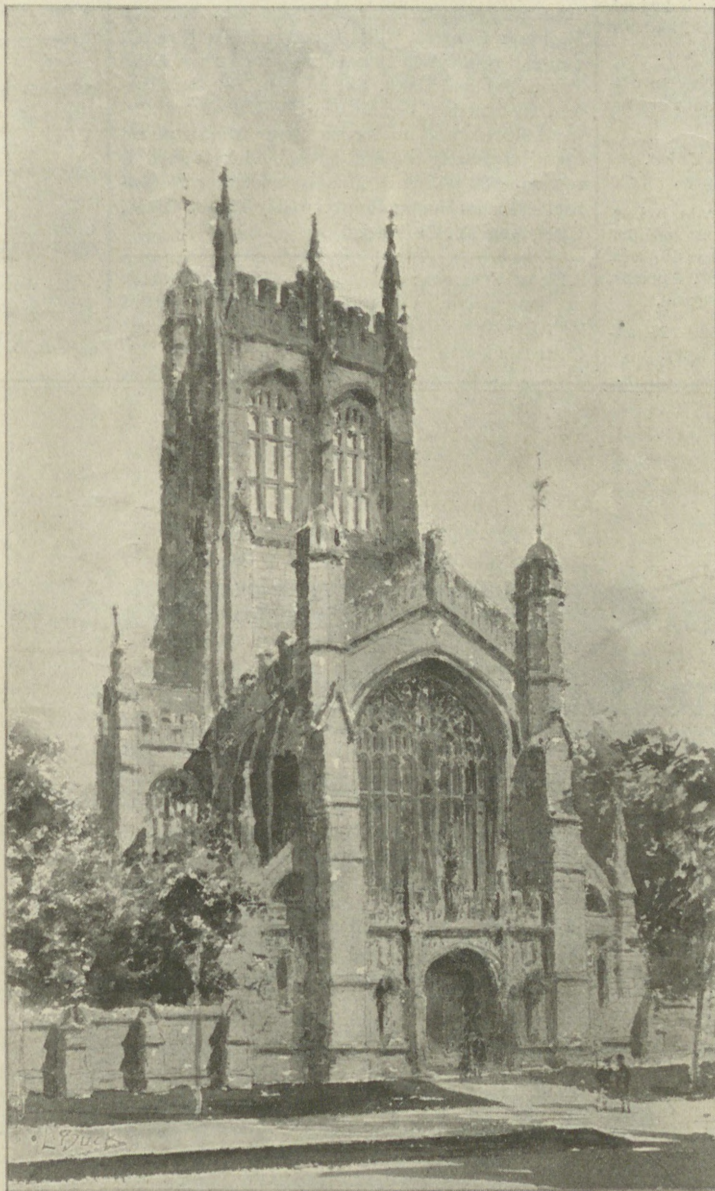


VOL. XX. No. 21

CHICAGO, AUGUST 21, 1897

The Living Church

Miss S. F. Smiley
Box 34
13397



Design for Model Church,

John Sutcliffe, Architect.

The Living Church

C. W. LEFFINGWELL, Proprietor.

Publication Office, 55 Dearborn st., Chicago.

\$2.00 a Year, if Paid in Advance;
After 60 Days, \$2 50

(TO THE CLERGY, \$1.50.)

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

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

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

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

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

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

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

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

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

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

STAINED GLASS

Figure Memorial Work a Specialty.

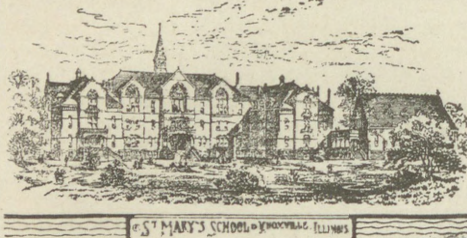
Attractive Geometric Designs for Household Work.
Heraldic Designs for Public Buildings.

SEND FOR ILLUSTRATED HAND-BOOK.

J. & R. LAMB,
59 Carmine St., New York.

ST. MARY'S, Knoxville, Illinois.

Founded 1868; Rebuilt 1883. Reopens Sept. 15, 1897.



ST. MARY'S SCHOOL, KNOXVILLE, ILLINOIS

AN incorporated institution, granting to its graduates the degree of B.A. Has also preparatory, special, and art courses. Expenses moderate. Address.

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

MAJ. J. G. BUTLER, U. S. Arsenal, West Troy, writes:—
"To send a child a thousand miles from home, to be absent for the entire school year, is an evidence of our high appreciation of the perfect appointments of your beautiful School, its admirable discipline and instruction, and its sweet and wholesome influence upon a girl's life, as well testified by our three daughters who have been with you."

WEEK-END OUTINGS

Commencing Saturday, Aug. 7th, and continuing every Saturday until Sept. 4th, 1897, the Michigan Central, "The Niagara Falls Route," will sell round-trip tickets to Sister Lakes, Lake Cora, Diamond Lake, St. Joseph, Benton Harbor, Watervliet, Grand Junction, Holland, Ottawa Beach, and numerous other Michigan resorts, at greatly reduced rates. Tickets good to return until trains of Monday morning following. For particulars apply to City Ticket Office, 119 Adams st., Chicago.

FROM VIRGINIA:—"I place a very high value on your paper. Of all our weeklies, I regard THE LIVING CHURCH as the best exponent of the Church's Faith."

PUBLISHER'S SPECIAL OFFER

Good Only Until October 15th, 1897.

On receipt of \$4.00 and this advertisement

We will mail to any address

A sample copy of the favorite Minion type edition of the

E. & S. TEACHER'S BIBLE,

with complete Aids and Maps, and bound in

BEST QUALITY OF GENUINE LEVANT,
Divinity Circuit, Kid Lined, Silk Sewn.

This book is not a cheap reprint, but a GENUINE ENGLISH EDITION issued by the oldest Bible Press in the world, and is in every respect

STRICTLY FIRST-CLASS.

The above is a special offer for a limited number of copies only, and orders will not be honored at this price unless accompanied by this advertisement.

E. & J. B. Young & Co., Cooper Union, New York

The Living Church

Wishes a representative in every parish who will secure a

Club of New Subscribers

In exchange for a

WAVERLEY BICYCLE.

Particulars on request.

The Living Church

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

CHICAGO, AUGUST 21, 1897

News and Notes

THE restoration of the northwest gable of Peterborough cathedral, about which there was such a commotion some months ago, is completed. July 2nd an interesting ceremony took place in connection with the elevation to its place of the cross which terminates the gable. The whole of the cross, with its original base, was lifted into position in one piece. The dean, assisted by one of the canons and the daughter of another, laid the bed of cement on which the structure was to rest. It will be remembered that it was decided to re-construct the portion of the west front which had become unsafe, in the face of a somewhat warm criticism. Various other methods were proposed, and the critics only agreed in condemning that of the dean and chapter. All the old stones not irreparably damaged by the ravages of time and weather, were carefully numbered before being taken down, and have been replaced in exactly the old position. It was found necessary to introduce a very few new stones. There are only two such in the outside order of the great arch, and with the exception of two small patches, the large string course has been replaced intact. In the end, no doubt, all reasonable persons will be quite satisfied, though at the outset threats were thrown out of confiscating the entire body of English cathedrals in order to rescue them from the vandalism of the deans and chapters!

AN incident that is probably unparelled in poor-law annals has just occurred at Newmarket. The master of the workhouse has for several years been collecting funds to build a church for his inmates, and has simultaneously been studying for Holy Orders in order to be himself qualified to act as incumbent. He has succeeded in both these objects. The fund is far advanced towards sufficiency, and the master of the workhouse is now an accepted candidate awaiting ordination, he having last week successfully passed the Bishop of Ely's examination.

IT is a new thing for Presbyterians to keep the festival of a saint, much less to appoint such a day, yet this is what the General Assembly of the Church of Scotland has recently done in honor of St. Columba. Services were appointed by this body for June 9th and the Sunday following, "in commemoration of the thirteen hundredth anniversary of the departure to the Lord of the greatest of the apostles of Scotland." To meet the requirements of the occasion, a Presbyterian clergyman, the Rev. Duncan Macgregor, compiled "from ancient sources" certain offices for use at that time. These offices have been taken from the old Breviary of Aberdeen and from a service for St. Columba's Day, published in Paris in 1620. Whither do these movements tend? The ministers and elders of the Kirk of Scotland address the Anglican bishops, acknowledging the antiquity, continuity, and orthodoxy of the English Church. They discuss the

propriety of observing the Christian Year. They appoint a saint's day and observe it with services taken from old Catholic breviaries. Surely there must be a meaning in all this. Does nothing of the old iconoclastic spirit still remain to invoke the shades of John Knox and the Covenanters against these concessions to "prelacy" and "popery"?

IN an account of the annual celebration for the S. P. G. at St. Paul's cathedral, London, we are told that "the Bishop of Mississippi (the editor of the *American Churchman*, a very well conducted paper) preached a striking sermon, which has already been published by the S. P. G., and is well worth reading."

IN a notice of St. Paul's cathedral and the progress made there under the present dean and chapter, mention is made of the fact that at the beginning of the Victorian era, the famous preacher, Canon Melville, preached to congregations of only five hundred in the choir, whereas now preachers from all parts of the world and of every school of thought, address congregations of thousands, filling the enormous nave of the mighty edifice. What is much more than this, "an atmosphere of devotion has succeeded to one of formalism," "art and music are represented in their highest forms, and St. Paul's is no longer regarded as a museum of antiquities, but the home of worship." But greatest of all, that which gives significance to all the rest, the daily Eucharist has been revived, and at the centre of the religion of the English world every day is ushered in with the offering of the Holy Sacrifice.

THE *London Church Bells* speaks with some favor of the suggestion thrown out on this side that the next Conference of Anglican bishops, probably to take place in 1907, should be held in America. It admits that to the English mind such a proposition is "a little startling," but sees no reason in the nature of things against it, if any substantial benefit is likely to result. It is doubtless true, however, that once such a departure were made, there would be a competition of all places for the Conference, which would not be conducive to dignity or good feeling. The attendance would soon fall off and the usefulness of the meetings would be impaired or brought to an end altogether. But it would not be a bad thing in itself if the English bishops and archbishops could be induced for once to cross the ocean in a body for a meeting in New York. It would be a fitting atonement for the sins of their predecessors, not even one of whom ever visited these shores during the whole of the colonial period. The "daughter Church," turned out into the wilderness to shift for herself during well-nigh two centuries, yet managed to exist, and now "the little one has become a thousand," and would receive the representatives of her mother, from the Archbishop of Canterbury down, without unpleasant reminders of ancient neglect

THE article on "The Sarum Use," printed on page 458 of this issue, was clipped from *The Church Times* of last November, and sent us by a friend well versed in liturgics, with these remarks:

We have been told over and over again, with much persistence, that "the Sarum missal was ordered to be used throughout England, in 1542," and the constant repetition of this tale, with the declaration that "the Sarum rite is the only legal rite in the Church of England, and, therefore, in the American Church," has led to a general belief in the assertion. It turns out that it never was so ordered; never has been the use "all through England," and the claim of the Sarum advocates has not one leg to stand on! The writer has seen several "functions" said to be "according to Sarum use," but so unlike to one another that it would be impossible to tell "which was which"!

Whether the conclusions of Dr. Legg are correct or not, the article will attract the attention of those interested in liturgical study, and possibly provoke increased research.

NOT long ago *The Lutheran*, commenting on the announcement of dramatic performances by some of our Church guilds, administered the following rebuke:

Churches that must resort to such nonsense to replenish their treasuries must surely be on the verge of spiritual bankruptcy. What goes by the name of "stiff" Lutheranism does not seem very much out of place in the light of such Church theatricals.

We are not at all in favor of "Church theatricals," or of raising money for religious purposes by means of shows and suppers; but we doubt if the performances above referred to come under that head. Parish guilds are generally composed of young people who undertake to provide for some of the needs of the parish or to aid in its charities. The giving of entertainments, which are amusing as well as moral, seems neither sinful nor unseemly. It is hardly fair to stigmatize such performances as "Church theatricals," for the Church, as such, has nothing to do with them. To allow guilds to hold entertainments appears in itself quite harmless, but a careful check must be put upon them to prevent improprieties and excess. "Skirt dances," blackened minstrel troupes, composed of girls and young men, indicate not only "spiritual bankruptcy," but also social deterioration.

LAST week's issue of this paper mentioned the fact that the rector of a church in Illinois held a license as lake and river pilot. In familiar Western phrase, all parsons are "sky pilots," but this last is a unique variation of the term.—Talking of peculiar introductions, a new one is reported from the neighborhood of Boston: The rector of a Chicago church was visiting the local rector, and was to preach for him on Sunday morning. At the proper time the incumbent spoke to this effect: "I have the pleasure of introducing to you this morning Fr. —, of Chicago, who will address you after we have sung Hymn 504, 'My Soul, be on Thy Guard.'—It must have been a wicked St. Louis paper that printed the following statement

of a Chicago publishing house: A clergyman wrote to them for a copy of Canon Farrar's book called "Seekers after God," and was a little surprised to receive this reply: *There are no seekers after God in Chicago.*

— X —
Canada

Very large numbers were present at the dedication festival of the church of St. Mary Magdalene, Toronto. There was full choral Evensong. Bishop Sullivan held a Confirmation service, in the absence of Bishop Sweetman, in St. John's church, Port Whitby, diocese of Toronto. The St. John's Boys' Brigade held their annual camp at Balmy Beach, in the end of July. There was a very large attendance at the missionary meeting held in St. Luke's church, Hamlet, on the 22nd. The church was very prettily decorated with flowers, and the music particularly well rendered by the large choir. The Bishop of Toronto has lately appointed the Rev. H. C. Dixon missionary to the diocese. Mr. Dixon commenced a twelve days' Mission in the church at Longford Mills, in the end of July. St. John's Sunday school, Toronto Junction, was addressed on the 26th by Mr. and Mrs. Murray, missionaries from the China Inland Mission in charge of the school at Chefoo, Northern China. The Rev. Dr. Mockridge, long secretary of the Domestic and Foreign Missionary Society in Canada, who was appointed lately by the Bishop of Toronto to the mission of South Burleigh, has now accepted a parish in the State of New York, to which he will remove in the autumn.

The canonry in St. George's cathedral, Kingston, diocese of Ontario, left vacant by the death of Canon Muloch, has been conferred by the Archbishop of Ontario on the Rev. E. Baker, graduate of the Theological Seminary, of New York, and who has served in the diocese of Ontario for the last 35 years. St. Paul's Sunday school, Brockville, has put in three stained glass windows to commemorate the Queen's Jubilee.

The Bishop of Algoma, Dr. Thornloe, has been elected a vice-president of the great English Society for the Propagation of the Gospel. A piece of land has just been donated for the church at Sand Lake, diocese of Algoma, by Mr. Levi Owens, which, as it goes clear down to the lake, will preserve a right of way from the water. Miss Alice Day, of Sussex, England, is again visiting Algoma. She is reporting upon missions aided by the Church Missionary Society.

A very encouraging account of the affairs of Christ church, London, diocese of Huron, was given at the special meeting of the vestry, held July 19th. The attendance at Holy Communion has increased one-half over the average attendance of two years ago. Attendance at other services has also increased. The income of the church shows an increase of nearly \$600 in the same time, besides which a floating debt of \$500 has been discharged, and \$700 spent on church renovation. The rector's stipend has been increased to \$1,200 a year.

A pastoral letter from Bishop Reeve, of Mackenzie river, gives many interesting facts of the changes which have taken place in his diocese since he took charge of it five years ago. The Bishop says one great aid to progress has been the placing of steamboats on those northern waters where his work lies, which provide greater facilities for traveling and obtaining supplies. Churches are now being built at Resolution and Norman. Mr. and Mrs. Stringer are doing good work at Herschel Island, where the American Whaling Company are putting up a new house for them, and Mr. Whittaker, who is with them, undertakes a great part of the medical work. The government has at last made a small grant for the Indian schools in the diocese, for which purpose the Church Missionary Society and the Society for the Propagation of Christian Knowledge, England, also, give grants. The number of lay helpers in the diocese has increased from two to six, and there

are eight native catechists. The destruction by fire of Fort Simpson last year was a very serious loss, the worst being the destruction of the registers. So much aid has been sent to help in the financial loss, both from Canada and England, that it has been nearly made up. Unfortunately, contributions for other purposes in the missions fell off during 1895 by nearly a thousand dollars. The first and only native clergyman within the Arctic Circle was ordained by Bishop Reeve some time ago.

A large number of members were present at the Brotherhood meetings in St. John, diocese of Frederickton, held in the Church of England Institute rooms, in July. Matters in connection with the convention meeting in Halifax, in October, were discussed, reports from various chapters received, and the subject from the programme, "What is the Brotherhood costing us of personal sacrifice?" debated. The Brotherhood House for members in summer, at Balmy Beach, Lake Ontario, Toronto, is proving a great success. A missionary meeting in connection with the Gleaners' Union, was held in St. John's Sunday school lately, which was addressed by Mrs. Harrison Tilley.

New York City

The vicar of the pro-cathedral, the Rev. H. R. Hulse, has gone to England for a six months' tour. The services will be continued as usual during his absence. For the present they are in charge of the Rev. R. G. Quennell, of Binghamton, N. Y.

A special ordination was held at Newport, R. I., by permission of the authorities of that diocese, on Sunday, Aug. 8th, at which Bishop Potter advanced to the Holy Order of Priests, the Rev. Eliot White, deacon, one of the curates of Grace parish, New York. The candidate was presented by the Bishop's secretary, the Rev. Geo. F. Nelson, D.D.

The parish of the Archangel, as already stated in these columns, has been forced to part with its edifice, on which rested a mortgage of \$28,000. The sale has just taken place, the property passing to the Romanist parish of St. Thomas the Apostle, for the price of \$31,000. The congregation of the Archangel is worshiping temporarily for a portion of each Sunday in the Morningside Presbyterian place of worship.

On the arrival of Bishop Potter by steamer from Liverpool, as already announced in the columns of THE LIVING CHURCH, his injured arm was in a sling, but he expressed himself as hopeful of its speedy restoration. The accident, which was dislocation of the shoulder, was painful rather than serious, but has proved temporarily disabling. The day of arrival he left by train for his summer cottage at Newport.

The chapel of the Comforter, of the parish of the Ascension, is looking forward to improved quarters in the building on Abingdon Square recently purchased for that congregation. It is expected that with the opening of autumn the newly acquired building formerly known as Caledonia Hall will be made over in a manner to fit it for worship and work. The original outlay for the structure was \$40,000.

The Sisters of St. John Baptist have been carrying on their summer fresh-air work under difficulties, due to lack of adequate funds, and will be unable to complete the usual provision of outings, and so give many scores of poor mothers and children of the tenement district the one bit of refreshment and recreation of the year, unless \$600 is supplied by friends of such work immediately. For this small sum, capable of accomplishing so much of benefit, the good Sisters earnestly appeal. The summer home is St. Anna's cottage, Farmingdale, N. Y. Help, to be of use, needs to be prompt.

The church of the Transfiguration, the Rev. Dr. George H. Houghton, rector, celebrated its name day on the feast of the Transfiguration. The aged rector is taking a brief summer vacation in the suburbs, at Mt. Vernon, N. Y., the first enjoyed for thirty-two years. No one will dispute the statement that he has well earned his vacation. In his absence the parish, in addition

to changes before noted, is to further improve the new chancel by decorating the walls. An electric motor is to be provided for the organ, and the instrument overhauled and put in good order. A large part of the money required has already been subscribed, and it is hoped to get to work before the close of August.

