

The Living Church.

Miss S P Smalley 1397
Box 34

The Year of Christ

BY THE REV. FRED C. COWPER

There is a period placed on time,
The solar year must perish,
And all the chronicle sublime
That civic cycles cherish.
For days and weeks and months and years
Eternity forgetteth—
Their joys and woes, their smiles and tears,
And each annoy that fretteth.

There is a year that knows no end
Throughout cons eternal;
No force, no shock of time shall spend
The Christian year supernal;
For Christ, its central sun, shall shine
With light that fadeth never,
But glows with brightest beams divine,
Forever and forever.

The saints that bask beneath that sun
Shall never tire of tracing
That year's events by which was won
Redemption past effacing—
The Birth, the Passion, and the Cross,
The mocking and derision,
The Rising, bringing gain from loss,
Pass o'er their grateful vision.

Oh, may the great reward be mine,
In Zion's regal city,
To rest beneath those rays of Thine,
Who on my soul hadst pity!
So shall I learn, with keener mind,
Thy deathless deeds to cherish;
And tho' Old Time be left behind,
Thy year shall never perish.

Ashland, Pa.

The Living Church

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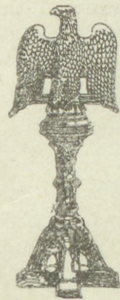
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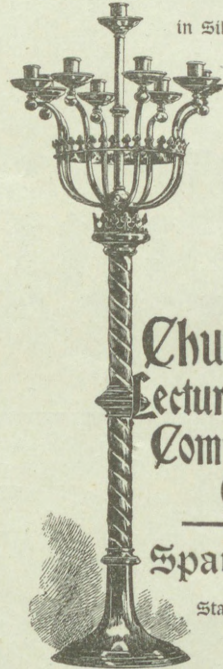
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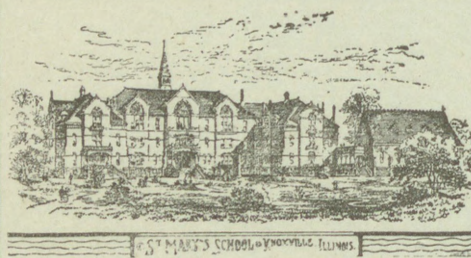
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The Living Church

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

CHICAGO, AUGUST 28, 1897

News and Notes

WE now have in hand the results of the fourth Lambeth Conference. The publication as hitherto has taken the shape of an encyclical letter, supplemented by such reports of the various committees as the fathers of the Conference deem worthy to be laid before the Church. Although the Conference sat with closed doors, journalistic enterprise caught such leakage as it could and gave forth reports of various debates of more or less questionable authenticity. *The Westminster Gazette* published what it called "Echoes of what is said inside the walls of Lambeth." These are, for the most part, harmless enough; e. g., that the Bishop of Tokyo (English) delivered a remarkable speech on "The development of native Churches," and that the Irish Primate, Archbishop Alexander, made one of the "very grandest efforts" of his life. It is satisfactory to hear, on the same authority, that the Bishops of Central New York, New York, Washington, New Jersey, as well as Christ church, New Zealand, "spoke weighty words." We believe the speeches and other proceedings were taken down by a shorthand writer employed by the Conference itself. But this report is not given out for publication. It is laid up in the archives, and doubtless may at some future day be open to inspection for historical purposes.

THE lectures for the clergy, during the long vacation at Cambridge University, England, began Monday, July 19th. Professors Swete, Mason, and Stanton lectured on theological and historical subjects. The Dean of Ely and Archdeacon Wilson took up social problems. For the benefit of strangers and people of antiquarian tastes, trips were arranged to Ely, Bury St. Edmunds, and other places of interest. The advantage of such lectures delivered by men of the first rank and in such an environment as that of Cambridge, can hardly be overestimated.

FOLLOWING a suggestion of the late Archbishop Benson, Bishop Stubbs, of Oxford, has prepared a new and enlarged edition of his "Registrum Sacrum Anglicanum." This very valuable work was originally published almost forty years ago. It then contained a record of the consecrations and succession of all the bishops of the English Church from its foundation to the present time. In the new volume there is added an appendix of Indian, colonial, and missionary consecrations. Full references are given to the principal authorities for the several dates, and to the editions of the chronicles and other records, many of which have been printed since 1858. Dr. Stubbs has been assisted by the Rev. Canon E. E. Holmes. It would be useful to have an American edition containing the same particulars relative to our bishops. This is the book to consult on all questions relating to the episcopacy and its succession in the Anglican Communion.

