oh, dear, no!"

"Then have patience. Think of your mother and your brother and not of yourself. Above all things, don't get angry again."

"Why not?" asked the little girl.

"Anger brings wrinkles and unhappiness. Shall I come again?"

"Yes, indeed. Come often. And, dear little fairy, forgive me for acting so, won't you?"

"I will. Goodby."

"Goodby," answered the little girl in a happy voice.

She then began to sing softly to herself. When she went down-stairs again she took the cloak and said, as she entered the room:

"Mamma, why, my cloak isn't so old as I thought. I'm not going to get angry again, because I don't want to be naughty and have wrinkles before I get old—truly old, you know."

And the little girl kept her promise and was very happy, because she thought more of others than she did of herself—*Brooklyn Eagle*.

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The amount of kerosene which it is necessary to use in order to secure the full benefit of its action is but trifling; an ounce to fifteen square feet of water surface will be enough, and it need not be renewed for a month. Not only are the larvæ and pupæ destroyed almost immediately, but the female mosquitoes, in attempting to oviposit upon the surface of the water, are killed in large numbers before their eggs are laid. On ponds of any size the quickest and most perfect method of forming a film of kerosene will be to spray the oil over the surface of the water.

The drainage remedy for breeding places needs no extended discussion. Naturally the draining off of the water of pools will prevent mosquitoes from breeding there, and the possibility of such draining and the means by which it may be done will vary with each individual case. Water that is somewhat brackish will support mosquitoes, but that which is purely salt will destroy them.

The introduction of fish into fishless breeding places is another matter. It may be undesirable to treat certain breeding places with kerosene, as, for instance, water which is intended for drinking, although this has been done without harm in tanks where, as is customary, the drinking supply is drawn from the bottom of the tank. The value of most small fishes for the purpose of destroying mosquito larvæ was well indicated by an experience described by Mr. C. H. Russell, of Bridgeport, Ct. An examination by Mr. Russell in the summer of 1891 showed that while a fishless lake contained tens of thousands of mosquito larvæ, that containing the fish had no larvæ. Any small fish may be used. In Beeville, Tex., it is stated that what the inhabitants call a perch is employed. These fish soon exhaust the mosquito larvæ, however, and in order to keep them alive, the people adopt an ingenious fly trap, which they keep in their houses and in which about a quart of flies a day is caught. These flies are then fed to the fish. The fly traps catch the flies and rid the house of that pest. The flies are fed to the fish in the water tanks and keep them alive in order that they may feed on the mosquito larvæ, thus keeping the houses free of mosquitoes.

Where kerosene is considered objectionable, and where fish can not be readily obtained, there is another course left open. It is the constant artificial agitation of the water, since mosquitoes will oviposit only in still water. At San Diego, Tex., in the summer there are no streams for many miles, but plenty of mosquitoes, breed in the watertanks. Some enterprising individuals keep their tanks free by putting in a little wheel, which is turned by the windmill, and keeps the water almost constantly agitated.

These remedial measures are only suggestive. Every locality has its own conditions. By considering these, and by concerted action—which is nearly always indispensable for effective work—the prevalence of this annoyance may be greatly curtailed, if not wholly abolished, in very many localities.—*Good Housekeeping.*

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