The 16th annual report of the House of the Holy Comforter Free Church Home for Incurables, records a considerable improvement, financial and otherwise, over the previous year. The policy of endowments of beds has received the attention of the managers, and rules have been adopted for securing them. Under the new arrangement, endowments have already been made, both permanent and annual, to such an extent as to insure the success of the plan. There are now permanently endowed or in course of endowment six beds, of which two are memorials—one by Miss Kneeland, in memory of her mother, Louise Trainor Kneeland; and one by Mrs. Auchmuty, in memory of her husband, Richard Tylden Auchmuty. A bed also bears the name of Sister Louise. The infirmary, for which request was made in the last report, has now through the efforts of the associate managers become an accomplished fact. An extension of two stories has been added to the present building of the institution, to supply this pressing need. In addition to accommodating the infirmary, the extension affords a dining room for St. Mary's ward, and a suitable room for the deaconess in charge. There yet remains a sum of about \$1,000 needed to fully pay for the improvement. Under the daily visitation of the chaplain, and the constant care of the deaconess, the spiritual welfare of the helpless inmates has been looked after, and the ministrations of the Church faithfully given.

At Grace church, the Rev. Wm. R. Huntington, D.D., D.C.L. rector, the aggressive outside work includes visits to the prisons of the city and vicinity by the Good Friday Guild. This work has been carried on by clergy of the parish in co-operation with the Prison Guild of the city, and in aid of the missionary efforts of the clergy and workers of our City Mission Society. Church services are regularly held in these institutions. A work of interest is among the young boys who are always to be found in the jails awaiting trial, many of them for their first offence, and who are much more hopeful to deal with than the older and more hardened criminals. The "visitations of neighborhoods" is systematically carried on by the vicar of Grace chapel, a number of clergymen, and the deaconesses of the parish. The total number of visits made by clergy and deaconess and helpers sometimes has reached during the past year, as many as four or five hundred a week. The results have been apparent in increased numbers attending services, and in deepened spiritual interest. St. Luke's Association, which provides for the sick poor, has a regular physician and a trained nurse on its staff. At the dispensary 450 free baths were furnished to girls and small children. Owing to limited space and time, many were unavoidably turned away. A small charge has been made for medicines to all who could afford payment. Grace Hospital, which was opened the day the new chapel buildings were consecrated, has done a very valuable work. It includes the Houses of St. Anna, St. Simeon, and the Holy Child, for aged women, aged men, and little children. The intention is never to keep the children long or permanently, but to care for them when illness or death visits their homes, and when in truest sense they need "hospitality." Sometimes children who are in health are thus saved from contagion at home. As far as possible the women have assisted in the work of this home of hospitality, principally by sewing, and the men in many ways. A Clothing Depository is maintained under the care of one of the deaconesses. The Grace Settlement Social and Political Science Club has been organized to study present day social and economic questions, both from theoretical and practical stand points. In order that real work may be done, a severe test of membership is im-

posed, and every applicant is obliged to go through a probation of two months before being elected. Each member is expected to take his turn in leading the discussion. Two of the curates are officially connected with the administration.

Philadelphia

The Rev. Harry Ransom, of the diocese of Fond du Lac, who has been one of the assistant priests of St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, is about severing his connection with that parish, to accept the rectorship of St. Michael's church, Wilmington, Del., of which he will take charge on Sunday, Sept. 5th.

The will of Samuel Frank, probated 9th inst., estate valued at \$74,300, directs that his residuary estate shall be kept in trust to form a perpetual fund, known as the "Samuel Frank legacy fund," the net income therefrom to be divided among four non-sectarian institutions and the Home for Consumptives, at Chestnut Hill, the latter being a Church charity. The testator directs that such division shall be according to their respective needs and may be in equal shares or otherwise, at the discretion of his trustee, but no payments shall be made sooner than two years after his decease. Should any of these institutions become self-sustaining or fail to exist, then the trustee shall select some other charitable institution of equal merit and like import as a beneficiary.

Under the faithful and diligent care of the Rev. Charles E. Spalding, the work at Grace chapel, West Philadelphia, is in a flourishing condition, and is full of promise for the future. The services are largely attended, and an active and earnest spirit prevails in all the various branches of Christian work. It was on Sunday, Oct. 29th, 1893, that the chapel was first opened for divine service, and before the close of the convention year so successful was the work there that the 210 sittings were more than filled. The total cost of the property was \$20,000, and the final payment of the mortgage on the chapel was made in February, 1896, and now the edifice is to be enlarged at a cost of \$12,000. A contract has been made to erect a stone addition, one story high, measuring 50x66 feet, with a slate roof. The chapel is under the government of Grace church, the Rev. Dr. H. Richard Harris, rector. This parish is now bereft of one of its life-long communicants, in the decease of Miss Lucy Sulzer, who entered into rest eternal on the 9th inst., in the 83rd year of her age.

In the decease of Mrs. Elizabeth R. Belfield, which occurred at "Maplewood," Bethlehem, N. H., on the 7th inst., both the Church and charitable institutions have suffered a grievous loss. Thirty-six years ago she was married, at the church of the Nativity, to Mr. T. Brown Belfield, both of them at that time being active in Church work. Subsequently they became identified with the church of the Advent, the Rev. J. P. Tyler, rector, of which Mr. Belfield is rector's warden. She was of a most benevolent and cheerful disposition, and although the mother of a large family, found time both to care for her own children and to help others care for theirs. The Burial office was said at her late residence, on the 11th inst., interment being private.

"The irrepressible conflict in the labor world" was the subject of a sermon preached at the church of the Epiphany, the Rev. Dr. T. A. Tidball, rector, on Sunday morning, 8th inst. The vested choir rendered Smart's *Te Deum* and Mendelssohn's *Kyrie* in E.

On Jan. 26th, of the present year, the Rev. Dr. J. DeW. Perry, dean of the Germantown convocation, was authorized by that body to officially sanction the establishment of a new mission station by the Episcopal Hospital mission, within the territory of convocation. The hospital mission dates from 1863, and had then in its Sunday schools and Bible classes, 68 officers and teachers, and 2,633 scholars. The accommodations proving inadequate for this large number of scholars, a new mission was started, with 150 scholars, in a six-roomed house at E and

Clementine sts. Within a fortnight the school had outgrown its quarters, and another and larger house was rented. The present number of scholars is 300, and there is every prospect that this will soon become a strong parish. As previously stated, this organization will be known as St. Nathaniel's mission.

The Rev. A. B. Hunter, rector of St. Augustine's church, Raleigh, N. C., will have charge of the morning service at the church of St. Matthias' for the last three Sundays of August.

The Rev. H. L. Duhring, superintendent of the City Mission, has taken charge of the services at the church of the Nativity during the entire month of August.

Chicago

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

The Rev. Francis J. Hall, professor of theology in the Western Theological Seminary, and registrar of this diocese, the Rev. A. L. Williams, of Christ church, Woodlawn, and the Rev. Luther Pardee, secretary of the diocese, will spend the last few days of August and the first ten or twelve days of September on the north shore of Lake Superior. They will spend most of the time fishing, and will "rough it" while in camp, after the manner of the Rev. Williams when he was a priest out in Colorado among the cowboys. Each member of the party is indulging in pleasant anticipations.

The church and parish house of All Saints' parish, Ravenswood, have been painted and repaired through the self-denial of two or three laymen. The improvement was a much-needed one, and the Rev. Mr. Thompson, priest in charge, is highly gratified.

The Western Theological Seminary will open on the Feast of St. Michael and All Angels. During the summer vacation most of the students have been engaged in regular mission work.

An unusual mode of Baptism was observed at St. Mark's church, Chicago, a few Sundays ago. During the Sunday school a child was brought to the font wrapped in a blanket and held by its mother. At the proper time the rector, the Rev. Wm. White Wilson, L.H.D., lifted the child and dipped him into the font in a nude condition, completely immersing the body while saying the proper formula. The little one, who was only five weeks old, seemed to enjoy the experience. The service throughout was marked by solemnity.

The choirs of Trinity church, and the church of the Redeemer have returned from a most enjoyable camp on Lugg's Island on Mill Lake, one of the beautiful chain of what are known as the "Lauderdale Lakes" in Wisconsin. Trinity church choir was first on the ground, and returned to Chicago after a ten days' outing. Choirmaster Rudge, of Trinity, maintained a good discipline in camp. With his choir he conducted Morning Prayer on Sunday morning in front of the Sterlingworth resort, a lay-reader from the Western Theological Seminary reading the prayers of the Church and preaching to an audience of 700 or 800 people. Many farmers drove 15 miles "cross-country" to attend the service of the "Episcopals." The offering was donated to the church at Elkhorn, seven miles away. The members of both choirs have good cause to remember their camping experience. Under choirmasters Rudge and Simon (the latter of the church of the Redeemer), an exploring expedition penetrated into the interior and beheld the beauties of the famous "Pot Holes" and the "Big Springs," making up what is called the "Lost Nation." The "Pot Holes" are great pits, and are regarded as most remarkable phenomena, as such depressions are found nowhere else in the United States.

Mr. Webster Hokes, a student of the Western Theological Seminary, has conducted several services of late in Grace church, Oak Park, in place of the rector, the Rev. C. P. Anderson, and his ministrations have been very acceptable to the congregation.

Waterman Hall, at Sycamore, Ill., will open

its doors on Sept. 15th. The Rev. Dr. Fleetwood says the outlook is very promising indeed for a large attendance of pupils.

The Rev. Wm. B. Hamilton, of Calvary church, is spending his summer vacation in Minnesota. During his absence, Mr. Gromall, a lay-reader and seminary student, is officiating.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Presiding Bishop of the American Church has appointed Bishop Leonard as bishop in charge of all the American churches in Europe. The Bishop expects to sail from Liverpool for New York, Saturday, Sept. 18th, and to be at home about Oct. 1st. Before leaving he will have Episcopal duties to perform at Dresden, Munich, and Lucerne, the Bishop of Pittsburgh having visited the other American chaplaincies in May and June.

The Rev. E. S. Barkdull, of Findlay, has accepted a call to become assistant to the Rev. Geo. Thos. Dowling, D.D., of Trinity church, Toledo. During August he has taken a trip up the lakes in company with Dean Williams, of Trinity cathedral.

The Rev. Y. P. Morgan, formerly dean of Trinity cathedral, now of Christ church, Dayton, is spending the month of August at Dover Bay on the lake shore.

Sister Mary of the diocesan Church Home was called back to the work of the sisterhood in Brooklyn, N. Y., and severed her connection with the Home on July 6th.

The Rev. John D. Skilton, assistant rector of St. Paul's church, Cleveland, has been called to the assistant rectorship of the American Church at Nice, France. As this is but a temporary position, Mr. Skilton will expect to return to the assistant rectorship of St. Paul's, which place will be temporarily filled during his absence.

The church of St. Andrew in the East, in Cleveland, has been moved from its old location and placed upon Euclid Heights. The church is in charge of the Rev. John Brown, and was reopened with impressive services on Aug. 1st.

During the season at "Little Mountain" services are held each Sunday, at the beautiful little church of the Transfiguration. Ten clergymen, at the request of the Bishop, consented to take charge of the services, which consist of Holy Communion at 8 A. M., Morning Prayer, litany, and sermon at 11 A. M., and Evensong at 5 P. M. The mid-day service is well attended, and the music is furnished by volunteers from among those spending the summer at this delightful spot among the pines.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

JENKINTOWN.—The choir of the church of Our Saviour, the Rev. Roberts Coles, rector, under the direction of Charles T. Murphy, Jr., organist, on Sunday afternoon, 15th inst., sang Dr. Louis Spohr's oratorio of "The Last Judgment." The Rev. Mr. Coles arrived in New York about the 10th inst., from England, bringing with him a full set of vestments for the choir, which he had purchased abroad, and was surprised when he was advised that the goods were dutiable under the new tariff. The percentage was paid and the vestments released.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Bishop Gillespie, although residing in his summer cottage at Charlevoix, officiates regularly in the church and has made visits to several of the surrounding missions.

Confirmations have been held at Petoskey and Mancelona, and candidates have been prepared at Traverse City.

On Monday, Aug. 9th, the Bishop met the general missionary at Mancelona, where the Rev. Mr. Law presented four adults for Confirmation. Lumber has been placed on the lot recently purchased, and it is hoped money may soon be forthcoming with which to build.

After visiting Luther and Mancelona, the missionary went on a journey which combined business and pleasure. Calls were made on

Church people in Bellaire, Elk Rapids, Old Mission, Northport, Omena, Traverse City, and Le Roy.

One cannot visit the towns and beautiful resorts in the Grand Traverse region without feeling that the Church has her part to play in the future development of city and country.

The parish at Elk Rapids needs a rector who shall for a term of years bend all his energies to strengthen the Church and commend her ways to the people of the community. Lay work has been faithfully done during the past year by the manager of the Elk Rapids Iron & Lumber Company. The Rev. H. C. Vicborn and the Rev. Richards have supplied services during July and August.

At Traverse City a lot has been purchased so that the church can be placed in a more desirable location. The city has in a very real sense outgrown the humble mission church built in 1875. The Rev. Albert E. Wells has faithfully labored here, and also supplied services at Central Lake and East Jordan. He superintends a Sunday school and conducts a service on the West side each Sunday afternoon.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

The friends of St. Paul's church, Greenwich, N. Y., will rejoice to hear of the good things which have recently come to the parish through the liberality of Mrs. A. L. Mowry, of New York city. The church was consecrated last May, and that blessed consummation was made possible and the church beautified for the event through her generosity, and now she has added to her former benefactions by placing in the church, as a memorial to her daughter, a superb two-manual organ of 20 stops, with pedals, water motor, and every modern appliance complete. The service of benediction, it is expected, will be held Aug. 22nd. The rector, vestry, and people gratefully appreciate her kindness, and feel greatly encouraged in their work.

Southern Florida

Rt. Rev. Wm. Crane Gray, D.D., Bishop

ORLANDO.—The Rev. J. J. Andrew, rector, St. Luke's, has been given a five months' leave of absence, and, with his wife, is traveling in Europe. During his absence, services are conducted by the Rev. H. W. Greetham, deacon. Rev. H. W. Bates celebrates Holy Communion once a month. St. John the Baptist, the colored mission, is in a flourishing condition, under the direction of the Rev. Mr. Greetham. He conducts Sunday School every Sunday afternoon, and Evening Prayer every Sunday at 7:30.

Milwaukee

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

The arrangements for the celebration of the jubilee of the diocese and the Missionary Council in October are quietly going on. The official and complete schedule will be printed early in September. A general outline of the services and meetings is as follows: On Thursday and Friday, Oct. 14th and 15th, the 51st annual diocesan council will meet at the cathedral. The sermon will be preached by the Rev. Fayette Durlin, D.D., rector of Grace church, Madison. On Saturday, Oct. 16th, at 3 p. m., in St. James' church, Milwaukee, it is hoped to hold a missionary mass-meeting of all the children of the general Sunday schools in and near the city. Addresses on missionary topics will be made by visiting bishops and other clergy, and the service interspersed with hymns and other short devotional exercises. This will be in order to give the children their marked share in the jubilee commemorations. On Sunday, Oct. 17th, the regular services of the general parishes will go on as usual, doubtless helped by the special preachings of some of the visiting clergy, as they may be invited. On Monday, the 18th, the Feast of St. Luke, it is hoped at 7:30 in the evening to have at the cathedral a united choir service of several of the vested choirs of the city for a choral Evensong, with some visiting bishop as the special preacher. On Tuesday and Wednesday, 19th and 20th, at St. Paul's church, Knapp and Marshall sts., the Mission-

ary Council will be in continuous session, morning, afternoon, and night. About 200 delegates are expected to be present—perhaps 20 bishops, some 140 priests, and 50 representative laymen. The Rt. Rev. the Lord Bishop of Rochester, Eng. (Dr. Edward S. Talbot), and Canon Gore, of Westminster Abbey, London, who will then be visiting in this country, are to be invited to attend. On the evening of Tuesday, the 19th, at St. Paul's, it is hoped to have a specially commemorative service in memory of the valued life and labors of the late Rev. Dr. Langford, whose sudden and but recent death the whole American Church so sadly deploras. On this occasion, if the project can be carried out, some special preacher will be selected from among the intimate friends of Dr. Langford in the East. On Thursday, the 21st, it is hoped to have the general meeting of the Woman's Auxiliary in the morning at either St. Paul's or St. James' church; and on this morning, while the Woman's Board is in session, an endeavor will be made to take the council gathering—the whole collective body—to Nashotah, there to make re-interment of the mortal remains of the late Dr. James Lloyd Breck who was sent out by this Missionary Board in 1842 to the then wild North-western territory.

On the Feast of the translation of St. Swithun, July 15th, the Bishop of Milwaukee laid the corner-stone of the new Christ church at Chippewa Falls. The new church edifice is to be of stone throughout and cruciform in shape, and will be one of the most beautiful pieces of ecclesiastical architecture in the Northwest. It is hoped that this new church, rising so rapidly out of the ashes of the old frame building destroyed by fire a short time ago, will be finished and occupied by All Saints' Day.

Is the Sarum a Roman Rite?

BY DR. J. WICKHAM LEGG

At the opening meeting of the session of the St. Paul's Ecclesiological Society, held in the chapter house of St. Paul's, on the evening of yesterday week, the Rev. W. Benham, B.D., F.S.A., Hon. Canon of Canterbury, in the chair, a paper was read by Dr. J. Wickham Legg, F.S.A., on "The Sherborne Mass-Book, considered in its relations with the Sarum and other English books." Having begun by stating that a Mass-book meant a missal, and a missal a Mass-book, and that the two terms were synonymous, Dr. Legg said:

"A few years ago it fell to my lot to prepare the Westminster missal for printing, and in the course of this work it occurred to me, as I have no doubt it would occur to any one else, that it would be a good thing to compare this missal with the other English missals known to us. First of all, one began to compare the Westminster with the Sarum missal, which we know was very widely adopted in the Province of Canterbury in the Middle Ages. I have compared the books right through; and let me speak of the ordinary and canon of the Mass first. I must own that one cannot detect differences in the canon: at all events, they don't lie on the surface; and the differences in the ordinary seem rather individual than specific or generic. I use these terms because I believe that in the future the ritualist will be able to classify liturgies just as the naturalist classifies plants and animals; it has not been done hitherto because ritualists are but rarely acquainted with the methods of the natural sciences. The late Mr. Henry Bradshaw did not disdain to take hints from them in his bibliographical studies; and I have no doubt that hereafter, by comparison of the Gregorian liturgies (of which the English mediæval liturgies are members) we shall find characters which will serve to distinguish and group them. But this work can hardly be said to have begun.