ON Sunday, at the invitation of the vicar of St. Chad's, Over, near Norwich, who is himself an enthusiastic cyclist, a cycle parade was held to his church, where he delivered a special sermon to his brother wheelmen. In referring to the question of Sunday cycling, he said if the two principles of rest and worship were kept in view, he could see nothing wrong in a ride on Sunday, but rather that which was good. The church was crowded.

THE *Cowley Evangelist* has a letter from Father Benson containing some very just remarks on the Indian famine. His former work as a missionary in that country gives his opinion special force:

I see by *The Guardian* that you think the Hindus brought upon themselves their famine because they had not given more heed to Christianity. I think you are rather hard upon them. We know indeed that famines are a periodical necessity in India, and one hopes that the knowledge of what a government nominally Christian has done both to prevent and now to alleviate the distress which under their native rule would have swept away so large a part of the population, may help them to see what blessings follow in the train of Christianity; but I think the commercial pride and idolatry of Bombay deserved the punishment it has got more than the traditional idolatry of the Hindus. "Thy life shall be for the life of Him" seems to apply to the European nations who in turn have done so little to bring Christ before the natives of India, more than to the natives, who had very little reason to think that the Christianity which they witnessed in Europeans was worth their attention. I am rather surprised that there are any conversions. If a basket is full of eggs and a few drops of lukewarm water are sprinkled over them, I am surprised to find that any of them get boiled, even though the watering pot may be beautifully painted. Perhaps if Jonah had gone there they might have listened like Nineveh, but "who shall lead me into the strong city?" India is a stronger city than St. Paul had to besiege, or St. Columba, either. I hope you are having much joy and blessing in the Retreat at Iona.

"PETER LOMBARD" in *The Church Times* tells of a Warwickshire parish clerk who invariably notified the rector of a funeral in the following words: "Please, your reverence, there's a party come as wishes to be buried."—"Isn't it dreadful?" said a lady, speaking of the new rector; "they tell me he wears a libretto."—*The Congregationalist* made some comments recently on the uncertain value of statistics. The denomination it represents reports 5,482 churches, of which over two thousand have less than forty members each, and many have less than ten.—It is estimated that over six millions of dollars will be the expense of Christian Endeavor and other religious conventions this summer.—The smallest diocese in the world is said to be that of St. Helena. Besides the Bishop, Dr. Thompson E. Welby, whose salary is \$900, it has only three clergymen.—Of the 12,000 Canadian Indians on the Pacific coast 8,000 have been baptized or attend Christian worship. The gospels have been printed for them in four languages.

The Lambeth Conference

ENCYCLICAL LETTER

TO THE FAITHFUL IN CHRIST JESUS, GREETING—

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, one hundred and ninety-four in number, all having superintendence over dioceses or lawfully commissioned to exercise episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord 1897, under the presidency of the Most Reverend Frederick, by Divine Providence Archbishop of Canterbury, Primate of all England, and Metropolitan, after receiving in Westminster Abbey the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world.

We have made these matters the subject of careful and serious deliberation during the month past, both in General Conference and in committees specially appointed to consider the several questions, and we now commend to the faithful the conclusions at which we have arrived.

We have appended to this letter two sets of documents, the one containing the formal resolutions of the Conference and the other the reports of the several committees. We desire you to bear in mind that the Conference is responsible for the first alone. The reports of committees can be taken to represent the mind of the Conference in so far only as they are reaffirmed or directly adopted in the resolutions. But we have thought good to print these reports, believing that they will offer fruitful matter for consideration.

We begin with the questions which affect moral conduct, inasmuch as moral conduct is made by our Lord the test of the reality of religious life.

TEMPERANCE

Intemperance still continues to be one of the chief hindrances to religion in the great mass of our people. There are many excellent societies engaged in the conflict with it, but they need steady and resolute perseverance to effect any serious improvement. It is important to lay stress on the essential condition of permanent success in this work, namely, that it should be taken up in a religious spirit as part of Christian devotion to the Lord.