"Looking, then, for characteristics which should serve as distinctions, one did not find anything useful for this purpose in the ordinary of the Mass. The canon and the parts before it and after it, in Sarum, have nothing that well serves for this purpose. We are thrown back

on the variables; and even here the great mass of the variables is the same in Westminster, Sarum, and other English liturgies as at Rome. For example, nearly all the Scripture lessons, the epistles and Gospels, are the same everywhere; so, too, the parts sung, the anthems at the introit, at the offertory, at the Communion, are generally the same, with the exception of the grails or graduals, which vary in the most erratic way; and I will leave to future ritualists the task of unraveling all these tangled skeins. The first Mass collect, too, is almost universally the same. But the other two Mass collects, the secret and post-common, as they are called, show variations. The greater number of these two sets of collects shows no variations; but there is a minority, a well marked minority, in which the secrets and post-commons differ. Take the Westminster and Sarum books, and compare their secrets and post-commons with those of the Gregorian sacramentary, the early Roman Mass-book. The great majority will be, as I have said, common; the Gregorian secret and post-common will be that given in Sarum and Westminster. But in a certain number the Sarum and Westminster secrets and post-commons do not agree with the Gregorian. They are quite different. Some of them do not even come from the Gregorian sacramentary at all; they come from the Gelasian sacramentary, or even from the Leonine. Some I have been unable to discover elsewhere, except in English manuscripts or uses of some sort.

"Then as to the frequency with which such variations occur: in the Sarum *temporale* there are eighty, if not more, secrets and post-commons which are not Gregorian; in the *sanctorale* we can, of course, take only for comparison the old Gregorian festivals, and here we find the same thing; the collect in Sarum always Gregorian, but the secret and post-common non-Gregorian in a certain proportion.

In the *temporale* these non-Gregorian collects are seen to be most marked at certain times of the Christian year; for example, the four Ember seasons, the Sundays after Epiphany, throughout Lent and the Paschal season, which ends, as we know, on Trinity Sunday. In Lent the variations are very remarkable. One would expect some variations on the Thursdays. Celebration of the Eucharist on Thursdays is, as we know, a late introduction into Christian worship. Before the eighth century it was absolutely forbidden, and Mass on Thursdays in Lent was first allowed by Pope Gregory II. So that one would expect from the late introduction a good deal of variation in the Thursdays of Lent. But variations take place, besides, on Palm Sunday and other days in Holy Week, Monday, Tuesday, and Wednesday, the Sarum secret and post-common of which are quite different from the Gregorian.

"Here, then, there seem some definite characteristics of the Sarum and Westminster uses; and variations not merely in parts given up to the clerks to sing, like the grail, but in important prayers pronounced by the priest himself. It became of interest to see in what English uses these same variations presented themselves, and I began accordingly to go through all the English uses that were accessible, point by point, introit, collect, epistle, grail, Gospel, and so on, each by each. The result was, as in the Sarum and Westminster uses, that, in the large majority of cases, all the English uses were agreed; the collects, epistles, and Gospels were nearly all the same; but the other two Mass collects, the secrets and the post-commons, every now and then varied, and then varied together in a way that suggested that there were two groups of uses in England: one, which I will call the Sarum group, after the name of its most prominent member; and the other the Gregorian group. The late mediæval uses that are printed or accessible in public libraries were York, Durham, Whitby, St. Augustine's, Canterbury, Hereford, Westminster, St. Alban's, Abingdon, and Tewkesbury. Of these, only four are in print, York, Hereford, Westminster, and St. Augustine's, Canterbury.

"Now, to the Gregorian group belong the secular use of York, the monastic uses of Durham, Whitby, and St. Augustine's, Canterbury. The secular use of Hereford stands half way between the Sarum and Gregorian groups. The Sarum group includes, of course, its own secular use, and the monastic uses of Westminster, St. Alban's, Abingdon, and Tewkesbury. These are, of course, all mediæval; there are about five uses belonging to the Gregorian group, and five to the Sarum.

"Now, if we go back in history and examine the books used or written in England before the Norman Conquest, what do we find? We have in these books none or few of the sung parts of the Mass, and no Epistles and Gospels, but only the three Mass collects, so we can only compare the collects; the collects of these pre-Norman liturgies are almost wholly Gregorian. They are the Leofric missal, the missal of Robert of Jumieges, the sacramentary of Winchcombe now in the public library at Orleans, and a Cotton MS., Vitellius A., xviii. These early English Mass-books have none of the characteristic collects of the Sarum. They are Gregorian; so that one is led to think of the 13th canon of the Council of Clovesho in 747, which ordered the Roman liturgy to be used in England. So that there was nothing that we know of in England before the Conquest to be the ancestor of Sarum. Then I began to look abroad for the sources of the Sarum group. It would seem reasonable to suppose, when we find no less than five uses agreeing in certain characteristics, that these uses had a common ancestor, and we are met here with the statement, accepted by a great number of people at the present day, that St. Osmund brought with him the Sarum rite from Rouen, or at least from some diocese in Normandy, suffragan to Rouen. For this purpose I have examined a Rouen Mass-book written in the twelfth century, no very long time then after the date of the death of St. Osmund, in 1099. It contains only the collects of the Mass; and after a careful collation, I can find only two or three of the collects peculiar to Sarum; nor is there any better success with the printed missal of 1499. There is a close agreement with the Gregorian collects in these Rouen books. The same at Coutances, Evreux, and Bayeux, Norman sees suffragan to Rouen. Unsuccessful with the Norman rites, I turned my attention to the early Paris; but this shows more affinities with the mediæval Roman than do even the Norman rites. Further, I examined the Dominican rite, said to be a sister rite to the Paris, but without being able to confirm the tradition. At Paris I examined a good number of the early French sacramentaries in the National Library, but found none of the characteristic Sarum collects in any. The same with the uses of the Charterhouse and Cistercian monasteries. None showed any special affinities with the Sarum or Westminster.

"The examination of the Cistercian books showed how surprisingly little this Mass-book had altered. An early thirteenth century English Mass-book of these white monks varied but little from an early seventeenth century printed book of the same order. Probably this is due to their having a centre of unity at Cîteaux. But it was very different with the black monks. They seem to have had no Mass-book of their own; we see that of the Benedictine monasteries known to us, four or five followed the Sarum sacramentary, while the same number followed the Gregorian. Certain writers have thought that the black monks must perforce have had a different Mass-book from the secular use, because they had a different breviary. But the contrary is the case. At Barking, for example, it is recorded that the Religious said their breviary according to the rule of St. Benedict, but Mass according to the use of the diocese in which they were—that is, the use of St. Paul's. One edition of the monastic missal (printed in 1516) gives almost exactly the contemporary Roman Mass. It is very likely that the different manuscript monastic missals reflect with more or less accuracy the use of the diocese as it was when the monastery was first founded,

because when a monastery was founded it was bound to take the liturgy of the diocese in which it found itself; so that Westminster may give us the use of St. Paul's, St. Alban's the use of Lincoln, and thus the use of Sherborne became very interesting to the student of the use of Sarum. We all know that immediately after the Conquest there was a great shifting about of bishops' stools, as the late Mr. Freeman called them. Dorchester was moved to Lincoln, and Sherborne to Salisbury, the last Bishop of Sherborne, Herman, becoming the first Bishop of Salisbury. So, having been foiled in my attempts to find the use of Sarum abroad, I turned home again to Sherborne, thinking that we should find some traces of the Sarum rite in the earlier rite of Sherborne, of course supposing that not to have been reformed. Accordingly, I asked leave of the Duke of Northumberland, the noble owner of the only copy known to exist of the Sherborne missal, to examine the book, and, through the good offices of Lord Percy, I was allowed to collate the magnificent manuscript of which Sir Edward Maunde Thompson will give us a paleographical and artistic account in 'Proceedings of the Society of Antiquaries of London.' It is enough to say here that the evidence is convincing that the book was written for Sherborne between 1396 and 1407. Well, Sherborne shows no marks of affinity to Sarum in the characteristic Sarum collects. It belongs really to the Gregorian group, that to which the pre-Norman sacramentaries belong, and the later mediæval missals of York, Durham, Whitby, St. Augustine's, the Cistercian and Charterhouse Mass-books, the missals of Rouen, and the Norman suffragan dioceses. Here, then, if it be allowed that the use of Sherborne underwent no change during the years between the last half of the eleventh century and 1400, and that it represents the pre-Norman rite of the Wiltshire diocese, there would seem to be a confirmation of the idea that a new rite was introduced into the Wiltshire diocese sometime after the removal of the bishop's chair to Sarum. When, then, did the introduction of the new rite take place? It is much disputed whether St. Osmund or Richard Poore brought in the new Mass. Mr. Henry Bradshaw thought that it was St. Osmund who brought in a constitution of the chapter exactly similar to that of Bayeux, and when the new church was built and a new chapter planted (not of monks, as at Sherborne), it may well have been that a new rite was sanctioned.

"I have said that St. Alban's Mass-book is one of the Sarum group. Now we possess a St. Alban's Mass-book written late in the eleventh or beginning of the twelfth century, thus almost contemporary with St. Osmund; this missal is based upon the same sacramentary that the Sarum missal is based upon; in fact, this early St. Alban's book is more akin to Sarum and Westminster than the later full missal of St. Alban's; where, in the later missal, the Sarum collects have been displaced for the Gregorian, we find in the early book the presence of the characteristic Sarum secrets and post-commons. That is, the early St. Alban's book is much more Sarum than the later.

"It seems unlikely that a church like that of St. Alban's should have adopted the novelties of Sarum, if they were novelties, by the end of the eleventh or beginning of the twelfth century; or, if the sacramentary, which was the foundation of the Sarum rite, were unknown in England until after the Norman Conquest, I am disposed to fancy, as I have said before, that there is some sacramentary yet unknown to us, but known to the English about the time of the Norman Conquest, which was the ancestor of the Sarum, Westminster, St. Alban's, Tewkesbury, and Abingdon Mass-books.

"There is indeed a book from which large excerpts have been made by Schultingius in his 'Bibliotheca Ecclesiastica,' published in 1599, which may be an old English sacramentary written before the Conquest. He speaks of the secrets and post-commons as differing in several instances from the Roman, but he does not often

give the texts of these. Where he does give the texts of these collects, they do not, however, appear to be Sarum. The original MS. which was at Colen is now lost. I cannot help hoping that the ancestor of the Sarum group exists neglected in some foreign, or even English, library. In any case, Sarum, up to this moment, remains a purely English variety of the Gregorian sacramentary. But it is, nevertheless, a Roman book from top to toe. The collects which are characteristic of Sarum are not necessarily non-Gregorian because they are not in the same place as in the Gregorian sacramentary. They may come from other parts of the Gregorian sacramentary; or they may be Gelasian or Leonine; and those which we cannot trace in any of the Roman sacramentaries may perhaps belong to the early part of the Leonine sacramentary, of which, unfortunately, we possess only one manuscript, and that wanting in most important parts of the Christian year; viz., from Christmas to Easter."

Dr. Legg then presented to the society a transcript of the Sherborne Calendar, of the ordinary of the Mass, and of several Masses, collects, and sequences that were rare or of interest. The society was asked to notice that in this magnificent missal, on which no pains had been spared, the words of consecration were divided; *Hoc est enim corpus* being the last words of one page (*recto*) and *meum* at the top of the following *versa*. Communion was also directed to be given within Mass, not after it. The sequences of the Sherborne Mass-book were poor things, hardly up to the literary standard of a modern English hymn, such as we see in the modern half of "Hymns Ancient and Modern," or the Oratory Hymn Book.

Dr. Legg ended his paper by saying: "I dare say it will seem to the Sarum ritualists that this is a day of trouble, and of rebuke and blasphemy; that having worked for so many years at the Sarum Mass-book and its congeners I should have nothing better to tell them than that the book is Roman from top to toe. And there is little to comfort them even in what I have announced to-night, the existence in the Sarum missal of a certain proportion of secrets and post-commons which are not in that place in the Gregorian, for the majority of these come from Roman books like the Leonine and Gelasian sacramentaries; so that the book remains Roman, even if it be not Gregorian throughout. Nor can I give the least support to the idea that there is an 'Ephesine,' or old Gallican, element in the Sarum missal. The idea is accepted in many quarters, but I am convinced that the notion is unhistorical. There is so much that is unhistorical floating about in the minds of the Sarum ritualists. You are told that in 1172 the Synod of Cashel adopted the Sarum books for use in all Ireland. You turn up the canons of the Council in Wilkins and you find not one word about the Sarum books, but only that the customs of the Church of England shall be followed. Again, you are told that the Church of Glasgow adopted the Sarum books. You look at the original and find that the document merely sets out that the Church of Glasgow asked what the customs of Sarum were, and the dean and chapter of Sarum give this information. You are told that Convocation ordered the Sarum missal to be used throughout England in 1542. You look at the acts of Convocation and find that the Canterbury Convocation ordered the clerks (of the province of Canterbury only) to say the canonical hours after the use of Sarum. There is not a word about the missal. And again, the source of Sarum in Rouen, or some other Norman diocese, has been considered by the Sarum ritualists to be so well established that it need not be proved; and yet as soon as an examination and comparison of the English and Norman rites are undertaken, the whole theory falls to pieces. It has been said of the Sarum ritualists that they have Sarum in their mouths and Rome in their hearts. And certainly, most of their utterances seem to be inspired by the same unhistorical spirit that fills a Papal Bull."

—Church Times.

The Living Church

Chicago

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

Is there a "Lay Priesthood"?

THE priesthood of the laity has been much discussed of late. It is a kind of priesthood which is said to belong to the laity as such, in distinction from the clergy, so that there is a priesthood of the clergy and another priesthood of the laity. The character and powers of this priesthood have been variously defined, and the general result has been a good deal of confusion of thought. It has often been evident that assumptions have been fostered which were foreign to the mind of the Church and in their logical consequences subversive of the principles of order which belong to her proper constitution.

We have no hesitation in denying that there is any such thing as a priesthood of the laity as distinguished from the official priesthood. The words "priest" and "layman" are antithetical. The very significance of the word layman, in its ecclesiastical use, is "one who is not a priest." To speak of "lay priesthood" is a contradiction in terms. It is equivalent to speaking of the priesthood of him who is not a priest. Nothing is clearer than the fact that when we speak of the priesthood and the laity we are indicating a contrast between those who have an office and those who have it not. The word layman or laity belongs only to a sphere of thought in which this contrast exists, in which there is an official priesthood which belongs to some, not all. There is then no propriety in the use of such an expression as "lay priesthood." There is a priesthood which every Christian possesses as one of a nation of kings and of priests, but it is not a lay priesthood, for it belongs to a sphere in which there is no distinction of clergy and laity. This universal priesthood belongs to all alike, the priest has it and the layman has it, and it is the same thing in both. The priest possessed this priesthood before he was ordained to the official priesthood, and it is neither lost nor changed by reason of that ordination. He has it because he is a Christian, and in common with all other Christians.

The learned Bishop of Long Island recently devoted an address to the subject of the so-called "lay priesthood," and we hoped to find from such a source a treatment of the matter which might serve to dispel the mistaken ideas which have tended to cluster around it. We do, in fact, find much of a very useful character. Under the notion of fulfilling the functions of a priesthood peculiar to themselves, the laity, or a certain portion of them, are exhorted to the faithful discharge of special responsibilities which are from time to time entrusted to them, and the proper exercise of powers which, rightly or wrongly, they have in their possession.

But, on the whole, this address seems rather to illustrate the difficulties of the subject than to solve them. We rise from its perusal with the feeling that the excellent admonitions here given to the efficient and faithful performance of the various duties which are, under our system, entrusted to the laity, would have been no less effective if they had not been expressed in language which attributes to the laity a certain kind of priesthood, a condition partaking somehow of a special sacerdotal character. Surely

it would have been enough to deliver these exhortations simply as to Christian men, reminding them that as members of the body of Christ they were called upon to do their best, in their own place as laymen, to promote the good of the Church and her mission in the world.

The Bishop, however, asserts for the laity a certain office of priesthood partaking somehow of the character of the official priesthood, though still distinguished from it. The difficulty is to make this distinction clear, and we cannot think the address has been successful in this respect. It is true the one, the official priesthood, is spoken of as conferred in ordination by competent authority, the other as bestowed in Baptism and Confirmation. The one is said to have certain declared powers, the other is "consecrated to all Christian and Churchly work not by specific arrangement or by certain inference from admitted principles confined to the former." Now we should expect this distinction to be drawn out and emphasized by reference on the one hand to the vows of ordination and the functions reserved to the clergy in that act; and, on the other hand, to the vows of Baptism and their explanation in the catechism. This would make it perfectly clear that there are two spheres of life in the Church, correctly termed priesthoods. It would also be clear where the line is to be drawn between the two spheres. But while this would bring to light the existence of a double priesthood, it would not prove that one of them is a lay and the other a clerical condition. Nor would it prove that the priesthood conferred in Baptism relates especially to the discharge of what the Bishop calls "Churchly work." Lay-readers, vestrymen, and other such persons are not discharging the functions of that priesthood which Baptism bestows in any sense different or better than other Christian people who are striving to fulfill their vows with faithfulness and to do their duty "in that state of life to which it has pleased God to call them."

But the Bishop is hampered by the task he has set himself of developing his thought in connection with the idea of a "lay" priesthood, with which is mingled the assumption that those who are engaged in some kind of Church work or are invested with some function of legislation or administration are the chief exemplars of this kind of priesthood. He is thus led on to say that while the two priesthoods are separate and distinct up to a certain point, beyond that point they intermingle and run on as one and the same. The distinction, it is maintained, is a real one, though it cannot always be clearly marked off. Such language seems to us likely to lead to very grave misunderstanding, for if the line is so obscure, room is left for difference of opinion and consequent conflict as between the priesthood and the laity. It hardly seems wise to leave such an important matter in this uncertainty. The sentences which immediately follow in the address before us do not strike us as furnishing much aid to the doubtful mind: "The daylight is one thing," says the Bishop, "and the darkness is another, but the precise line that separates them no eye may discern. Growth and decay, health and disease are distinct aspects of the one principle of life; and yet where in the plant or animal one ends and the other begins, it is impossible to say; so with the functions of the two priesthoods."

Surely it would hardly be possible to se-

lect less fortunate illustrations. The Bishop does not mean that the analogies shall be pressed any further than the uncertainty of the exact line of transition between the several elements, light and darkness, growth and decay, health and disease. But such, alas! is the perversity of the human mind that it involuntarily asks, which represents which? Is the official priesthood "daylight," "growth," and "health," and the lay priesthood "darkness," "decay," "disease," or *vice versa*?

It is clear from the sequel of the address that the Bishop regards the lay priesthood as chiefly concerned with matters of administration, legislation and Church work recognized in some way by authority episcopal or canonical. The laity, he points out, are introduced as a distinct "order" into the councils of the Church and her Standing Committees; they are wardens and vestrymen, lay-readers, teachers, and, as in this priesthood both sexes are included, members of the Woman's Auxiliary. Such persons, we are given to understand, are the lay priests of the Church. It is certain that many of them already regard themselves in that light, and that they will fully appreciate the assurance that the line between themselves and the official priesthood of the Church is one which cannot be distinctly drawn. The practical evils which result from this theory of a lay priesthood performing certain functions distinguished from those entrusted to the official priesthood by an invisible line are hardly likely to be counterbalanced by the excellent cautions which this address administers to the priests of the lay "order." When the main proposition has been laid down, that there is a lay priesthood and that the distinction between this priesthood and that conferred by ordination is indefinable, the logical results are pretty sure to follow, spite of cautions, which will seem to those addressed merely conventional or arbitrary. It is the inevitable tendency of human nature, where rights and powers are confessedly undefined, to assert itself and claim all it can.

The truth is, as we have said, the whole theory is fallacious. It is the outcome of a confusion of thought. There is no such thing as a lay priesthood in distinction from the official priesthood. There are no two classes of priests in the Church, the one composed of laymen, the other of those whom the Ordinal and the prayer Book designate as priests. There are two kinds of priesthood, but every member of the Catholic Church possesses the one, both priests properly so-called and laymen, while only those specially called and set apart have the other. The true distinction is not between lay priests and clerical priests, but between a universal priesthood and a limited priesthood. All baptized persons, whether ordained or not, have the one; only ordained persons have the other. Neither is it true that the line of division between these two spheres is obscure or difficult to discern. It is as clear as the difference between the vows of Baptism and Confirmation, and those of Ordination.

Nor is it true that vestrymen, members of conventions, and of Standing Committees, lay-readers, and the rest are exercising this priesthood in any special sense. The pious mother, praying herself and teaching her little ones to pray; the Christian man directing his household in the fear and love of God; every one who in the discharge of the duties of life, in trade or business, remem-

bers that he is a steward of God, all these are discharging a sacerdotal function in this wider sense. In the public worship of the Church this function is discharged by all who strive to bring their hearts and minds into accord with the sacred services. It is fulfilled by the layman when he appropriates to himself the "we" and "us" of the sacerdotal prayers, and when with recollected mind he pronounces the "amens," and the other responses which the Church puts into his mouth. The priest also has his part, for the good of his own soul, in the same universal priesthood. In his official character, wherein he acts in a special manner for Christ and in behalf of the people, he has the power to consecrate, to absolve, and to bless; but besides these great things, when he attunes his own heart to the words which he must utter, and when he receives the Holy Communion not only as the Church's representative and for the completion of the Sacrifice, but with careful preparation and sincere faith, he also is fulfilling this wider priesthood.

The vestryman, the member of a Standing Committee, the lay deputy, the lay-reader, the lay worker of every kind, are fulfilling no other priesthood than this. To do for the good of the Church what the hand finds to do, to fulfill with conscientious diligence such duties as are asked or required of those competent to discharge them, is to perform the obligations of a Christian, no more, no less. It is to do what belongs to "the member of Christ and child of God." It is to discharge the same priesthood which is discharged by the humblest member of the congregation in his own place. To make more of it than this is to encourage evils which are already sufficiently ripe, and which need no such basis as is provided by this doctrine of a lay priesthood, only separated from the official priesthood by a line which cannot be defined.

— x —

Five-Minute Talks

BY CLINTON LOCKE

CXVI.

LOUIS THE ELEVENTH of France, who was as superstitious as he was able, and the two are not at all incompatible, was in the habit when he got in a tight place of pulling off his hat, on the band of which were sewn little leaden images of his favorite saints, and kneeling down before it, he would pledge this saint a dozen candles, and that one a new robe, and the third one a new altar, if they would only come to his help. History relates that the saints did not always get what the king promised. He was apt to forget when the danger was over. This story leads me to say something about keeping vows. Now, as far as we men are concerned, we in the main keep our promises to each other, mostly, I am cynical enough to think, because we have to do so to get along, but still very greatly, thank God! because we want to do so, and shrink with all our natures from falsity and trickery. There is, I know, breaking of word and violation of honor, but it is the exception; it is not the rule. It is still possible to be said everywhere, "I can rely upon you, and you upon me." Is it not strange, then, with all this punctiliousness about keeping vows and all the delicacy of feeling about violating promises made to each other, that there should be one class of vows which we break as easily as we turn over our hands, which sit as lightly on us as down on a tree branch,

and the violation of which does not injure our standing in the least? Men who would not speak to us if they knew we had promised to pay five dollars and had repudiated it, will take us to their bosoms, although they know that we are false to all the vows belonging to the class I have mentioned. What vows? do you ask. Oh, you know well enough that I mean the vows made to God, the pledges given to the King of Heaven, the obligations you are under to the Divine Redeemer. Of course, I am addressing baptized persons, and I am speaking of baptismal vows. Some people think they can throw this charge off by saying: "I never made any vows myself. My parents made them for me when I was an unconscious baby. I am not bound by them." Indeed! And do you repudiate in the same way all the other contracts your parents made for you when a child? Do you say: "I will not be an American citizen. I was not consulted about it. I did not agree to be one"? If the trustees of your property did certain things with it when you were under age, did you, on reaching your majority, break them all, and resolve you would not be bound by their pledges at all? You know that you neither did, nor would you have been permitted to do so. We recognize certain parental rights and duties, and surely if there be one which seems pre-eminent, it is that of consecrating children to God and making them citizens of the city of God, which is the Church. Had your parents no right to bind you to be a good man or woman? We laugh at the old French marquise who said she considered herself under no obligations to live a good life, since she had not been consulted at all about being born, but is your reasoning so very different from hers? To hear some people talk, you would think by having them baptized their parents had chained them fast to some vile tyrant, instead of enlisting them as soldiers in the fight for virtue and righteousness. Instead of trying with weak foolishness to throw off any connection with your parents' action, you ought to gladly answer, as the Catechism does when it asks whether you are not bound to believe and do as your sponsors promised, "Yes, verily, and by God's help so I will," etc. Be thankful for what your parents did in this way, just as you are thankful for any other good thing they did, for teaching you integrity, decency, respect, healthiness.

But let us just now confine ourselves to the vows we ourselves made at the altar, in Confirmation or, in Communion. Are you keeping them? You vowed, for example, to renounce the devil and all his works. Which of his works have you really renounced? Is it pride? Let any man humble your pride, and see in what a rage it will put you. You have a considerable stock on hand which you evidently have not renounced, and are not trying to do so. Take your vow of Faith, and only its first sentence, "I believe in God the Father Almighty." That vow, you say, I certainly have kept. Take care! It implies believing in One whose eye is ever on you, who sees all your ways, who is to be trusted even with the most filial love and trust. Do you really believe that? If so, you have a very poor way of showing it. People would not dream you believed it from seeing your actions. Be honest, and confess that even this vow has been broken. But you reply: "I said when I took the vow, 'By God's help I will endeavor to keep it.'" Have you asked God's help? Oh, yes. How? You know

well in what a languid, desultory way. You have not worked at the means of keeping this vow as you would to keep some business or social pledge. Come; confess to God that you have broken all your vows, and then once more renew them, once more struggle hard to keep them. Your Lord is pledged to help you, but it is your heart that must desire and lay hold on the help.

— x —

Sermon Notes

BY THE REV. GEO. A. HOLBROOK

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1: 6.

TO St. Paul the church at Philippi was a constant source of satisfaction. The members of it were walking answerably to their Christian calling, and were, therefore, to their father in God a "joy and crown." Upon every remembrance of them, he was constrained to thank God for their "fellowship in the Gospel," from the day they believed and were baptized unto the day of writing his epistle to them. His hope and faith were that the good work would continue, and they would "abound more and more in knowledge and in all judgment," approving "things that are excellent," being "sincere and without offence." The ground of his confidence appears in the words of the text, "that he which hath begun a good work in you will perform it until the day of Jesus Christ."

As we ponder these words of the Apostle, we see plainly that the soul's life does not begin and continue of itself. It is attributed to the work of the third Person in the Blessed Trinity, the Holy Ghost. Through His power, in sacramental grace, the soul's life begins and continues. Following His promptings and leading, it increases in strength, and the fruits of the Spirit appear in all the grace and dignity of a holy soul. This work we call sanctification, the process of being made holy; not accomplished at once, but gradually. The child of God does not rise in an instant into completeness of being, but slowly progresses towards "the measure of the stature of fullness of Christ." This he does by submission to the Holy Spirit's leading, appropriating to the interior life all that nourishes and sustains it, obtained from the Holy Spirit through the Blessed Sacrament, prayer, and meditation, the Word read, the instruction given upon it.

The work of the Holy Ghost continues all the days of our life, if we will have it so. Does it cease then, and the soul as it departs remain unchanged through all the period of waiting in Paradise, until rejoined to the glorified body it awaits the summons to go in with the Bridegroom to the marriage supper of the Lamb? St. Paul, writing by inspiration of God, does not so teach; neither does the Catholic Church.

Let us read again and carefully mark the Apostle's words: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." The Holy Spirit's blessed work is to go on and be perfected, which is the idea of the original word, rendered in our version "perform."

"Until the day of Jesus Christ." We must determine when this day of our Lord is. It might be alleged that to St. Paul the ever-present idea of Christ's coming was that it was to be in his lifetime. If this were true, then sanctification is confined to this pres-

ent life. When called upon, however, to give his thoughtful judgment to the Thesalonians upon this matter, he clearly speaks of the day of the Lord as not immediately appearing. Thus he speaks: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (2 Thess. ii: 2-3.) The inference is that in the life of grace the souls of the faithful are perfected, even after they are delivered from the burden of the flesh and are in Paradise. Satan can no more hurt their souls, for they are in "the hand of God." The conflict with evil will be ended. The flesh will not war against the spirit. With all occasions of temptation removed, all avenues of its approach closed, in the companionship of faithful souls, waiting for the final consummation, the conditions will be far more favorable to growth in grace than are those this side of the veil. In the land of rest and light, the work of preparing faithful souls for the Beatific Vision goes on, we believe, for the sphere of the Spirit's working is not to be limited to this world, but extends to the abode of the blessed dead, giving to them light and refreshment, whatever may be necessary for perfection. Not that they need to be pardoned, for if this were so, they would not be in Paradise; but to the soul, barely saved by the Precious Blood, to other souls whose alms and prayers have risen "for a memorial before God," to each and all, according to their need, may be given cleansing and growth that they may finally stand in the Presence of the King in the garment of light, and not be timid and ashamed in nearness to that glory which shall be revealed.

Remember, in all that has been said, there is no intimation of a hope of cleansing and forgiveness for the impenitent and ungodly in the interval between this life and that of heaven. The choice of service—of God or of Satan—is made in this world, and there is a great gulf fixed between the wicked departed and the saints. "In the place where the tree falleth, there it shall be." The wicked who die in their sins, in their sins will remain. In their sins they will be judged. As far as human eye can see, there is no hope for a lost soul.

The work begun in the soul, responding to the Blessed Spirit of God in this world, the preparation for the vision of God and the heavenly life, is that, and that alone, which goes on in Paradise. This we believe, confirmed in our belief by the Apostolic teaching: "He which hath begun a good work in you will perform it until the day of Jesus Christ."

Suffer, then, beloved, the word of exhortation and of comfort. It is for us now to do God's will, as revealed to us more and more perfectly, until the shadows lengthen, that His work may be well begun in us in this world; that we may go forth from it without fear, knowing that we shall be cared for still and it be well with us until the last Day comes. And, as we feebly struggle and think of the saints at rest, we may take heart and know that it is not for long; that for us, too, will come the ending of our labors, the rest of the blessed, the light and refreshment, which they enjoy. And for them, we fain would pray, as St. Paul prayed for Onesiphorus, and as we would

that some souls should pray for us when we have departed this world, grant unto them that they "may find mercy of the Lord in that day"; and in the words of the old introit for the requiem: "Grant them, O Lord, eternal rest, and may light perpetual shine upon them." Amen!

— x —

Letters to the Editor

CHURCH AND STATE IN ENGLAND

To the Editor of *The Living Church*:

There is a vast deal of haziness in the minds of our people on the subject above noted. In a recent letter by the venerable Bishop of Mississippi to *The Churchman*, in speaking of the English people, he says: "They have an established official Church, whose prelates are peers of Parliament," etc.

On another page of the same issue of *The Churchman* (July 31), in a letter by Mr. J. V. L. Pruyn, of Albany, he says: "In England the Bishops have abundant revenue from the State, are provided with residences," etc.

Will you allow me to say that there is not one word in any Act of Parliament "establishing the Church," or which can be tortured into such a meaning? "The Established Church" is a term coined by the lawyers, but has in fact no official existence whatever.

The truth is, the Church established the State, as any one may see who can read the history of Magna Charta and earlier days. The State being established, assumed a power and an authority which did not belong to her, and it was in opposition to this usurpation by the State that the Church wrung from King John, at the hands of the great Archbishop Langton, the Magna Charta or "Bill of Rights."

The State still usurps power which she holds, not by right but by might, and it is a singular fact that there is no Act of Parliament in existence claiming the right to exercise the power she is now usurping.

The Bishops have their seats in the House of Lords, not by the consent of Parliament, but by the right the Church claimed as inherent when she created the State. One feels quite sure this will be questioned, but it is strictly legally and technically true. It might be well for bishops and lawyers to "study up" a little on these questions.

Mr. Pruyn is in error. There is not a bishop or a parish priest in England who receives one penny of "revenue from the State," nor has there ever been such a case. The salary of every bishop and of the archbishops, is derived from an income which comes from properties which have been given in money, by deed of land, or by legacy, to each particular see. The State pays them nothing, nor has she ever done so.

On the contrary, the State has imposed such enormous fees, in the matter of the preliminaries for a bishop's consecration, that some men have been well-nigh impoverished by these extortions. The late Archbishop Magee was loud in his denunciation of such "outrageous impositions."

Since 1830, the Church of England has established about one hundred new sees in the home country, and in the various colonies, and the provision for the support of these bishops and the carrying on of their work has come, not from the State, nor yet from the Crown, but by the voluntary contributions of the loyal sons and daughters of the Church. The new diocese of Bristol, which was gazetted as an accomplished fact only last month, was created upon the express condition that the sum of £50,000, with a suitable residence, should be provided. The sum was raised and the house secured entirely by private contributions! Not one penny has been appropriated by the State, but the incoming bishop must consider, before he can accept the position, how he can raise money enough to pay the enormous exactions imposed by the State before he can be consecrated.

There is also a widespread notion that the

"tithes" paid to the clergy in various parishes all over the kingdom, are a creation or imposition of the State. Nothing could be further from the truth. The State protects the parson in his enjoyment of his "tithe" but she had nothing to do with its creation.

A single illustration will suffice. Let us suppose that John Jacob Astor had said in his will, respecting one piece of his property; viz., the Astor House: "One-tenth of all the income arising from the rental, or in any other way, shall be paid annually to the rector, wardens, and vestry of Trinity church, forever."

That is the way tithes were created, and no wrong to property can be more grievous than the taking from the Church a tithe on any piece of property which has been imposed by the testament of a dead benefactor. We often see in our secular papers sneering allusions as to "the enormous amounts paid by the nation to the Queen." It seems hardly gracious for a people who are paying something like \$160,000,000 a year in pensions to sneer at "what it costs to support a queen." At the Queen's accession, all "the crown-lands and properties" were made over by her to a commission appointed by Parliament, and in lieu thereof her Majesty was to receive £385,000 a year. This sum has been paid from the income derived from these properties, and the management has been so good that the treasury of the nation receives a large overplus every year. Last year the overplus was £57,000!

It should also be noted that these "crown-lands and properties" were not given by the State, but by private individuals, either by deed or legacy. They belong to the Crown absolutely, and come to the Crown exactly as a property would come to an individual either by deed or legacy. Thus we see that the government pays her Majesty nothing, but the national treasury receives from her private estates (as Queen) over £50,000 per annum!

As a straw, confirming my position, a paper has just now come to me full of "the Jubilee," and one paragraph is worth preserving: "It was the work of the Church which brought the scattered and petty kingdoms into one nation, and it could not have been done in any other way. We English people should not forget the debt we owe to the Church in the creation of the State." [Italics mine.]

H. G. BATTERSON.

New York, Aug. 5, 1897.

UNION BY DEFAULT

To the Editor of *The Living Church*:

The surest way to further divide the Church is to try to unite it. While the several denominations remain separate, they do not emphasize their differences; but when union is proposed, their differences are discussed, and in such discussion many become impressed with their importance who would otherwise not consider them at all. A discussion of doctrines develops interest in theology, and men demand the truth about them, as they did when the Churches were first formed.

A re-opening of the questions which now divide the Churches will not tend to close them. It is impossible in the inadequacy of our information about the problems involved to decide what is true or best, and the result will be controversy, and controversy naturally begets difference, and difference division. An attempt to re-unite the Churches must, therefore, only tend to further divide them.

The best way to unite Christians is to let their differences slumber. If they are not disturbed in their peculiarities, they will drift away from them and soon be better able to unite. The present age is dropping theological differences. Laymen in one Church do not materially differ from those in another in belief, and they are generally indifferent to the distinctions between them. If called on, however, to give up their doctrines or practices, they will go about to see what they are, and in considering them, they will refuse to abandon them. If Church union could be effected without thought, and creeds be dropped without consideration, the Churches might easily unite.

We can forget ourselves into union quick

than agree into it. Men may lose their distinctions, but they will not give them away. They who will not abandon their Faith may ignore it. To have a union, we must not restore men to a consciousness of what they believe. To forget our differences, we must forget our beliefs or not know them. Many have opinions furnished ready-made who have not yet learned what they are. These they will abandon if they are not called to their attention, as men often abandon property which they do not know they have. Acquaint them, however, with their title, and they refuse to surrender it. Let the people know what divides them, and they naturally emphasize its importance. Many disputes arise by calling attention to differences, while the greatest disagreements do not affect men if they are unopposed. People agree with us till we ask them to give up an opinion, when they first discover that they have an opinion, and in such cases they determine to hold it.

The best way to accomplish some things is not to try. Religious union can only be drifted into. We must wait till the matters are forgotten which first divided us, or, at least, till the feelings are obliterated which were then excited. Uniformity is attained only by sleep. Christians need a soporific instead of an awakening. When people can ignore they may combine, which they cannot do in periods of great interest. Instead of agitation for Christian union, we therefore need quieting. We must be silenced into one, for men are roused only into division.

AUSTIN BIERBOWER.

"OUT OF COMPLIMENT"!

To the Editor of *The Living Church*:

In some notes you quote from *The Tribune* it is stated that "out of compliment to the American Church" our Prayer Book service would be used on the Feast of the Transfiguration at York minister. Of course you are not responsible for the reporter's way of putting it; but as you say it is a season of "protests," I want to enter mine on this point. Many of our Church people depend upon the daily papers for their Church news, and not a few take their "religious reading" out of the Sunday papers. Our secular journalists seem to be fairly intelligent men except in relation to Church matters, and in that direction not one in a hundred is accurately informed or capable of using the correct vocabulary. The reporter must post himself on all the technical terms and slang of the ball-ground and the prize-ring, or he could not retain his place on a great newspaper, but it seems to be regarded as a matter of no importance that he should know nothing of Church terms, principles, and usages. The speech of Ashdod is good enough, even if it seats the bishop on the altar and hangs the crucifer!

"Out of compliment"! That reminds me of a story that is told of Dr. Locke (and there are a good many that are very amusing). "I hope he will pardon this mention of his name. President Harrison, I think it was, had been announced as purposing to attend Grace church one Sunday morning, and the choir-master was trying to impress upon the boys, before service, the importance of doing their best that day, "for you know the President will be here." The rector, standing ready to say the choir prayer, spoke up as quick as a flash, "Yes, boys, and God, too!"

O. M.

A WORD FOR THE CLERGY

To the Editor of *The Living Church*:

In the editorial column of *THE LIVING CHURCH* of July 24th, there are remarks which seem to imply a charge of delinquency on the part of the clergy to give of their substance to religious and charitable objects. I must confess that this rather startled me at first, but upon second thought I have concluded that the usually correct editor must be laboring under a mistake.

I am unable to answer for my clerical brethren, but for one, I can say truly that my own conscience is clear in this matter. At the same time, I am very loath to believe that our clergy in general are negligent to give of their means

to the recognized missions and charities of the Church.

To my own certain knowledge, there are clergymen who are accustomed to give even up to the verge of personal insolvency. Generally, however, I presume the clergy, like the writer, are in the habit of making their contributions through their parish offertories, and hence the credit is to the parish rather than to themselves individually.