PURITY

We desire to repeat with the most earnest emphasis what was said on the subject of purity by the last Conference, and we reprint here with the report which that Conference unanimously adopted. We know the deadly nature of the sin of impurity, the fearful hold it has on those who have once yielded, and the fearful strength of the temptation. The need for calling attention to this is greatly increased at present by the difficulties that hamper all attempts to deal with the frightful diseases which everywhere attend it. We recognize the duty of checking the spread of such diseases, but we recognize also the terrible possibility that the means used for this purpose may lower the moral standard, and so, in the end, foster the evil in the very endeavor to uproot it. We are convinced that the root of all such evil is in the sin itself, and that nothing will in the end prove effectual against it which does not from the very first teach the Christian law that the sin is a degradation to those who fall into it, whether men or women, and that purity is within reach

of every Christian who, trusting in the grace of God, fights the battle of his Baptismal vow.

SANCTITY OF MARRIAGE

The maintenance of the dignity and sanctity of marriage lies at the root of social purity, and therefore of the safety and sacredness of the family and the home. The foundation of its holy security and honor is the precept of our Lord: "What, therefore, God hath joined together let no man put asunder." We utter our most earnest words of warning against the lightness with which the lifelong vow of marriage is often taken, against the looseness with which those who enter into this holy estate often regard its obligations, and against the frequency and facility of recourse to the courts of law for the dissolution of this most solemn bond. The full consideration, however, of this matter it has been impossible to undertake on this occasion.

INDUSTRIAL PROBLEMS

The industrial problems of the present day present themselves under the double aspect of justice between man and man, and sympathy with human needs. It is widely thought in some classes that the present working of our industries is unjust to the employed and unduly favorable to the employer. It is obviously not possible for us to enter upon the consideration of such a question in detail. But we think it our duty to press the great principle of the brotherhood of man, and to urge the importance of bringing that principle to bear on all the relations between those who are connected by the tie of a common employment. Obedience to this law of brotherhood would ultimately, in all probability, prevent many of the mischiefs which attend our present system. Upon this aspect of the industrial problems wise and helpful counsels will be found in the report.

The other aspect of these problems concerns those classes of the community who are, above all others, commended by our Lord to the loving care of His disciples—the poor. It is undeniable that poverty is so far from being regarded in the New Testament as a hindrance to the acceptance of the Gospel that it is, on the contrary, the rich as such who are warned that they will find serious difficulty in entering the kingdom of heaven. Still, the poor have temptations and troubles from which the rich are comparatively free. To give help in such temptations and to lessen these troubles is one of the special duties of the Christian. Of all the duties that our Lord has imposed on us, none can be said to stand higher than this; but while it is one of the most imperative, it is also one of the most difficult. It is certain that no permanent good can be done to those who find the daily struggle for subsistence very severe, unless they themselves will join in the work. But the perpetual temptation of their lives is to throw off their burdens and expect to obtain aid without any exertion on their own part. Many, perhaps the great majority, rise above this temptation and live brave lives of dependence on their own persevering labor. But many sink in the effort and give up all true manly hope. It is character that they need. They need inspiration. They need to have hope brought to them; they need to be roused to a belief in their power by the help of God to live on high principles. It is when men of this class are fighting their own battle against their own weakness that they can best be aided by thoughtful sympathy and friendly help. But besides these there are not a few who are caught, as it were, in some overpowering current of trouble which they cannot deal with. Such are those who cannot find employment, though often longing to find it. The difficulty of helping these is well known and requires most careful study. And, lastly, there are the many who are physically unable to maintain themselves; sometimes from congenital weakness, sometimes from accident or disease, sometimes, and indeed most often, from old age. To instil Christian principle into the great body of Churchmen; to press on them the duty of not only being ready to give and glad to communicate, but of giving their time, their trouble, their careful thought to the

discovery of the best mode of helping individual cases of need, is the task which our Master gives us. We warmly commend to all Christian people the Report of our Committee on this subject.

INTERNATIONAL ARBITRATION

There is nothing which more tends to promote general employment and consequently genuine comfort among the people than the maintenance of peace among the nations of mankind. But besides and above all considerations of material comfort stands the value of Peace itself as the great characteristic of the Kingdom of our Lord, the word which heralded His entrance into the world, the title which specially distinguishes Him from all earthly princes. There can be no question that the influence of the Christian Church can do more for this than any other that can be named. Without denying that there are just wars and that we cannot prevent their recurrence entirely, yet we are convinced that there are other and better ways of settling the quarrels of nations than by fighting. War is a horrible evil followed usually by consequences worse than itself. Arbitration in place of war saves the honor of the nations concerned and yet determines the questions at issue with completeness. War brutalizes even while it gives opportunity for the finest heroism. Arbitration leaves behind it a generous sense of passions restrained and justice sought for. The Church of Christ can never have any doubt for which of the two modes of determining national quarrels it ought to strive.