I know that it is not infrequently true, should the rector forward his offering separately, the parish would be mortified at the contrast. I once saw on an old parish record this note, made by a former rector: "Sunday, Oct. 18, preached for missions; collection, 63 cents, to which amount I added \$2 myself to make it respectable."

The clergy are continually appealed to for gifts for every cause, and many a dollar goes to private charity which they had vainly counted on for the purchase of a new book needed in their ministry.

The suggestion of the Rev. Mr. Holcombe that the clergy might contribute one dollar each a year to the General Fund for the relief of disabled clergymen and for the families of deceased clergymen, I should think would meet with a ready response. Would it not, however, be well, owing to the present distress, to try and secure an agreement among our clergy to turn a good portion of their individual offerings for a time into this one channel of relief to their needy brethren? If this should be done by all of us for a few years, I believe the Church would be astonished at the result, and the present existing shame would be wiped out.

E. W. FLOWER.

Duaneburgh, N. Y., July 26, 1897.

FROM NEW YORK: "I enclose my subscription to *THE LIVING CHURCH*, with regret at having overlooked it. I would take this opportunity of expressing my appreciation of your excellent paper. It is bright and interesting always, never speaks with an uncertain sound, and deserves the support of all good Churchmen."

Personal Mention

The Rev. Simon B. Blunt is spending a few weeks at Seneca Point, Canandaigua Lake, N. Y.

The Rev. Thomas L. Cole has temporary charge of the church of the Nativity, Bethlehem, in the White Mountains.

The Rev. Walter Edwin Dakin has resigned the rectorship of St. Paul's church, Murfreesboro, Tenn., and accepted a call to the church of the Heavenly Rest, Springfield, Ohio.

The Rev. Arthur J. Fidler, rector of Christ church, Greensburg, Pa., is spending the month of August in Toronto, Can.

The Rev. Alsop Leffingwell sailed July 31st on the steamship "Massachusetts" for a two months' tour of Europe.

The Rev. Chas. Smith Lewis has resigned the rectorship of Zion church, Manchester Centre, Vt., and is spending some weeks in rest at Slide Mountain, N. Y., before entering upon his appointment of Fellow of the General Theological Seminary, New York.

The Rev. Alexander H. Rogers has resigned the rectorship of Zion church, Greene, diocese of Central New York, and accepted that of St. Thomas' church in the same diocese.

The Rev. Wm. Short is summering at Sweet Chalybeate Springs, Va.

The Rev. William Francis Shero has resigned the position of chaplain of DeVeaux College, Niagara Falls, N. Y., and has accepted that of headmaster of the Yeates Institute, Lancaster, Pa.

The Ven. Frederick W. Taylor, D.D., Archdeacon of Springfield, is spending a brief vacation at Phillips, Wis.

The Rev. John Chanler White is in temporary charge of the pro-cathedral of the diocese of Springfield.

Married

WARREN-DANIEL.—On Aug. 1, 1897, at St. Chrysostom's church, Manchester, England, the Rev. Edward Warren to Emma Daniel, the only daughter of Henry Daniel, Esq., of Stoke-on-Trent, Staffordshire, England.

Died

DARLEY.—At 42 Steuben st., East Orange, N. J., peacefully entered into rest in the evening of the Feast of the Transfiguration, Eliza Darley, daughter of the late Leonard and Eliza Ogilby.

Obituary

The death of the Rev. George Washington Williams, which occurred April 6th, is sincerely mourned by a very large circle of friends, and by his demise the Church has lost a faithful and devoted worker. He was born in Charlestown, S. C., March 12th, 1850. After his admission to Holy Orders, he filled various rectorates in Pennsylvania and Ohio, and in February, 1895, he became assistant at St. Paul's church, Rock Creek, Washington, D. C. His last illness was of brief duration, and the end came peacefully.

"Grant him, O Lord, eternal peace, and may light perpetual shine upon him."

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.

APPEAL FOR ST. THOMAS' MISSION, NEW RICHMOND, WIS.

Who will help a struggling mission to provide itself with the bare necessities for the proper and decent worship of Almighty God?

We have no paten, altar cruets, vases, credence, altar-frontals (or super-frontals), book-markers, or dossals.

Our total annual receipts (free-will offerings—no money raised in any other way) for all purposes are less than \$125.

We worship in what was formerly an old school house, somewhat re-adapted for Church worship.

Our members are few; we are all quite poor; we are the smallest and humblest Christian body in a town of 2,000 souls. There is much opposition to the Church. At present we are using an alms' dish for a paten.

Our immediate needs also extend to a fence around our humble property so as to enclose and protect it. At present our open lot is used by everybody for stable purposes, as at the back stands a large shed belonging to the M. E. body whose place of worship adjoins and overshadows ours.

There is a large depression on our lot, which is now a pond and the home of frogs and slime. We can't afford to have it filled in.

The Bishop of the diocese, the Rt. Rev. Dr. Nicholson, in Milwaukee, Wis., will receive any donations and subscriptions, or they may be sent to the incumbent in charge, the Rev. H. C. Boissier, New Richmond, Wis.

July 14th, 1897.

Church and Parish

HOME WANTED.—The agent of the Children's Aid Society, who leaves New York Sept. 7th with a company of children for homes in the West, wishes to procure a good home in an Episcopal family for a bright orphan girl (white), ten (10) years of age, of American parentage, until she is eighteen (18) years old. Can be well recommended. Traveling expenses to a home paid by the society. Address E. TROTT, United Charities Building, 105 E. 22nd st., New York City.

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

The Editor's Table

Kalendar, August, 1897

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.

To a Musician

BY M. ALGON KIRBY

Regret the past? Yet grieve not overmuch
Thy work doth seem so poor, so small;
Trust thou and know that at the Master's touch,
Across life's page clear light shall fall,
By which with joy thy startled eyes shall see
These loving words, "Ye did it unto Me."

That shall be thine, just when and where He will;
But somewhat for thee now and here—
Undreamt of hearts, that hold thee closely still
In memory's clasp for words of cheer.
For loving acts thou hast forgotten long,
Yet dear and sweet as well-remembered song.

This too thou hast: that weary souls there be,
Benumbed and chill, that yet have stirred
To life and warmth, through thy sweet melody;
For all are times when gentlest word
May not be borne, not e'en from loving lips;
Then comfort stole forth from thy finger-tips.

So much undone? Perhaps. We see but this,
That all thine aims are high and pure;
That out of thine own pain too oft, and miss,
Thou know'st so well what other hearts endure;
Canst pour for them the strong rich wine of palms,
Bind up their wounds; give forth thy best in alms;
Guide faltering steps where thine own feet have
trod—

A rugged path, yet leads straight home to God.

— x —

RALPH ADAMS CRAM, in *Modern Art*, says: "The question of ritual is not a question of fashion or custom or expediency, or even wholly of dogma. It is a matter of common-sense. Ritual is, in one aspect, simply a manifestation of art, it is the using of the arts of sound and color and form and rhythm and harmony, organized by order and law to influence the souls of men through their senses, by means of their capacity of artistic appreciation. It is as much a branch of art as architecture, and it will be recognized as such, and its wonderful powers for good made use of as we are trying now to use the long-neglected powers of architecture, just as soon as we have succeeded in wearing out the rooted prejudice against an ornate worship. This is one of the first necessities of beauty in public worship that demands consideration, the need of beauty of ritual. A noble and imposing service, complete in its reverent and solemn ritual, will, I suspect, do more good, have a deeper spiritual effect, than many sermons, and if we are to see Christianity take the leadership in extracting the world from the slough in which it has lost itself, it will be well for us to recognize the nobility of the emotions, their close connection with religious feeling, and their instant sympathy with all forms of art, particularly the art of ritual."

— x —

IN *The Church Review* (London) is an article on "The Tourist in Church," from which it appears that while in English parish churches the most perfect decorum is observed, there is no walking about, greeting of friends, and the like while the Holy Mysteries are being celebrated, in happy contrast to practices common enough in continental Roman Catholic churches—the cathedrals are not treated with the same reverence. Tourists and sightseers continue

to regard these majestic temples as a sort of museums or show places, and it appears that they often time their visits to the hours of divine service, and ignore entirely the worship that is going on. The simple methods which the *Review* suggests of putting an end to such abuse are so obvious that it is a matter of surprise that the cathedral authorities should have neglected them for a single day. At one time the rescue of St. Paul's, London, from irreverent usage was considered worthy of a royal proclamation.

— x —

"FIFTY years ago in July, 1847, Uncle Sam issued his first postage stamps," writes Fannie Mack Lothrop in the *July Ladies' Home Journal*. "In England, seven years before, Rowland Hill, 'father of the penny post,' introduced the 'sticking plasters,' as the stamps were contemptuously called. John M. Niles, our Postmaster-General at that time, tried heroically, but in vain, to move Congress to authorize stamps for this country. His successor, Cave Johnson, was more fortunate, and the bill desired was approved on March 3rd, 1847, the stamps not being issued, however, till August, though the time appointed was July 1. Only two values of the new stamps were introduced in 1847—a five and a ten cent stamp, bearing respectively the portrait of Franklin in a bronze tint, and Washington in black. The first purchaser of stamps in the United States was Henry Shaw, the father of Henry Wheeler Shaw (better known as 'Josh Billings,' the humorist). Mr. Shaw was in the Postmaster-General's office on Aug. 6, 1847, when Mr. Johnson entered with the printer from whom he had just received sheets of the new stamps. Mr. Johnson passed a sheet to Mr. Shaw for inspection. After giving the stamps a hasty glance, Mr. Shaw, perhaps with an eye to future fame, took out his wallet, counted out fifteen cents, and purchased one of each variety. The 'five' he kept as a curiosity, the 'ten' he presented to Governor Briggs as an appropriate gift."

— x —

St. Columba

A STORY of St. Columba is told, that when he had copied a borrowed manuscript of the Gospels the owner thereof claimed the transcript. The case was taken before the King of Ireland, and he decided against Columba, for the very queer reason that, as the cow is owner of her calf, so the book is the owner of any transcript made from it. Columba was a fine singer and had a splendid voice. Going out from their home in Iona, he and his missionaries converted the northern tribes in the islands and highlands, and the chanting of the choral services is said to have had a wonderful influence upon the rude inhabitants. His biographer tells us that they put to flight a band of hostile Druids by chanting the Psalm "*Eructavit cor meum*." "The sound was like thunder in the air."

We are indebted to *St. Cuthberts', Benfield-side, Magazine*, for the following account of the last days of St. Columba:

"The saint, we are told, longed to depart to the resting place of the faithful upon the completion of the thirtieth year of his residence at Iona, but, in answer to the prayers of his disciples, four more years were granted to him in which to labor for the souls of men, and he saw (so his biographer tells us) the angels who had come to bear him to Paradise arrested on the oppo-

site shore, and standing upon the rocks. We need not critically inquire into the simple narrative of Adamnan; visions of a similar nature have been vouchsafed, probably, to many of God's servants.

"At length, after the Easter of A. D. 597 (April 14th), the vision beheld four years before returned to him during the celebration of the Holy Communion, and this time there was to be no obstacle in the way of the angels who were come to summon him.

"Upon the Saturday of the same week, Columba, with his attendant Diarmait, visited the barn belonging to the monastery, and, finding in it two heaps of corn, he thanked God that, although he was about to be taken from them, they would have a sufficiency of bread for the year. In answer to a complaint of Diarmait that he had often made them sad of late by speaking of his departure, Columba replied, 'This Saturday (the old Sabbath) will be a Sabbath indeed to me, for it is to be the last of my laborious life, on which I shall rest from all my troubles. During this coming night before the Sunday, I shall, according to the expression of the Scriptures, be gathered to my fathers. Even now my Lord Jesus Christ deigns to call me, to whom this very night, and at His call, I shall go: so it has been revealed to me by the Lord.'

"On his way back to the monastery the old man was obliged to sit down and rest—at a spot marked not long after by a cross. We are told that an old white horse, employed to carry the milk pails to the monastery, came up to him, and, as a mark of loving sorrow (for so it seemed at least), put his head into his lap. Columba took a tender leave of this humble servant.

"With slow and tottering steps he next climbed to the summit of a hillock nearly opposite to the church, and which still preserves its Gaelic name, the 'Torr-Abb,' or the Abbot's Knoll. It commands a splendid view of the island, the sound, the opposite coast, and the distant mountains. Like another Moses, the saintly old man gazed upon the loved home in which he had served God for so many years, and, lifting up both his hands, he gave it his solemn blessing, and uttered a remarkable prediction of its future fame: 'Unto this place, albeit so small and poor, great homage shall yet be paid, not only by the kings and people of the Scotts, but by the rulers of barbarous and distant nations, with their people also. In great veneration, too, shall it be held by the holy men of other Churches.' The Duke of Argyll, in his most interesting account of 'Iona,' observes: 'Considering that this prophetic benediction was recorded within the lifetime of men who had seen Columba, and, considering the long course of later centuries through which it has been literally fulfilled, we cannot doubt that this is one of many instances in which men who have left their mark upon the world have exhibited a proud and grateful consciousness of the life they were yet to live, when dead, in the memory of mankind.'

"On his return to his cell he occupied himself in transcribing Psalm xxxiv., but when he reached the 10th verse and the words: 'They who seek the Lord shall want no manner of thing that is good,' he laid aside his pen, saying, 'Here I have come to the end of a page, and to a very proper place to stop at, for the following words, "Come ye children and hearken unto me; I will teach you the fear of the Lord," will

better suit my successor than me, I will therefore leave it to Baithune to transcribe them.' After evening service in the church, he returned to his cell, and lay down on his hard stone couch. Diarmait, his constant attendant, wrote down at Columba's dictation the last request to his brethren—to live in perfect charity and peace with one another, as the saints had done before them, and God, the comforter of the good, would surely give His blessing.

"When the Matin bell rang out before dawn, he was the first to obey the summons, and entered the church alone. Diarmait speedily followed; but, as the monks had not yet come with the lights, he could not see his master, and to his anxious inquiries, 'Where art thou, father?' there was no reply. At last he was found prostrate before the altar; he had no strength to speak, but when Diarmait lifted his right arm he was able to give with his hand the sign of blessing. A few minutes after this, before the early dawn of Whitsunday—the 9th of June, A. D. 597—St. Columba's earthly life came to a fitting close in the humble sanctuary of Iona, 'the island of his heart,' in which he had for thirty-four years offered the sacrifice of 'praise and thanksgiving.'

"St. Columba occupies a very high place in Church history 'as a principal agent in one of the greatest events the world has ever seen; namely the conversion of the Northern nations.' Although Scotchmen cherish the memory of St. Ninian and of a St. Ketin-gern, or, as he is better known by his epithet of Mungo, or the 'Beloved,' yet to St. Columba belongs the proud title of 'Apostle of Scotland,' and through his spiritual descendants, St. Aidan and his companions, apostle also of England. But for him the history of British Christianity in the sixth century would have been dark indeed. Well does the Duke of Argyll in his 'Iona' observe:—

"In the days of Columba, whatever tidings may have reached the Picts of Argyll or of Inverness must have been tidings of Christian disaster and defeat. All the more must we be ready to believe that the man who at such a time planted Christianity successfully among them must have been a man of powerful character and of splendid gifts. There is no arguing against that great monument to Columba which consists of the place he has secured in the memory of mankind."

— x —

Book Notices

The Cities and Bishoprics of Phrygia. By W. M. Ramsay, D.C.L., LL.D., Vol. I, Part II. West and West-Central Phrygia. New York: The Macmillan Company.

This is the continuation of Prof. Ramsay's monumental work, which he describes on the title page as "an essay of the local history of Phrygia from the earliest times to the Turkish conquest. This is a remarkably modest claim for a work of such proportions. The present part contains chapters X to XVIII. The several localities are treated with great minuteness, the early history and monuments, religion, magistrates, and government, people, and the Turkish conquest in each instance. There are appendices in some cases, entire chapters in others devoted to Christian inscriptions and other Christian remains. Chapter XV is on the history of the Jews in Phrygia. A large part of these had been brought from Babylon, and were considered in the Talmud as the Ten Tribes. They had no share in the culture and philosophy of Alexandria, and losing connection with their own land, gradually approximated to the population around them. In later history

they are never heard of, and there seems little doubt that they passed from a certain conformity to the imperial cultus, to the adoption of Christianity, especially after the latter became the religion of the State. Chapter XII, on Christian inscriptions, is especially interesting. We are inclined to a suspense of judgment in regard to the relation between pagan and Christian life. Prof. Ramsay seems to hold a somewhat extreme position on one side; namely, that the distinction between the pagan and the Christian was at first but slight in the whole social sphere, that the differentiation took place very slowly, reaching its culmination in the fourth and fifth centuries. It is curious to observe that other scholars, Mr. F. C. Conybeare, for example, take precisely the opposite view. According to them, the early Christians were absurdly opposed to the society of the world in which they found themselves. There was no practical *modus vivendi*. There was, consequently, a gradual approximation to the spirit of the age, that is to the atmosphere of paganism and this, they would say, reached its furthest development in the fourth century. The truth must lie somewhere between these extremes. Very much of the deepest interest will be found in the study of the inscriptions to which a large portion of the author's space is dedicated. It appears that a much greater number of these is coming to be regarded as Christian than was formerly supposed. The volume is embellished with a number of excellent illustrations and several fine maps.

The Heritage of the Spirit, and Other Sermons.

By Mandell, Bishop of Peterborough. New York: E. P. Dutton & Co. Price, \$1.25.

This volume contains twelve noble discourses by Dr. Creighton, now Bishop of London. They were, for the most part, delivered to academic and learned hearers. The language, however, is clear and easy, and without any attempt whatever at mere rhetorical effect. Ripe judgment, balance, knowledge of, and sympathy with, man, the larger vision and discrimination of the historian also, are patent on almost every page; and as one reads one cannot but admire the strength and pliancy of the well-trained and stored mind whose product these sermons are. The reserve force behind them is also felt from beginning to end, and furnishes an element in the sum of their effect upon the reader's mind. Dr. Creighton has a way of stating with brevity and force many ideas and truths, which, thus stated, form what we venture to name religious aphorisms. The sermons literally abound in them. We quote few: "An affected sympathy becomes the merest sentimentalism." "Sympathy is not an accomplishment, it is a grace, and if sought for, must be sought for as a grace, not practiced as a profession." "We know that in science, in literature, and in art, it is fatal to rest content, and that a divine discontent is the most precious gift of heaven to the man of genius." "Tell one who complains that he is misunderstood, that it is his business to explain himself." "One who elects to put on the prophet's mantle must be prepared for the labors and hardships of a prophet's life." "We all receive as much affection as our amiability calls forth." "Perhaps every one does not value us so highly as we value ourselves, but we ought in fairness to confess that this is an extreme demand to make." "Attention to the verdict of respectability will not carry us very far." "Morality, by itself, always tends toward stoicism." "The loftier the claims of truth on man's obedience, the more definitely it must be expressed."

In a sermon on "Sympathy" we have a beautiful presentation of the Saint of Assisi, and we feel sure our readers will overlook the length of quotation, in order to learn the estimate of such an historian as Dr. Creighton on this unique man.