We pass from moral questions to ecclesiastical, and first to those which may be called internal.

THE ORGANIZATION OF THE ANGLICAN COMMUNION

Every meeting of the Lambeth Conference deepens the feeling of the unity which originally made the Conference possible, and now gives increasing value to its deliberations. There are differences of opinion amongst us, but the sense of belonging to one body, subject to one Master, striving towards one great aim, grows stronger as the meetings are repeated. In order to maintain and still further develop this unity of feeling, we desire first to secure steady and rapid intercourse between all the branches of the Anglican Communion, for it is certain that thorough mutual knowledge is the only sure basis of all real unity of life. As one step towards this, we propose to form a central consultative body for supplying information and advice. This body must win its way to general recognition by the services which it may be able to render to the working of the Church. It can have no other than a moral authority, which will be developed out of its action. We have left the formation of it to the Archbishop of Canterbury, who already finds himself called on to do very much of what is proposed to be done by this council. Beyond this point we have not thought it wise to go. But we desire to encourage the natural and spontaneous formation of provinces, so that no bishop be left to act absolutely alone, and we think it desirable that, in accordance with the ancient custom of the Western Church, the Metropolitan of these provinces should be known as archbishops, recommending, however, that such titles should not be assumed without previous communication to the other Bishops of the Communion with a view to general recognition. We think it would be well, for the further consolidation of all provincial action, that every bishop at his consecration should take the Oath of Canonical Obedience to his own Metropolitan, and that every Bishop consecrated in England under the Queen's Mandate for service abroad should make a solemn declaration that he will pay all due honor and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her.

RELIGIOUS COMMUNITIES

On the subject of Religious Communities we do not consider it to be yet possible to give advice which can be treated as final. We believe

that such Communities are capable of rendering great services to the Church, and have indeed already done so. But we think more regulation is needed, if they are to be worked in thorough harmony with the general work of the Church as a whole. What form such regulations should take requires much further consideration. Meanwhile, we express our strong sense of the care that ought to be taken in making sure that no one undertakes the obligations of Community life without having, as far as human judgment can ascertain it, a real vocation from God. Whether God means a particular person to live in this particular way, is the preliminary question to be determined by the person who asks to be admitted into a Community, and by the authority of the Community that admits that person. We have requested the committee to continue its labors, and we commend the report to the attention of the Church.

THE CRITICAL STUDY OF THE BIBLE

We pass on to the consideration of the standards of all our teaching—the Bible and the Book of Common Prayer. The critical study of the Bible by competent scholars is essential to the maintenance in the Church of a healthy faith. That faith is already in serious danger which refuses to face questions that may be raised either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates painful suspicion in the minds of many whom we have to teach, and will weaken the strength of our own conviction of the truth that God has revealed to us. A faith which is always or often attended by a secret fear that we dare not inquire lest inquiry should lead us to results inconsistent with what we believe, is already infected with a disease which may soon destroy it. But all inquiry is attended with a danger on the other side, unless it be protected by the guard of reverence, confidence, and patience. It is quite true that there have been instances where inquiry has led to doubt and ultimately to infidelity. But the best safeguard against such a peril lies in that deep reverence which never fails to accompany real faith. The central object of Christian faith must always be the Lord Jesus Christ Himself. The test which St. Paul gives of the possession of the Holy Spirit is the being able to say that Jesus is the Lord. If a man can say with his whole heart and soul that Jesus is the Lord, he stands on a rock which nothing can shake. Read in the light of this conviction, the Bible, beginning with man made in the image of God, and rising with ever-increasing clearness of revelation to God taking on Him the form of man, and throughout it all showing in every page the sense of the Divine Presence inspiring what is said, will not fail to exert its power over the souls of men till the Lord comes again. This power will never really be affected by any critical study whatever. The report of the committee deals in our judgment temperately and wisely with the subject, and we think all Christian people will find it worthy of careful consideration.