"This truth is illustrated in a most remarkable way by the life of St. Francis of Assisi, a simple man who had no great purpose in his acts, but only lived a life in accordance with the truth which he knew; and yet wrought the greatest social regeneration which has been seen since Christianity first dawned upon the world. It

is that true he was a poet whose poetry expressed itself not in verse, but in character; it is true that he lived in a state of exaltation beyond the reasoning powers of most men even to understand. But his life was one continued exhibition of sympathy, blessing alike him who gave and him who took. He saw Christ on earth, in man and beast and flower; he hailed even the fire as his brother, and the moon as his sister. He restored on earth the innocence of paradise. His belief was to him a source of supreme pleasure; he was always happy, joyous, light-hearted, the cause of happiness wherever he went. He was so satisfied with the inward treasures of his heart that he preferred to wander without money or possessions, so that he might be free from care. He knew not so much the doctrine as the person of Christ, and spoke only of Christ's love. He opposed no man, he contradicted nothing, he denounced nothing; he framed no system, he did not wish to found an order, he had no interest in being imitated; he merely wished to live his life as he conceived it. Yet that life of his composed differences, dispelled errors, breathed a new spirit into the world, proclaimed the aristocratic dignity of poverty, created art, revived literature, awakened learning, re-made the future of society."

The discourse on "Christian Union" is a careful and philosophic review of our unhappy division, in which Dr. Creighton says: "Neither speculative argument on the fundamental truths of Christianity, nor practical agreement about the duties of the Christian conscience towards society, will bring us together. The real reason of difference lies in different conceptions of the Church and its functions." (p. 213.)

We give another quotation to show the historic interest that tinctures these sermons:

"Yet we should be entirely wrong in thinking that the majestic fabric of the mediæval Church did not make room for widely divergent opinions and practices. When it was strongest it was most tolerant, and was always agitated by conflicts. It was only in the middle of the fifteenth century that organization as such became supreme, and the object of organization was to maintain itself according to its own definitions. The revolt of the sixteenth century was not against the large system of earlier times, but against restrictions recently imposed, against the overweening authority of a bureaucracy whose efforts had been skilfully directed to convert a constitutional monarchy into a tyranny. . . . It was the misfortune of the systems which came into being in the sixteenth century, that they were primarily polemical, and were developed in a spirit of conscious antagonism to what had been before." We strongly commend these sermons to the notice of the clergy as exceptionally fine models of how a preacher may use with telling effect in his ministry of the Word, facts of history, civil and ecclesiastical, and the biographies of holy men.

Two Lectures on Theism. By Andrew Seth, LL.D. Professor of Logic and Metaphysics in the University of Edinburgh. New York: Charles Scribner's Sons. Price, \$1 net.

This specimen of the Princeton Sesqui-centennial Lectures is of a high type. We have here in brief compass a clear and intelligible critique of Kant and Hegel and incidentally of some other philosophers, so far as they deal with the doctrine of God. Professor Seth has succeeded to an admirable degree in making himself understood by the average scholarly reader. In the first lecture he distinguishes between Pantheism, Deism, and Theism, defining the last, tentatively, as a view which endeavors to recognize both immanence and transcendence, and so to do justice to the truths which underlie the one-sided extremes of Pantheism and Deism. He sums up in a few pages, but very lucidly, the history of modern speculation upon these subjects, and then devotes himself particularly to Kant and Hegel. He criticises with force the purely subjective character attributed by Kant to the famous categories: "The fact that a category lives subjectively in the act of the knowing mind is no proof that the category does not at the same time truly express the nature of the

reality known. It would be so only if we suppose the knowing subject to stand outside of the real universe altogether, and to come to inspect it from afar with mental spectacles of a foreign make. In that case, no doubt, the forms of his thought might be a distorting medium. But the case only needs to be stated plainly for its inherent absurdity to be seen." Hegel attacks this position, but goes to the opposite extreme. It is plain that Professor Seth, while giving Hegel full credit for his vindication of the idea of the world as a system of reason and the idea of the world as a moral order, nevertheless considers that Hegel's own position does not give an adequate account of the Divine being. He tends "in many of his statements to put the philosopher in the place of deity and literally to identify the history of humanity with the Absolute." In some of its phases his thought is, to all intents and purposes, identical with that of Comte. This arises from the too exclusive intellectualism of Hegel's system. A consideration of the phenomena presented by the human will is the antidote to this. Toward the close of the book are some excellent remarks on agnosticism. "The agnosticism which rests on the idea of an unknowable thing-in-itself—the agnosticism which many of Kant's and Spencer's arguments would establish—is certainly baseless." Yet it remains true that "the nature of the existence which the Absolute enjoys for itself is, and must be, incomprehensible save by the Absolute itself." But because the Absolute as such "cannot be compassed by the finite mind, it by no means follows that such an all-embracing experience is not a reality; on the contrary, the denial of such a possibility would seem to be more than presumptuous." Again, "the ineffable transcendence of the Absolute must not be construed to mean that our experience is a vain show, which throws no light on the real nature of things." The criticism of Kant's mode of postulating the ideas of God and immortality is particularly good, and also the discussion of the relation between virtue and happiness. The remarks on p 42 ff upon evolution and Hegel's use of the illuminating statement of Aristotle on that subject, and the review of Mr. Bradley's "Appearance and Reality," are also excellent. But the book itself ought to be read by all who are interested in the history of philosophic thought in relation to the subject of which it treats.

Books Received

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

THOMAS WHITTAKER

The Church of England in Nova Scotia, and the Tory Clergy of the Revolution. By Arthur Wentworth Eaton, B.A., presbyter of the diocese of New York. Second edition. Pp. 320; paper. 50c.

E. P. DUTTON & Co.

My Father as I Recall Him. By Mamie Dickens. \$1.25. Success is for You. By Dorothy Quigley. \$1. The Way to Keep Young. By Dorothy Quigley. 75c.

D. APPLETON & Co.

The Christian. By Hall Caine. \$1.50. A Colonial Free Lance. By Chauncey C. Hotchkiss. 50c.

Peter the Great. By K. Waliszewski. \$2. Nulma. By Mrs. Campbell-Praed. 50c. Wayside Courtships. By Hamlin Garland. \$1.25. Familiar Features of the Roadside. By F. Schuyler Mathews. \$1.75. The Folly of Pen Harrington. By Julian Sturgis. 50c. The Story of the Atmosphere. By Douglas Archibald. 40c.

FLEMING H. REVELL COMPANY

A Life for a Life. By Prof. Henry Drummond. 25c. The Culture of Christian Manhood. By Wm. H. Sallmon. \$1.50.

F. TENNYSON NEELY

The Mills of God. By Helen Davies.

THE CHRISTIAN LITERATURE COMPANY

The Age of the Renaissance. By Paul Van Dyke.

ESTES & LAURIANT

At the Gates of Song. By Lloyd Mifflin.

THE MACMILLAN COMPANY

Daniel and the Minor Prophets. By Richard G. Moulton, M.A. 50c. Old Times in Middle Georgia. By Richard M. Johnson. \$1.50.

GEO. H. ELLIS

Religion for To-Day. By Minot J. Savage, D.D. \$1.

JAMES POTT & Co.
The Anglican Pulpit Library.

F. WARNE & Co.
The Life of Victoria. By Mrs. L. Valentine. 50c.

Pamphlets Received

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

Journal of the Diocese of Fond du Lac. Anglican Orders and the Papal Bull. Facts about the Church's Mission in Haiti. By Bishop Holly. The Fourth Annual Report of the Open Air Workers' Association of America. Year Book of Christ church cathedral, St. Louis, Mo. Puzzled. By Annie T. Slosson. Bonnell, Silver & Co. Bishop Morris' Address to the Oregon Convention. Journal of the Diocese of Chicago. An Open Letter to the Corporation of Brown University by Members of the Faculty of That Institution.

Literary Announcements

Thomas Whittaker has in preparation an extensive list of attractive new books, including several important editions of standard works in general literature. The special attention of book-buyers is invited to the new "Falstaff" edition of Shakespeare's complete works; Boswell's "Life of Johnson," edited by Percy Fitzgerald, including the "Tour of the Hebrides," in a single royal octavo volume; and the "Apollo" poets, in octavo size, including Burns, Wordsworth, Milton, Scott, and Byron, to which line the publisher expects to add quarterly the other great English poets. Among other books he has in preparation may be named "Lessons from Life," a collection of curious and interesting facts and phenomena, arranged as illustrations of social, moral, and religious truths and principles, uniform with the "Cyclopedia of Nature Teachings;" "Potters and their Arts and Crafts," by John C. L. Sparks and Walter Gandy, with 37 illustrations; "Oliver Cromwell, a study in Personal Religion," by Robert F. Horton, D.D. In the department of Theology and Religion he will publish "Best Methods of Promoting Spiritual Life," by Phillips Brooks, with two portraits never before produced; "The Facts and the Faith, or the Rationalism of the Apostles' Creed," by Beverly E. Warner, D.D., with an introduction by the Bishop of Louisiana; "Prayers for the Christian Year," by Chas. R. Baker, D.D.; "How to Become Like Christ," by Marcus Dods, D.D.; "Character through Inspiration," by T. T. Munger, D.D. In children's literature, which is a strong feature of this firm, the following will appear, The Children's Study, a new historical series for young folks, of which the first four will contain "Old Tales from Greece," by Alice Zimmern; "The History of Rome," by Mary Ford; "The History of France," by Mary C. Rowsell; "The History of the United States," by Minna Smith; "Founded on Paper," by Charlotte M. Yonge; "A Girl in Ten Thousand," by L. T. Meade; "In a Sea Bird's Nest," a series of stories, some allegorical, by Frances Clare; "Toinette, and other Stories for Friendly Girls," by Barbara Yehton, author of "We Ten"; "Three Brave Girls," by Mrs. Jeannette H. Walworth; "The Companions of Jesus," a Bible picture book, uniform with "Gentle Jesus"; "Cicely's Little Minute," by Harvey Gobel; "Scaramouche, and other Stories," by Barbara Yehton; "Three Little Wise Men," by W. E. Cule. In addition to his fine line of birthday books he will add, "The Christian Endeavor Birthday Book," compiled by Florence Witt; "Little Brighteyes' Birthday Book," and the "Mizpah Birthday Book."

Opinions of the Press

The Outlook

As a rule, the voices of American children in the schools are inexcusably bad. They are shrill, high, nasal, and wholly lacking in modulation of tone. Unfortunately, the same thing must be said, with, of course, numerous exceptions, of their teachers. The American people,

as a people, need to have their attention directed to vocal culture. Our climate, our temperament, our sensitive nerves, all tell against the production of a good, natural voice. We need training more than any other people; and the time cannot be far distant, in the rapid advance of culture in this country, when the training of the voice will be as much a part of every child's education as learning to read, to spell, or to cipher. The ability to use the voice intelligently and musically ought not to be an accomplishment, it ought to be a necessity; and it will be a necessity whenever our ears become a little more sensitive, through training, to the sounds which now assail them.

The Interior

One of the "curiosities of literature" is the fact that inspired writers have so little to say about the after life of the wicked, and uninspired writers so much. For illustration, "Milton's Paradise Regained" is unknown, but his "Paradise Lost" is immortal. Again, nobody cares to read "Dante's Paradiso," but the world translates his "Inferno" into every tongue. Somehow the horrors of a lost world take hold upon the imagination, while the bliss of the redeemed wake the speech of seer and Apostle. What a vast homiletical literature we have of the retribution of sin; but how small a place the references to hell occupy in the Bible compared with the descriptions of heaven. It is safe to say that one can in a single day's walk in any great city see more of the dreadful effects of sin than he can find by reading the entire Bible through. God has thus left sin largely to tell its own story in its own dreadful way, while grace needs the aid of revelation to enable us to realize all its beatitudes.

Evangelical Churchman

Regarding what might be termed the "cult of Augustine," it should be remembered that, as the late Bishop Wordsworth, of Lincoln, said: "Augustine from Italy ought not to be called the Apostle of England; but that title ought to be given to Columba and his followers from the Irish school of Iona. Augustine mainly sought to further Gregory's claim to Papal supremacy." The late Bishop Lightfoot, of Durham, also said that it was very erroneous to call the Roman Catholic monk the Apostle of England. He eulogized St. Aidan, and said that he was deserving of the title, but that it was better to speak of Columba, Aidan, and their leading co-laborers as the Apostles of England.

The Church Times.

A RUSSIAN ARCHBISHOP IN ENGLAND.—The departure of the Archbishop of Finland last Sunday evening was the close of a visit of exceptional interest and importance. Many things have occurred lately to justify the warm welcome with which the Archbishop has been received everywhere, and it is gratifying to learn that the Archbishop himself has fully appreciated the kindly feeling shown to him, and has also been able to discern all that it implies. As a special delegate from a friendly Church in a friendly country, he could not fail to meet with respectful attention. But as a dignitary of the Holy Russian Church, his visit was something more. It was the addition of yet another link to the chain which is, slowly but surely, being forged to unite the English and Russian Churches in the bonds of the Gospel. It is quite true that no formal act of union has taken place, or is likely to take place for some time to come. But it is equally true that at present no more valuable work can be done for both Churches than the establishment of those friendly feelings between the leading men in each which will prove to be ties, though light as air, yet strong as iron.

FROM KENTUCKY:—"I cannot forbear adding a word of praise and thanks for your paper, it has been such an inestimable boon to me, a Churchwoman far removed from all Church privileges. It has taught me what the true Catholic Faith is, and I feel that I have found what I have long wanted—a Church Catholic, but not Roman."

The Household

Irene; Or The Angel of the Household

BY VIRGINIA CARTER CASTLEMAN

III.

ABOUT the time of Julian Lewin's death the Bishop of the diocese sought Irene out as a possible candidate for a situation at his disposal.

He had known Irene as a young woman, bright, vigorous, intellectual; and he had prophesied for her success as a leader among women; he had not seen her often during the intervening years, but had heard of her brave struggle for self-support. When they met again after the lapse of years, he was deeply impressed with the change wrought in her countenance by a life of consecration.

The fire of ambition had given place to a calm serenity of mien; the brilliant glow of youth, to the impress of spiritual sunshine. Once you saw her smile of rare sweetness touched with pathos you would not forget Irene Lewin's face, nor would you wish to lose the memory of it.

The situation was what she had been looking for, as it offered more permanent and lucrative employment than the position she had held prior to her brother's illness.

A matron was desired for a beautiful Home for the Aged; and it happened that the founder of the institution, a well-known philanthropist of the city, was a devoted friend of the bishop.

The appointment required to be made with the utmost care; there was needed a woman of mature years and experience; consecrated to the Master's service; strong of constitution; of sound, practical mind, yet sympathetic heart.

Where was to be found so rare a combination of qualities save in Irene Lewin? The appointment was promptly made in her favor; and before many days she was installed in her new position. Fortunately the home was but a few minutes' walk from the little house into which Alice and her children had lately moved. The young widow had rented one room to an elderly lady who had a government office; and she herself took in sewing for a support, aided materially by a generous share of Irene's salary. As the years passed by, and the children were sent to school, Irene watched over them with as deep tenderness and care as their own mother. "Try to unspoil Julia," had been her brother's last request; and this second legacy of dying lips seemed likely to prove as great a responsibility as the first; for to "unspoil Julia" meant to teach a willful, violent tempered girl the first principles of obedience and self-control. But in this case Irene knew better the ground, since years and sad experience had taught her to realize the awful penalty which is the consequence of over-indulgence.

With characteristic energy she went to work, that energy combined with patience which brings at length its great results. The first thing to be done was to keep the girls at school. This was an easy matter as far as Rena was concerned; for from the first, the child had taken life seriously, and showed a decision of character rare in one so young, and the more valuable as it was accompanied by a winning gentleness of manner.

But to Julia, steady application to books was, in truth, a "weariness to the flesh."

"Why can't one always do as one pleases?" was Julia's favorite query.

The girl was devoted to her aunt, however, and after one of their "talks" together would make strenuous efforts to improve, usually to fall back again into old habits of self-indulgence.

This was largely owing to the ascendancy she had always held in the home circle.

At an early age both girls took upon themselves to ratify in Confirmation their baptismal vows; but there was a marked difference in the attitude of the two sisters respecting religious matters. Julia at the time of her Confirmation showed deep emotion; but when the excitement had worn off, she did not find that joy in the Church's services and sacraments which comes with true consecration. Rena, on the other hand, having once taken the solemn step, pressed forward earnestly to the realization of the Christian ideal; and day by day was manifested in her the increase of spiritual power.

The Sevenfold Gifts of the Spirit were not withheld from her longing grasp, and in the little "Irene" was a striking illustration of the beauty of a youth devoted to a "pure and undefiled religion."

In their school life the difference was as plainly marked.

Julia, endowed with brilliant mental powers which might easily have placed her in the front rank among her classmates, by lack of steady purpose, barely managed to pass from one grade to another each term; while the younger sister, with less mental capacity, came by diligence and attention to be one of the first in the same class with Julia, despite their difference in age. Rena's ambition was to fit herself for employment which would enable her to earn enough to make it unnecessary for her mother to continue sewing.

Meanwhile, as time went on, Julia learned the power of her beauty. Her thoughtlessness caused her mother many heart aches, and added not a few to the gray hairs now appearing in the once soft brown locks of Alice Lewin.

At the Home for the Aged, Irene, the aunt, labored unceasingly for the welfare of those under her charge. "Sister Irene," the inmates loved to call her; and her sitting-room was ever the haven for those who needed counsel and sympathy. No Soeur Seraphine ever realized more nearly the life of sacrifice than this woman who controlled

Awarded
Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

DR.

PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

the complicated machinery of that great institution.

The servants adored while they feared her; the querulous invalids became quiet under the influence of her voice and touch; the petulant grew ashamed of their trivial griefs in contemplating her greater trials; the despairing took heart at sight of her never failing courage; the restless, condemned by age or infirmity to inactivity, were calmed by her repose of manner.

In the beautiful, white-spired church of the Nativity there were reserved seats for the inmates of these home. These seats were high up on the right hand aisle, and directly beneath the tall pulpit.

Here Sunday after Sunday sat "Sister Irene" amid her aged friends, her pure, strong face an inspiration to the preacher, and to others of that vast congregation who had come to consider the sight of it as much a part of the temple beauty as the stained glass window through which the light fell softly upon the Madonna-like countenance of the matron. Her inseparable companion at these services was a bright-eyed little woman whose beaming smile lighted with a peculiar grace the wrinkled countenance. One of the leading Church workers was this aged woman, giving not money (for she had none), but the time and strength which was her all, unto the Lord. Her life had been one of vicissitudes, courageously borne; and it was this common bond of endurance in suffering that knit together the hearts of the matron and the aged widow.

(To be continued.)

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

WHATEVER is worth doing, is worth doing well. Painting can only be done well by having the best materials—Pure White Lead and Pure Linseed Oil, properly applied. There is nothing else "just as good." Avoid "mixtures" and unknown brands of White Lead—the "sold-for-less-money" sort. (See list of the genuine brands.)

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

The Truth, but not the Whole Truth

ONE day, when I was a child, a lady came to call on my mother.

"I am not quite ready to go down," said my mother, "run to the parlor and entertain Miss B. till I come."

I was not at all shy, and entering the room, held out my hand and delivered the message.

"Mother will be down in a few minutes."

Miss B. was in the neighborhood of fifty years of age, but she dressed like a girl of sixteen. Her hair, artificially darkened to hide the gray locks, was surmounted by a white hat gay with pink rosebuds and gauzy ribbons. Her face wrinkled and yellow, was smeared with powder, with a bright dash of pink on either cheek. Her eyes were drawn and haggard. Her angular figure was draped with a diaphanous gown of rose pink, a mass of fluff and ruffles, of lace and ribbon.

My eyes wandered with a child's love of bright things over the beautiful dress to the gay hat, and then dropped to the face below. The contrast was so painful, so strange, so out of nature, that I stood transfixed, unable to take my eyes from the impossible old wrinkled face surrounded by the frivolities of youth. She bridled under my long stare, arched her brows vivaciously, and with a little coquettish movement of her head, said:

"Child, do you think me pretty?"

"No," came the child's reply with simple, honest directness, "I think you are ugly." She flew into a rage, and called me a very bold, disagreeable, ill-bred little girl.

When Miss B. was gone, I slipped into my mother's arms and told my story. Mother laughed heartily, much to my relief.

"Why was she angry when I told the truth? You told me to tell the truth always."

"Yes, dear; but it is not necessary to tell all you know or think. It is always best to say what will make people happy, and you can generally do so without falsehood, if you take the trouble to think a little. It was very silly of Miss B. to ask you such a question, but you might have said that her dress was pretty, which would certainly be true. Look for the pleasant and beautiful things in the persons you meet, and try to forget what is ugly—then you will make others happy and be happy yourself."

Next to the scandal-monger, I would be delivered from the woman who always says what she thinks, who calls on her neighbor, and remarks:

"How thin and miserable you look! What in the world is the matter with you?"

And the poor neighbor goes round with her mouth drawn down at the corners and that heavy little feeling about the heart that makes sunny days seem dark. How much better to have entertained her with some bit of news that would have given her something to think about, or to have comforted her with the sympathetic kindness that cheers the heart.

When I see the woman who boasts of her frankness and bluntness, going about, telling the mother of twelve that children are the greatest nuisance on earth, and that she thanks the Lord she has none; telling the man who wears a tall hat and extra high heels to his shoes that she despises little men; telling the merry maid that girls are better than giggling idiots—then I

remember my mother's words, and think how much wiser it is to look for the lovely things and to say the pleasant things.

Of course, when it concerns matters of principle, one cannot be too frank or too honest, but in the many trivial things of life it is best always to think the kind thought and to say the kind word.—*Home and Farm.*

"Pass it Along"

STRANGERS coming to California wonder at the kindness so readily and cheerfully shown them by those whom they meet. At first, when a newcomer myself, I wondered. The next feeling was the desire to do some kindness to other newer comers. And this is the secret of it: In this new country nearly all have been at some time newcomers; nearly all have been warmly welcomed, and want to "pass it along." A kindness received may not always be returned to the one who has shown it. The one towards whom our grateful feelings go out may be far removed from us in this life—may even be gone from this life. Yet always we may return it by showing kindness to others. Thus, there may be a living memorial of a kindness once shown working in and out in ever widening circles of "good will toward men." Is not this the true spirit of the Christian life? To our Lord, from whom cometh "every good gift and every perfect gift," we can return no better thank offering than by trying to "pass on" the good we receive. The lessons and experiences of our lives are given us in part that we may help others—"That other learners may be farther brought, led on by us." Thus shall we "be unfeignedly thankful and show forth His praise, not only with our lips, but in our lives."

Pasadena, Cal.

G. M. C.

A BOSTON newspaper complains that the famous Bunker Hill monument, which, when first erected, was the tallest creation of man in this country, has now become quite insignificant in height. It is 220 feet high, or 327 feet shorter than the city hall tower in Philadelphia.

The American Forests

THE forests of America, says John Muir in the August *Atlantic*, however slighted by man, must have been a great delight to God; for they were the best He ever planted. The whole continent was a garden, and it seemed to be favored from the beginning above all the other wild parks and gardens of the globe. To prepare the ground it was rolled and sifted in seas with infinite loving deliberation and forethought, lifted into the light, submerged and warmed over and over again, pressed and crumpled into folds and ridges, mountains and hills, subsoiled with heaving volcanic fires, ploughed and ground and sculptured into scenery and soil with glaciers and rivers—every feature growing and changing from beauty to beauty, higher and higher. And in the fullness of time it was planted in groves and belts, and the largest, most varied, most fruitful, and most broad, exuberant, mantling forests, with beautiful trees in the world. Bright seas made its border with wave embroidery and icebergs; magnificent deserts were outspread in the middle of it, mossy tundras on the north, savannas on the south, and blooming prairies and plains; while lakes and rivers shone through all the vast forests and openings alike, and happy birds and beasts gave delightful animation. Everywhere, everywhere over all the blessed continent, there was beauty, and melody, and kindly, wholesome, foodful abundance

Pleasing Result

The Family Benefited by Hood's

"My wife and I have been taking Hood's Sarsaparilla, and are much pleased with the results. I have also taken Hood's Pills for constipation and headache, and have received great benefit from them. My wife has been relieved of that tired feeling by Hood's." R. W. BOUCKS, 420 Wabash st., St. Paul, Minn.

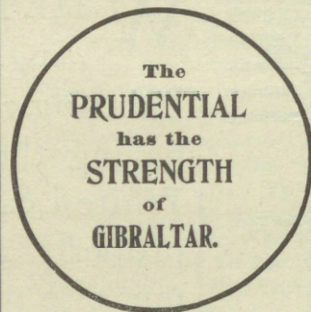
Hood's Sarsaparilla

Is the One True Blood Purifier. Price, \$1; six for \$5.

Hood's Pills cure all liver ills. 25 cents.

FIRST! On the Continent of America

To popularize Life Insurance, by introducing a plan by which the whole family might be insured.



The Prudential

was the Pioneer of Industrial Insurance, and blazed a pathway to success.

Assets,	/\$19,541,827
Income,	/\$14,158,445
Surplus,	/\$4,034,116
Policies in force over	/\$2,475,000
Insurance in force over	/\$320,453,483

Ages 1 to 70. Amounts \$15 to \$50,000. Premiums payable yearly, half-yearly, quarterly, weekly. Write

The Prudential Insurance Company of America,

Home Office, Newark, N. J.

JOHN F. DRYDEN, President.



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

The Baby

BY VICTOR HUGO.

Like a tiny glint of light piercing through the dusty gloom
Comes her little laughing face through the shadows of my room.
And my pen forgets its way as it hears her pattering tread,
While her prattling treble tones chase the thoughts from out my head.
She is queen and I her slave, one who loves her and obeys,
For she rules her world of home with imperious baby ways.
In she dances, calls me "Dear"! turns the pages of my books;
Throws herself upon my knee, takes my pen with laughing looks.
Makes disorder reign supreme, turns my papers upside down,
Draws me cabalistic signs, safe from fear of any frown.
Crumbles all my verses up, pleased to hear the crackling sound,
Makes them into balls and then—flings them all upon the ground.
Suddenly she flits away, leaving me alone again
With a warmth about my heart, and a brighter, clearer brain.
And although the thoughts return that her coming drove away,
The remembrance of her laugh lingers with me through the day.
And it chances, as I write, I may take a crumpled sheet,
On the which, God knoweth why! read my fancies twice as sweet.

Bessie's China Store

SUCH a pile of dishes there was! All the company had gone, leaving Bessie and Grandma Dyer alone in the great house. Bessie had put on her long pink apron and was standing before the sink containing a pyramid of plates, cups, saucers, and "nearly everything," thought Bessie, already a tiny bit discouraged at the task of "doing up" the dishes before her.
Grandma was bustling in and out the pantry door, as somehow only dear, energetic grandmothers can; now opening the oven door to take a peep at the bread, the next instant at the cake board rolling out the dough for cookies.
"Twill take forever," sighed Bessie.
"What is it, dear?" asked grandma, turning, as she caught the almost inaudible sigh.
"Nothing," answered Bessie slowly.
But grandma knew more about little girls than Bessie imagined.
"Suppose you keep store—a china store, I mean—this morning," suggested grandma, smiling, "and I'll be your customer. Surely there are enough dishes to make a very respectable showing."
"You can buy almost anything you want," said Bessie, gayly.

"Well," continued grandma, "I shall want you to have your dishes in perfect order. After you get them ready for inspection you may place them on the round table so they will show off at a good advantage—and perhaps I'll buy them all at a lot, I'll see."

Bessie remembered having seen the clerk at the china store brush very carefully the dishes when grandma bought her soup tureen. "I'll make mine look even better," she thought.

"What I buy I pay for down, in good coin, too," laughed grandma. Then she took what dough there was left and began making the most mysterious little cookies—no, coins—imaginable. Some she marked with "1," others with "2," a few with "5," in fact there were all denominations. Bessie was too busy getting her wares ready to notice what grandma was doing.

"There; now I'm ready to sell my dishes," exclaimed Bessie as she placed the last cup on the table.

"I'll be there in a jiffy, as soon as I get my purse," called grandma from the pantry.

In a moment she came to the table—of course I mean counter—with a little book lunch box under her arm.

"Is that the purse you carry your money in?" asked Bessie, laughing.

"Yes, this kind," replied grandma.

Bessie began to look curious.

"Why, what an excellent lot of dishes you have," remarked grandma, as she readjusted her spectacles. "Somehow I'm nearly out of everything. What do you ask for these cups and saucers? They just match some I once had."

"Twenty-five cents a dozen," answered Bessie, promptly.

"Cheap enough, I declare," and grandma opened her purse and produced the exact change in five 5-cent pieces. "I'll take a dozen."

"Oh, grandma!" cried Bessie, in surprise, when she saw the brown, sweet coins.

"Isn't that the right change?" inquired grandma, businesslike, not appearing to notice the little shopgirl's wonder.

"Oh, yes," returned Bessie quickly.

"How much do you get for these plates? I think I want one, two, three—perhaps all you have," and grandma again opened her purse.

"Two cents each at wholesale," said Bessie.

"Very well," and grandma counted out twenty-two cents. "I do wish there were a dozen!"

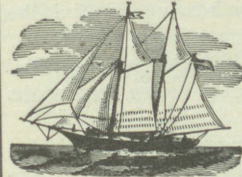
Bessie put the change into the money-drawer—a bright two-quart dish—and went on with the sale.

Grandma found the dishes so much to her liking that she bargained for the entire lot at a generous price.

"I never was so rich before!" laughed Bessie, when the store was closed for the night—there, I meant morning—and she was counting, and actually eating, her money.

"And I'm delighted with my nice clean dishes, dear," said grandma, very cordially.

"I wish there'd been twice as many," and Bessie gave grandma a love kiss as she spoke.—*Youth's Companion.*



For Sale at a Bargain

Schooner Yacht (like cut) in fine condition; sails nearly new, fully equipped with full racing canvas, windsail, two

boats and davits, three anchors and chains, etc. Furnishings alone cost \$1,500. Has cruised in salt water and in all the Great Lakes. Good cabin accommodations for six besides crew. Length, 52 feet over all; 15 feet beam; tonnage, 14.92. Official number, 140,195. International Code flags, K.D.G.B. Good reasons for selling. Address

C. A. GOODWIN, 153 La Salle st., Chicago.

PENNOYER SANITARIUM,
KENOSHA, WIS.

An Ideal Inn for tired people as well as invalids. Luxurious Baths if you wish them.

For illustrated book, address N. F. PENNOYER, M.D., Mgr. Chicago office, 70 State st. Tuesdays 1:30 to 4.

"The Alma," Alma, Mich.

A PERFECT HEALTH RESORT.

CHURCH AND CHANCEL FURNITURE
OF ALL KINDS.
PHENIX M'FG CO. -:- Eau Claire, Wis.

VACATION DAYS.

□ In the Lake Regions of Wisconsin, Northern Michigan, Minnesota, Iowa, and South Dakota, along the lines of the Chicago, Milwaukee & St. Paul Railway, are hundreds of charming localities pre-eminently fitted for summer homes, nearly all of which are located on or near lakes which have not been fished out. These resorts range in variety from the "full dress for dinner" to the flannel-shirt costume for every meal. Among the list are names familiar to many of our readers as the perfection of Northern summer resorts. Nearly all of the Wisconsin points of interest are within a short distance from Chicago or Milwaukee, and none of them are so far away from the "busy marts of civilization" that they cannot be reached in a few hours of travel, by frequent trains, over the finest road in the Northwest—the Chicago, Milwaukee & St. Paul Railway. Send a two-cent stamp for a copy of "Vacation Days," giving a description of the principal resorts, and a list of summer hotels and boarding houses and rates for board, to Geo. H. Heafford, General Passenger Agent, Chicago, Ill

Where Disease Lurks.

If bowels are constipated or digestion is tardy, take care! Your system is being slowly poisoned. Use the remedy relied on by those who realize these dangers most.

Tarrant's Seltzer Aperient

is a gentle, agreeable remedy that has been endorsed by physicians for fifty years. 50c. and \$1. All druggists. TARRANT & CO., Chemists, New York.



Under the Stars

"It isn't far from bedtime, Sam," said his father; "don't it strike you so?"
Father and mother and Sam had been sitting out on the grass, enjoying the cool night breezes.

"Are you going up with me, fader?"

"Going up with you! Hallo, stranger, who are you? I thought this was my big boy, most six years old; but he goes to bed by himself."

"I know, fader, but it's kind o' lonesome up there."

"You aren't afraid, Sam, are you?" asked mother, softly.

"'Fraid? no'm," answered the little boy in surprise; "'course I ain't 'fraid, 'cause there ain't no rattlesnakes nor nothin' like that livin' here, but I get lonesome."

"Well, you can just open the shutter," said father, "and then I'll holler good night to you."

"Papa," said Sam. "you aren't afraid for your little boy to sleep by himself, are you?"

"Not a bit."

"You wouldn't be afraid for him to sleep out-of-doors, even?"

"Out-of-doors, hey?"

"God would be certain to take care of me, even out-of-doors, wouldn't he, papa?"

"Why, of course."

"Well, then," said the little boy, triumphantly, "I want to sleep out here in the hammock to-night!"

"Oh, Sammy, you'd get scared in the night," cried his mother.

"What would make me scared?" he asked, innocently, "there wouldn't be anybody out here but God and me."

They could not refuse to let him put his Heavenly Father to the proof; he went upstairs and put on his little gown, said his prayers, and came down, hugging a pillow in his short arms. Mamma wrapped him up in a big shawl, and before he had been in his swinging bed fifteen minutes the little boy was fast asleep.

The father and mother did not feel a bit like leaving their only little boy out under the trees all night, but after watching his quiet sleep for a long time, they went to bed themselves. And all through the night, first papa and then mamma would steal to the window and look out at the little dark bundle, rolled up in the hammock.

Once, several dogs tore through the yard, growling and fighting; this brought the father and mother both to the window, but there was no sound from the hammock.

"Did you hear the dogs, Sammy?" asked mother in the morning.

"Yes, I heard 'em," answered the little man of faith, "but 'course I knew God wasn't 'fraid of dogs!"—*Presbyterian*.

A PART of the money collected by a certain church for its Easter flowers was expended in flower seeds and potted plants for the children of the Sunday school. All summer they have tended their flowers, sent bouquets to the sick from their gardens, and very lately their pleasure in their blossoms culminated in a flower show, where simple prizes were given for the best collections or most thrifty plants. Some one sang "Narcissus," and another told the story of the pretty nymph. A calendar of floral quotations for several months in the year was contributed by two of the classes, each member bringing a quotation for one day. The quotations were written on leaves of paper cut to resemble dogwood leaves, maple leaves, and the petals of tulips. The cut flowers were at the close of the show sent to the hospitals.—*Evening Post*.

Educational

CANADA

Trinity College School,

Port Hope, Ontario.

□ A Church School for Boys. Founded in 1865. New buildings, with all modern improvements. Fees, \$240 per annum. Next Term begins Sept. 15th. Apply for Calendar, etc., to

THE REV. DR. BETHUNE,
Headmaster.

The BISHOP STRACHAN SCHOOL FOR GIRLS

Established 1867. Toronto, Canada.

The school will re-open after the midsummer holidays on Wednesday, Sept. 8th, 1897. For calendar, terms, etc., apply to

Miss GRIER, Lady Principal.

HELLMUTH LADIES' COLLEGE,

London, Canada. A very superior school at moderate expense. Board and Academic Studies, \$275 per year. Combined rate, including with the above, Piano, Singing, Harmony, Painting, and Elocution, \$400 per year. Four graduation, also elective, courses. Climate excellent. For calendar, address

THE REV. E. N. ENGLISH, M.A., Principal.

CONNECTICUT



Woodside Seminary,

A beautiful home school, delightfully located. City advantages for culture. Write for booklet. MISS SARA J. SMITH, Prin., Hartford, Conn.

ILLINOIS

St. Mary's, Knoxville, Illinois,

A School for Girls; a College for Young Women.

FOUNDED IN 1868.

One of the oldest Church Schools in the country; newly equipped and everything up to the times. A few vacancies remain to be filled. Address,

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

Waterman Hall, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

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

St. Alban's Academy,

Knoxville, Ill.

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

A. H. NOYES, Headmaster.

St. Agatha's,

Diocese of Springfield, Ill. A School for Girls. Excellent Faculty. Bountiful table. Beautiful grounds.

MRS. PHOEBE H. SEABROOK, Principal.

CHICAGO COLLEGE OF LAW

LAW DEPARTMENT LAKE FOREST UNIVERSITY.
Hon. T. A. Moran, LL.D., Dean. Session each week day evening. For information address Elmer E. Barrett, LL. B., Sec'y, 100 Washington Street, Chicago.

ILLINOIS FEMALE COLLEGE

JACKSONVILLE, ILL.

Thorough courses; superior faculty; refined surroundings; Christian home. Terms reasonable. Write for prospectus.

DR. JOS. R. HARKER, President.

CHICAGO MUSICAL COLLEGE

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

32nd Season Opens Sept. 6th, 1897.

Acknowledged the Foremost Institution of Musical Learning in America.

Unequaled facilities for a thorough course in

MUSIC ORATORY AND DRAMATIC ART

Catalogues Mailed Free.

Applications for free and partial scholarships received until August 16th.

INDIANA

Howe School (Military)

Lima, Ind.

Prepares thoroughly for college, scientific schools, and business. Superior advantages at moderate expense. For illustrations and catalogue address Wm. W. HAMMOND, □ Rev. J. H. MCKENZIE, Rector. Head Master.

Knickerbacker Hall,

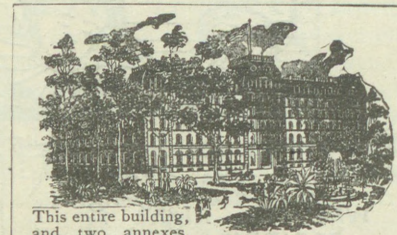
Indianapolis, Indiana.

College preparation and special courses. The Rt. Rev. John Hazen White, D.D., rector.

MARY HELEN YERKES,
SUSAN HILL YERKES,
Principals.

Educational

MASSACHUSETTS



This entire building, and two annexes, are devoted exclusively to the work of the

NEW ENGLAND CONSERVATORY OF MUSIC.

Accessible to musical events of every nature. The best masters in music, elocution and languages that money can command. *George W. Chadwick, Musical Director.* Prospectus free. **FRANK W. HALE, General Manager, Boston, Mass.**

Bradford Academy,

Founded 1803. For the higher education of young women. Classical and Scientific course of study, also Preparatory and Optional. Year begins Sept. 15, 1897.

Miss Ida C. Allen, Prin., Bradford, Mass.

A CAREFULLY ordered education is given to girls and young ladies at

The Cambridge School,

of which Mr. ARTHUR GILMAN is director. Address Cambridge, Mass.

The Highland Military Academy,

42nd year Sept. 15. Full Preparation for College, Scientific School or Business. Careful Supervision; Home Influences; Small Classes. Rt. Rev. WILLIAM LAWRENCE, D.D., Visitor. JOSEPH ALDEN SHAW, A.M., Head Master, Worcester, Mass. ("The Academic City").