THE BOOK OF COMMON PRAYER

The Book of Common Prayer, next to the Bible itself, is the authoritative standard of the doctrine of the Anglican Communion. The great doctrines of the faith are there clearly set forth in their true relative proportion. And we hold that it would be most dangerous to tamper with its teaching either by narrowing the breadth of its comprehension or by disturbing the balance of its doctrine. We do not speak of any omission or modification which might have the effect of practically denying an article in one of the Creeds, for that would be not only dangerous but a direct betrayal of the Faith. Nevertheless it is true that no Book can supply every possible need of worshippers in every variation of local circumstances. We therefore think it our duty to affirm the right of every Bishop, within the jurisdiction assigned to him by the Church, to set forth or to sanction additional services and prayers when he believes that God's work may be thereby furthered, or the spiritual needs of the worshippers more fully met, and to adapt the

Prayers already in the Book to the special requirements of his own people. But we hold that this power must always be subject to any limitations imposed by the provincial or other lawful authority, and the utmost care must be taken that all such additions or adaptations be in thorough harmony with the spirit and tenor of the whole Book.

We find that many of the Clergy, especially in the large towns of England, are troubled by doubts whether in the present circumstances of life, especially where population is perpetually moving, infants ought to be baptized when there seems so little security for their due instruction. We desire to impress upon the Clergy the need of taking all possible care to see that provision is made for the Christian training of the child, but that, unless in cases of grave and exceptional difficulty, the baptism should not be deferred. We consider, further, that the baptismal promises of repentance, faith, and obedience should be made either privately or publicly by those who, having been baptized without those promises, are brought by our Clergy to Confirmation by the Bishop.

Difficulties having arisen in some quarters with regard to the administration of Holy Communion to the sick, we recommend that such difficulties should be left to be dealt with by the Bishop of each diocese in accordance with the direction contained in the preface to the Book of Common Prayer "Concerning the Service of the Church."

"READERS" USED IN SCHOOLS

We think it necessary to call attention to the misleading character of many of the statements to be found in those school "readers" which touch on the history of the Church, and we recommend those on whom responsibility rests to take such steps as they can to secure a truer handling of this important subject.

ENCOURAGEMENT OF THEOLOGICAL STUDY

There is a general complaint that the facilities provided for theological study in many of the Colonies and Dependencies of Great Britain are not sufficient, and that there is very little recognition of proficiency in theological knowledge. It is a serious defect in the working of the Church if it fails to produce men who can deal rightly with theological questions. The wrong handling of such questions may easily lead and has often led to serious errors, both in doctrine and practice, and ignorance of the subject leaves the Church defenceless against many attacks. The Church cannot fulfill all her duties without having men of learning among her divines, and this especially applies to such a Church as ours, which founds all her teaching on Scripture and antiquity. The great means provided by God for instructing the conscience of the human race is the Bible, and for interpreting the Bible, next after the Bible itself, the study of the writings and practices of the Primitive Church is of paramount importance. We cannot use these instruments with effect unless we have a thorough knowledge of both. We, therefore, earnestly commend to all Christian people, and especially to those who are connected by commercial or other relations with the Colonies, the duty of aiding and establishing colleges and scholarships for the instruction of Colonial students in theology, and we commend to the careful consideration of the Church the question how best to encourage men to give themselves to that study by arranging that some accredited authority shall grant degrees to those who have attained a high standard of proficiency.

THE DUTY OF THE CHURCH TO THE COLONIES

We have just spoken of one of the duties which the Church owes to the Colonies, but there are others of no small importance. It is a duty to the Colonies to encourage the freest and fullest communion of spiritual life between the Churchmen at home and the Churchmen abroad, and especially between the clergy. Clergymen well fitted for colonial service are not always well fitted for home service, and clergymen well fitted for home service are not always well fitted for colonial. And this must,

to a certain extent, put a restraint on free exchange of clergy between the two services. But subject to this necessary caution, it is good for the Church that men should go from the one service to the other, and under proper regulations this ought not to be difficult.

To this claim of the Colonies must be added the claim on behalf of some of them for continued and, if possible, increased pecuniary aid. Many of the Colonial churches cannot yet stand alone. The provision of colleges and schools, and of endowments for Bishopsrics and the like, though we are bound to contemplate its withdrawal in course of time, yet must be maintained for the present, if we do not wish the work already done to be undone for want of funds. The colonists are our own kin, and we cannot leave them to drift away from the Church of their fathers. And the demands on us will inevitably increase. God is opening to us every day new gates of access to the heathen world, and we must enter those gates, and yet what we are already doing will still need to be done if we are to be true to the call which the Lord is making.

Again, it is our duty, and must continue for some time to be our duty, to do what we can for the Christian care of emigrants on their way, as well as to supply them with letters of commendation addressed to those who will take an interest in their spiritual welfare. And, finally, it is an imperative duty to give all possible assistance to the Bishops and clergy of the Colonies in their endeavors to protect the native races from the introduction among them of demoralizing influences, especially the mischief of the trade in intoxicating liquors and noxious drugs.

Our duties to the Colonies in all spiritual matters are undeniably heavy. But the great task of evangelizing the human race is largely put upon us, and we cannot shrink from bearing the burden.

We pass from what is internal concerning the Anglican Communion to what is external.

THE UNITY OF THE CHURCH

On the unity of the Church our committee has not been able to propose any resolutions which would bind us to immediate further action. A committee has been appointed to open correspondence with a view to establish a clearer understanding and closer relations with the Churches of the East. The Archbishop of Canterbury has been requested to appoint committees to look into the position of the *Unitas Fratrum* and the Scandinavian Church, with both of which we desire to cultivate the most friendly possible relations. We recommend, also, that every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation. We recommend that committees of bishops be appointed everywhere to watch for and originate opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked; these committees to report to the next Lambeth Conference what has been accomplished in this matter.

Above all, we urge the duty of special intercession for the unity of the Church in accordance with the Lord's own prayer, as recorded in the Gospel of St. John.

REFORMATION MOVEMENTS OUTSIDE OUR COMMUNION

We recognize with warm sympathy the endeavors that are being made to escape from the usurped authority of the see of Rome as we ourselves regained our freedom three centuries ago. We are well aware that such movements may sometimes end in quitting, not merely the Roman obedience, but the Catholic Church itself, and surrendering the doctrine of the sacraments, or even some of the great verities of the creeds. But we must not anticipate that men will go wrong until they have begun to do so, and we feel some confidence in expressing our warm desire for friendly relations with the Old Catholic Community in Germany, with the Christian Catholic Church in Switzerland, and with the Old Catholics in Austria; our attitude

of hopeful interest in the endeavor to form an autonomous Church in Mexico and in the work now being done in Brazil; and our sympathy with the brave and earnest men (if we may use the words of the Conference of 1888) of France, Italy, Spain, and Portugal, who have been driven to free themselves from the burden of unlawful terms of communion imposed by the Church of Rome.

FOREIGN MISSIONS

Lastly, we come to the subject of Foreign Missions, the work that at the present time stands in the first rank of all the tasks we have to fulfill. We have especial reasons to be thankful to God for the awakened and increasing zeal of our whole Communion for this primary work of the Church, the work for which the Church was commissioned by our Lord. For some centuries it may be said we have slumbered. The duty has not been quite forgotten, but it has been remembered only by individuals and societies; the body as a whole has taken no part. The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that Book that the matter should be in the thoughts of every one who calls himself a Christian, and that no ordinary service should be considered complete which did not plead amongst other things for the spread of the Gospel. We are beginning, though only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as He opens the way He is opening our eyes to see it, and to see His beckoning hand.

In preaching His Gospel to the world we have to deal with one great religious body, which holds the truth in part, but not in its fulness, the Jews; with another which holds fragments of the truth embedded in a mass of falsehood, the Mohammedans; and with various races which hold inherited beliefs ranging down to the merest fetichism. In dealing with all these it is certainly right to recognize whatsoever good they may contain. But it is necessary to be cautious lest that good, such as it is, be so exaggerated as to lead us to allow that any purified form of any one of them can ever be in any sense a substitute for the Gospel. The Gospel is not merely the revelation of the highest morality; it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all.

The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties spring from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and he commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.

For preaching to the Mohammedans very careful preparation is needed. The men who are to do the work must study their character, their history and their creed. The Mohammedans must be approached with the greatest care to do them justice. What is good in their belief must be acknowledged to the full, and used as a foundation on which to build the structure of Christian truth. They have been most obstinate in opposing the Christian faith, but there seem now

to be openings for reaching their consciences. It is easier for them to join us than it was. In some lands the intolerance, which was their great bulwark, is showing indications of giving way. In India the Christian and Mohammedan meet on equal terms, and a Mohammedan can become a Christian without danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men specially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow, and Hyderabad (Deccan). To find such men and urge them to the work; to provide for their thorough training in proper colleges, and to send them forth, never singly, but, if possible, in large groups, appears to be the best means of dealing with the whole Mohammedan body.