MARYLAND

Randolph-Harrison Boarding and Day, College Preparatory, and Finishing School, 1405 Park Ave., Baltimore.

Special advantages in Art, Music, and the Languages.

MRS. JANE RANDOLPH HARRISON RANDALL, Principal.

Edgeworth Boarding and Day School for Girls.

Re-opens September 23, 1897. 35th year.
MRS. H. P. LEBEVRE, Principal.
Miss E. D. HUNTLEY, Associate Principal.
122 and 124 W. Franklin Street. Baltimore Md.

MINNESOTA

St. Catherine's School for Girls

Competent teachers in every department. Prepares for College. Beautifully located. Best of sanitary arrangements.

Miss M. S. DESJARDIS, Principal.
137-142 Western avenue, St. Paul, Minn.
Visitors: The Rt. Rev. H. B. Whipple, D.D., LL.D., the Rt. Rev. M. N. Gilbert, D.D., LL.D. Refers, by permission, to the Rt. Rev. Geo. F. Seymour, S.T.D., LL.D., Springfield, Illinois; General E. C. Mason, U.S.A. (retired), St. Paul, Minn.; Colonel J. H. Page, U.S.A., Fort Snelling, Minn.; Lieut.-Colonel Edward Hunter, U.S.A., St. Paul, Minn.

Shattuck School, Faribault, Minn.

Send for catalogue and learn its advantages and attractions before choosing a school for your boy. J. DOBBIN, D.D. Rector. Lieut. A. T. ABBOTT, U.S.A.: Commandant

St. Mary's Hall for Girls,

Thirty-second year opens Sept. 15th, 1897. Terms \$350 per year. Pupils prepared for college. The Rt. Rev. H. B. WHIPPLE, D.D., LL.D., Rector; Miss CAROLINE WRIGHT ELLS, Principal. For catalogue, address St. Mary's Hall, Faribault, Minn.

NORTH CAROLINA

The FRANCIS HILLIARD SCHOOL,

Oxford, N. C.

A select Church school for 20 girls. Thorough preparation for college. Climate specially recommended for catarrhal affections and weakness of throat or lungs. For circulars, address

THE MISSES HILLIARD, Principals.

NEW YORK—STATE

Miss Bennett's School for Girls,

Irvington-on-Hudson, N. Y. An exceptional school, with the most desirable school features. Twenty miles from New York. Refers to Charles Dudley Warner, etc. Apply to the principals.
MISS ELEANOR W. ROSE, MISS MAY F. BENNETT.

St. Gabriel's School, Peekskill, N. Y.

A Boarding School for Girls.

Under the charge of the Sisters of St. Mary. On an eminence overlooking the Hudson River. Prepares for College. Twenty-sixth year will begin Sept. 28, 1897. Address,
THE SISTER-IN-CHARGE.

Ossining School for Girls,

New York, Sing-Sing-on-the-Hudson.

Prepares for college. Advanced courses in Art and Music. Albert Ross Parsons, Musical Director. One hour from New York. 30th year begins Sept. 22nd.
C. FULLER, Principal.

Educational

NEW YORK STATE—Continued

St. Catharine's Hall,

Church Boarding and Day School for Girls. Primary, Preparatory, Academic, Art, and Musical Departments. Preparatory for College. Special courses. Home influence. Thorough work. MISS MARY FRANCES BUFFINGTON, Prin., SISTER CAROLINE, Head of House, Brooklyn, N. Y. 286-292 Washington Avenue

St. John's School,

Manlius, N. Y. Next term begins September 16th, 1897. Apply to WM. VERBECK, A.M.

Miss C. E. Mason's School for Girls

THE CASTLE, Tarrytown-on-Hudson, N. Y. Advantage of city and suburb. Endorsed by Rt. Rev. H. C. Potter, Rt. Rev. O. W. Whitaker, Rt. Rev. C. T. Quintard, Rt. Rev. Wm. C. Gray, Rt. Rev. T. F. Galler, Rt. Rev. Davis Sessums, Hon. Chauncey M. Depew.

SHORTHAND BY MAIL. FREE COURSE

Kerst's School. Corning, N. Y.

St. John Baptist School.

231 E. 17th St., New York. A Boarding and Day School for Girls. Pupils prepared for College. Advantages in Music, Art, and Modern Languages. Terms, \$300 to \$500. The Seventeenth Year begins Sept. 30th. Address, THE SISTER SUPERIOR.

The Cathedral School of St. Mary.

Garden City, Long Island, N. Y. Instruction graded from primary to college preparatory. MISS ELIZABETH L. KOUES, Principal.

Keble School for Girls,

Syracuse, N. Y. Under the supervision of Bishop Huntington. Twenty-seventh school year begins Wednesday, September 15th, 1897. Apply to MISS MARY J. JACKSON.

NEW YORK CITY

St. Mary's School, New York.

Boarding and Day School for Girls. Collegiate, Preparatory and primary classes. College preparation. Special courses. Address SISTER SUPERIOR, 6 and 8 East 46th Street, New York.

The General Theological Seminary

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

NEW JERSEY

Burlington Academy,

BURLINGTON, NEW JERSEY. The aim of this school is to train Christian gentlemen. The essentials for scholarly work are here. Sunny, comfortable, buildings; large, beautiful grounds on the Delaware River, and perfect hygienic conditions. Exceptionally broad curriculum. Prepares for sophomore year in college. Terms low. References: The Very Rev. Dean Hoffman, General Theological Seminary, New York; The Right Revs. Bishop Scarborough, of Trenton; Bishop Neely, of Maine; Bishop Niles, of New Hampshire, and The Rev. Dr. Bradley, of St. Agnes's Chapel, New York. THE REV. C. E. O. NICHOLS, Head Master.

NEBRASKA

Platte Collegiate Institute,

Kearney, Neb. Under direction (For Boys and Girls) of Bishop Graves (.....\$150 per year. Excellent home. Resident teachers. Fits for college. Very healthy climate; malaria and consumption unknown. Sixth year opens Sept. 7th, 1897. For catalogues address HARRY N. RUSSELL, Principal.

Educational

OREGON

Saint Helen's Hall,

A Day and Boarding School for Girls. Will re-open Sept. 15th. For catalogue address MISS ELEANOR TEBBETS, Ph.D., Portland, Oregon.

OHIO

Miss Phelps' English and Classical

SCHOOL FOR GIRLS. College, preparatory, regular, and elective courses. Special advantages in Language, Literature, Music, Art, Home, and Social Culture. 151 E. Broad st., Columbus, Ohio.

PENNSYLVANIA

Church Training and Deaconess House

Of the diocese of Pennsylvania. Two years' course in Church History, Theology, Old and New Testament, Prayer Book, and Parochial Training. Terms, \$200 per annum. Apply to ADMISSION COMMITTEE, 708 Spruce Street, Philadelphia, Pa

St. Luke's, Bustleton, near Philadelphia, Penna.

A school of the highest class in an exceptionally healthful location. "A thorough and honest school. The kind of a school to which sensible parents desire to send their sons."—Bishop Whitaker. St. Luke's boys now in Harvard, Princeton, Univ. of Pa., Yale, Trinity, West Point, Mass Inst. of Tech., &c. Illustrated catalogue. CHAS. H. STROUT, M.A., Prin.

PENNSYLVANIA MILITARY COLLEGE

Chester, Pa. 36th year begins Sept. 15. Civil Engineering (C. E.), Chemistry (C. S.), Arts (A. B.). Also Thorough Preparatory Courses. Infantry, Artillery and Cavalry Drills. "A Military School of the highest order."—U. S. War Department Report. Catalogues of Col. C. E. HYATT, President.

ROANOKE COLLEGE, SALEM, VA.

45th year. Courses for Degrees, with Electives. Large Library. Working Laboratory. Beautiful, healthful mountain location. Good morals. Very moderate expenses. Catalogue free. Address The President.

VIRGINIA

Episcopal High School,

Near Alexandria, Virginia. Fits boys for college or business. The 59th year opens Sept. 22, 1897. Illustrated catalogue sent on application. L. M. BLACKFORD, M.A., Principal.

"Rose Dale" Home School For Both Sexes.

Old Church, Virginia Resident teachers, pupils enter best colleges, beautiful grounds. Climate delightful, pure water, special care to backward pupils; gymnasium and other sports. Convenient to Danville R. R. system and C. & O. R. R. Catalogue. Fifth year begins September 20th, 1897. THOS. P. DARRACOTT, M.D., Ph.D., Principal

WISCONSIN

Cathedral Choir School,

Fond du Lac, Wisconsin. A first-class school with low rates made possible by an endowment. Illustrated catalogue on application. New term begins Sept. 15. THE REV. CHAS. E. TAYLOR, S.T.B., Warden.

Grafton Hall,

School for Young Ladies. Fond du Lac, Wis. New buildings, modern improvements. The best educational advantages, with every home comfort and convenience. Accredited by the State University and Eastern colleges. THE BISHOP OF FOND DU LAC, President. Rev. B. TALBOT ROGERS, M.A., Warden

St. John's Military Academy,

of Delafield. For catalogues and all information address Rev. S. T. SMYTHE, Pres., Delafield, Waukesha Co., Wis.

Saint Paul's School

GARDEN CITY, LONG ISLAND, NEW YORK. An endowed school for boys. Eighteen miles from New York, midway between the Sound and the Sea. Its object is the thorough preparation of boys for college. The school is unsurpassed in all requirements. It is heated by steam and lighted by electricity. It has a splendid corps of teachers, well equipped laboratories and gymnasium, a large athletic field with new quarter-mile cinder track, and golf links. Visitors always welcome Apply for catalogue to FRED'K L. GAMAGE, Head Master

Educational

WISCONSIN.—Continued

Kemper Hall, Kenosha, Wis.,

A school for girls, under the care of the Sisters of St. Mary. The twenty-eighth year begins September 21, 1897. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

RACINE COLLEGE GRAMMAR SCHOOL. 45th Year.

Takes boys from eight years old and upward. Fits for College, Technical School or Business. Rates Reasonable, Pupils Live in the School. Large Dormitories, Steam Heat, Best Plumbing. Rev. A. PIPER, S. T. D., Warden, Racine, Wis.

"SHE ORNAMENTS SOCIETY"

because she understands her powers and limitations. She is trained to correct habits of thought and action. She is the best advertisement of ...AKELEY INSTITUTE... Grand Haven, Mich. [on Lake Michigan.] Three modern and fully equipped buildings. Economical expenses. For catalogues and full information address REV. JAMES E. WILKINSON, Ph. D., Grand Haven, Mich.



RILEY BROTHERS,

16 Beekman Street, New York Are the largest makers of Stereopticons, Magic Lanterns, and Views in the world. Send for free pamphlets.

J. M. ONDERDONK,

ECCLIASTICAL EMBROIDERIES AND CHURCH FURNISHINGS. 106 and 108 E. 23rd Street, New York.

Luetke's Art Works and Church Furnishings.

41 University Place, New York City

GEO. E. ANDROVETTE & CO., STAINED GLASS,

27-29 So. Clin'on St., Chicago, Ill.

Cox, Sons & Vining,

70 Fifth Ave., New York. EMBROIDERIES AND FABRICS, SURPLICES, CASSOCKS, STOLAS, AND HOODS.

ST. AGNES' GUILD,

Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stolens, etc. Address, THE REV. WM. B. HAMILTON, Rector, 488 Park ave., Chicago.

MENEELY BELL CO.,

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



Buckeye Bell Foundry

E. W. Vanduzen Co. Cincinnati, Ohio. Best Pure Cop- Church Bells & Chimes, per and Tin Highest Grade, Pure Tone Westminster Bells Foundry Largest Bell in America.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World. PUREST BELL METAL (COOPER AND TIN). Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.



KINGSFORD'S SILVER GLOSS STARCH

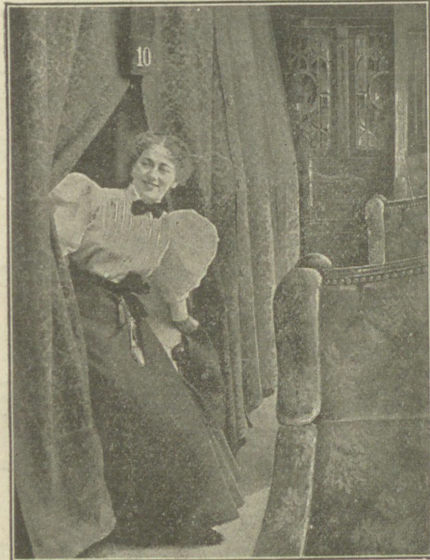
Unsurpassed for fine Linens, Muslins and Laces.

MAGEE RANGES and HEATERS

HAVE NO EQUAL
MAGEE RANGE CO., 32-38 Union Street, Boston.

TO SAVE YOUR DIGESTION
Use "Garland" Stoves and Ranges.

FROM WISCONSIN:—"I would like to help the circulation of THE LIVING CHURCH. I wish you from my heart Godspeed in your noble work for Christ and His Church."



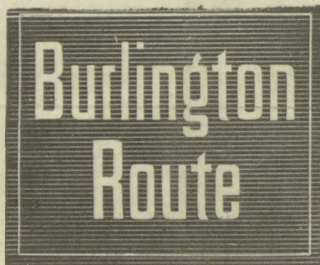
Copyright, 1897, by James Charlton.

GOOD MORNING!

Have you ever traveled via the

Chicago & Alton R.R.

between Chicago and Kansas City, Chicago and St. Louis, Chicago and Peoria, and St. Louis and Kansas City. It is "America's most popular railroad" and offers perfect passenger service between Chicago and Denver, Colorado, Chicago and Hot Springs, Arkansas, and Chicago and California.
James Charlton, General Passenger and Ticket Agent, Chicago, Illinois.



BEST LINE
CHICAGO AND ST. LOUIS
TO
OMAHA
TWO TRAINS DAILY

Dangers in Closed Houses

A great many people leave their city homes early every summer. In many cases these houses are simply closed, and remain shut up for two or three months. The sunlight has been carefully excluded; the traps in the plumbing go dry by the evaporation of the water in less than a week. The action of the air upon the lead pipes causes a decay—a slight sloughing off of little particles of something, probably an oxide of lead. The traps, which were once filled with clean, protecting water, are now the hiding places of foul air returned from the sewers, and there are generated the germs of that merciless disease, diphtheria.

Plumbing put in by the most scientific men cannot perform its functions unless the conditions are fulfilled. If the traps are dry there might as well be no traps. This going dry of the traps could have been prevented by filling them with glycerine before leaving for the country. Glycerine, from its wonderful quality of drawing all the moisture there is in the air toward itself, does not evaporate. The glycerine will be "on guard" like a good and faithful sentinel when the family, after several months' absence, has returned; while water will vanish in the shape of vapor, shirking its duty, and leaving its post to the foe.

But if this precaution of filling the traps with glycerine, either through parsimony or lack of knowledge, has not been taken, what is to be done? Turn on as much water and in as many places through your house as possible. You may use this water for flushing and cleansing purposes, but do not drink any of it until the flow has thoroughly cleansed the lead pipes, and this will take some time. One high authority gives this limit as preferably a week, certainly not less than forty-eight hours.

At the same time that this water is set running, some one should go all over the house, open every window and door wide. Let in all of God's sunlight that you possibly can. Sunlight and darkness are the good and evil of health. Sunlight is the vital principle which goes to make up a pure atmosphere. To all high forms of life it is an absolute necessity, and it is deadly to most micro-organisms. Use the sunlight to banish danger from your rugs and draperies by hanging them in the yard, or in some place where the sun can get a good purifying sweep at them. Open all the doors that lead into the cellar, and banish the smell of mildew. The philanthropists of London have become so thoroughly awakened to the importance of sunlight that recently an act has been passed by Parliament requiring all houses erected in London to be restricted in height, and all the streets to be at least forty feet wide.

Absolute, systematic, perfect cleanliness, other considerations being favorable, is the mother of health. The house that has been closed all summer, though it were left immaculately clean, will be dusty in the fall, and in this dust germs of disease lurk. It is well to be sure that these enemies of health be routed before the family lie down to rest. And it is much safer and pleasanter to arrange to have these necessary precautions taken than it is to repent when death has knocked at your door.—*New York Tribune*

OVER-EXERTION OF BRAIN OR BODY.

TAKE HORSFORD'S ACID PHOSPHATE.

It is a wholesome tonic for body, brain, and nerves. Wonderfully quick in its action.

FROM NEW JERSEY:—"It is a wonder to me every week how you manage to publish a paper that shows so much ability at its head for so trifling a sum. You have solved the problem of how to make a Church paper interesting without turning it into a secular sheet."

The only cheap lamp-chimneys there are in the world are Macbeth's — don't break.

If you get the one made for your lamp, more light besides. Get the Index.

Write Macbeth Pittsburgh Pa

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.
THE MOST PERFECT OF PENS.

SPENCERIAN PEN is the standard American brand of steel pens for uniformity, durability, and superior quality of metal. Sold by stationers everywhere.

For Choicest New Flowers, Vegetables, and Fruits (Seeds, Bulbs, Plants, and Trees), apply (catalogue free) to JOHN LEWIS CHILDS, Floral Park, New York.

TO LIVE WELL AND HAPPILY
Use "Garland" Stoves and Ranges.

One of the brightest, most interesting numbers of the LADIES' HOME JOURNAL yet issued, is now on all news stands.
Ten cents

RUBBER STAMPS ALL KINDS, FOR ALL PURPOSES, AT FACTORY PRICES & GUARANTEED TO PRINT.
--- Catalogue for Stamp. ---
ALFRED MFG. WORKS. - - CHICAGO.

HIRES Rootbeer
Is sold everywhere. Package makes 5 gallons. Make some to-day

LOW EXCURSION RATES TO BUFFALO, N.Y.
G. A. R. NATIONAL ENCAMPMENT

VIA THE BALTIMORE & OHIO R. R.

On August 21, 22, and 23 the Baltimore & Ohio Railroad will sell low-rate excursion tickets to Buffalo, N.Y., account G. A. R. National Encampment. Passengers purchasing tickets at points west of Akron have choice of routes, via Cleveland and rail in both directions, via Cleveland and steamer in both directions, via Cleveland and steamer going and all rail returning, or via all rail going and steamer to Cleveland, thence rail, returning. Tickets will be valid for return until August 31, but are subject to an extension until Sept. 20, 1897, on payment of a fee of twenty-five (25) cents, if deposited with Joint Agent of Terminal Lines at Buffalo. For further information call on or address B. N. Austin, Gen'l Passenger Agent, Chicago, Ill.

SAFETY in LIGHT Send to the Steam Gauge & Lantern Co., Syracuse, N. Y., for their handsome lamp catalogue. It will interest you. Sent free.
Mention "Living Church."

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and \$1.00 at Druggists

HOME STUDY FOR BUSINESS We teach Book-keeping, Business Forms, Penmanship, Com'l Law, Letter Writing, Arithmetic, Short-hand, etc. thoroughly by MAIL at your own HOME. Success guaranteed every earnest student. We give a useful, Money-making Education which leads to a good paying position. A ten-year's success. Highly endorsed. It will pay you. Try its Catalog free. BRYANT & STRATTON, Trial lesson 10c. 98 College Bldg., Buffalo, N.Y.

"A HANDFUL OF DIRT MAY BE A HOUSEFUL OF SHAME."

Clean House with

SAPOLIO