The remaining religions of the world require a varied treatment in accordance with the circumstances of each particular case. It is often said that we ought to aim at developing native Churches as speedily as possible; but it is necessary to move with caution in this matter. It is of real importance to impress the converts from the first with the sense that the Church is their own and not a foreign Church, and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action, it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realize the high moral standard of the Gospel in their ordinary lives, and they must have learned to fulfill the universal duty of maintaining their own ministry. Nothing ought to be laid on them but what is of the essence of the faith or belongs to the due order of the Catholic Church, but they should be perpetually impressed with the necessity of holding the Catholic Faith in its integrity, and maintaining their unity with the Catholic Body. That unity should be sought first in the unity of the diocese, and when members of the Church move from diocese to diocese, they should be supplied with letters of commendation to persons who will interest themselves in the spiritual welfare of such travelers.

The work of foreign missions may occasionally bring about apparent collision between different Churches within our Communion. In all such cases pains should be taken to prevent, as far as possible, the unseemliness of two bishops exercising their jurisdiction in the same place, and the synods concerned ought, in our judgment, to make canons or pass resolutions to secure this object. Where there has been already an infringement of the rule, the Bishops must make all the endeavors they can to adjust the matter for the time.

In all cases we are of opinion that if any new foreign missionary jurisdiction be contemplated, notification should be sent to all Metropolitans and Presiding Bishops before any practical steps are taken.

We think it our duty to declare that in the foreign mission field where signal blessings have attended the labors of missionaries not connected with our communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the Spirit," which should ever mark the Church of Christ.

In conclusion we commend to the consideration of all our Churches the suggestions contained in the Report of the Committee on Foreign Missions as to the relation of Missionary Bishops and Clergy to Missionary societies.

We have now said what we have to say. We have throughout our deliberations endeavored to bear in mind the great work that we are engaged in doing and the presence with us of the Lord and Master who has given us this work to do. The effort to counsel one another and to counsel the members of our Church throughout the world has drawn us consciously nearer to

Him whom we have been desiring to serve. We pray earnestly that as He has been with us in our deliberations, so also He may be with us in all our attempts to live and to labor in the same spirit of devotion. We know that we can do nothing without Him, and we pray that that knowledge may perpetually lift our thoughts to His very self and inspire our work with the zeal and the perseverance, with the humility and the self-surrender which ever characterize His true disciples; so that we all may be able to abide in Him and to obtain His loving promise to abide in us.

Signed on behalf of the Conference.

F. CANTUAR.

C. J. GLOUCESTER, Registrar.

RANDALL WINTON, } Episcopal Secys.

G. W. BATH & WELLS, }

F. W. PENNEFATHER, LL.D., Lay Secretary.

July 31, 1897

Canada

The Bishop of Quebec sailed for home on Aug. 5th, after attending the concluding service of the Pan-Anglican Conference in St. Paul's cathedral, London, on the 2nd. He leaves Quebec on the 20th for a visitation on the Gaspé coast, where he will hold Confirmation in various churches to the end of the month. He is to consecrate the new church at New Carlisle, on the 23rd. The Bishop was invited to preach, during his stay in England, in St. Paul's cathedral, London, on Sunday, Aug. 1st. During the absence of the Dean of Quebec, Dr. Norman, on his summer vacation, his place in the cathedral, Quebec, was filled by the Rev. Dr. Green, dean of Eastern Iowa, rector of Grace church, Cedar Rapids, Iowa. The Bishop of Quebec has ordained six deacons and seven priests in the year, and confirmed in two years 1,094 persons, 279 of whom were over 21 years of age. The great rural deanery of St. Francis has been divided, and four new rural deaneries have been formed out of it. A discussion was held at a deanery meeting and conference in St. Peter's church, Sherbrooke, on the duties of church wardens and lay work in the Church. Two new chapters of St. Andrew's Brotherhood have been formed at Newport and Hatley. A very pretty flower service was held in Christ church, Stanstead, lately. The children brought flowers which were placed in the chancel, and afterwards sent to the Royal Victoria Hospital, Montreal. The children entered and left the church in procession, headed by banners decorated with flowers. There was a large congregation and special address. A feature of the service was the Baptism of two of the Sunday school children. The corner-stone of the church at Beauce is to be laid in October, when it is hoped that both the Bishops of Maine and Quebec will be present.

The Bishop of Montreal has been making a Confirmation tour in the eastern townships during August. Dean Carmichael is still in England, where it is reported his health is improving. The Rev. C. J. James has returned from his vacation and is taking the full duty at St. George's church, Montreal, for the month of August. The Rev. M. O. Smith, professor at Nashotah University, is spending his vacation with his family, and has undertaken duty several times at the church of St. James the Apostle. The church at Bedford was very prettily decorated on the occasion of the Bishop's visit recently. The Bishop confirmed a class of 19; he was accompanied by the rectors of Stanbridge and St. Armand West. The Rev. A. French, of St. John the Evangelist's church, Montreal, acted as his chaplain. Most of the Montreal clergy will be at home again by the end of August.

New York City

St. Andrew's church, Yonkers, is soon to have a new parish house.

St. Thomas' church, the Rev. Dr. John W. Brown, rector, is closed, pending the completion of decorations to the chancel.

At Calvary church, the Rev. Dr. J. Lewis

Parks, rector, progress is being made on the new parish building.

At St. Michael's church, the Rev. John P. Peters, D.D., Ph.D., rector, the sewing school last year had 137 children on the roll.

At the church of Zion and St. Timothy, the Rev. Dr. Lubeck, rector, the industrial school made over 500 garments during the past year. The number of children in the school was about 400.

At the church of the Ascension, West New Brighton, in the bay, the local assembly of the New York Brotherhood of St. Andrew has just held its August meeting. The principal discussion was on church attendance.

At St. James' church, the Rev. Dr. E. Walpole Warren, rector, the new parish building already described in these columns is making progress. Meanwhile services are suspended in the church and held at the new parish house of the church of the Holy Trinity.

The Rev. Dr. Edward A. Bradley, vicar of St. Agnes' chapel, and Charity Commissioner John P. Faure, of the Brotherhood of St. Andrew, made addresses last Sunday at the Peninsula House, Sea Bright, in the interest of summer fresh air-work.

Through the efforts of the Ven. Archdeacon Burgess, of Dutchess, and members of the Woman's Auxilliary of his archdeaconry, an earnest effort is making to secure a contribution from every Churchman in the archdeaconry for the funds of general missions.

It is proposed that in the early fall the Bible class for men under the instruction of President Seth Low, LL.D., of Columbia University, which has been meeting at St. George's church, shall co-operate with the Students' Club in an effort to secure the interest of college and professional students resident in that neighborhood.

Christian workers in the city have been consulted by the Rev. Dr. David H. Greer, rector of St. Bartholomew's church, for any suggestions they may make looking to the largest usefulness of the hall in St. Bartholomew's parish house, now to be vacated for the better quarters provided in the new extension to the building.

President Seth Low, LL.D., of Columbia University, came to the city Tuesday, Aug. 17th, from his summer visit to Bar Harbor. During his brief stay here he inspected the grounds and the buildings in progress of erection at the new site of the university. It is hoped the latter will be ready for occupancy for the opening of the new term this autumn.

At Calvary chapel, an inscription has recently been added in front of the ice water fountain, which reads: "In memory of a good physician, Charles D. Scudder. Praise God from whom all blessings flow." Dr. Scudder was a former vestryman of Calvary parish. The fountain has been put to constant use by the poor of this crowded neighborhood during the heated season. As already described in these columns, it is part of the operations of the Church Temperance Society.

At St. Michael's church, the Rev. John P. Peters, D.D., Ph.D., the Church Periodical Club, under the direction of Miss Maria R. Pratt, is one of the most vigorous in the city, and distributes reading matter among hospitals, schools, penitentiaries, and prisons, besides sending to clergymen and missionaries in remote parts of the country. A number of Sunday school libraries and reading rooms have also been supplied.

At the church of the Ascension, the Rev. Percy S. Grant, rector, the summer fresh-air work has been conducted by a process of co-operation of other parishes and fresh-air organizations, as the parish has no summer home of its own. During the present heated term the *Tribune* Fresh-Air Fund has cared for many. The Brothers of Nazareth and Sisters of the Good Shepherd have given care to small parties and the church of the Incarnation and All Souls' church have shared in the work by giving hospitality at their summer homes at Sea Cliff and Lake Mohegan.

The 30th annual report of the Children's Fold

records the removal at Mt. Minturn of what was known as the Holiday House to a locality near the Fold, and its alteration for use both as a school house and chapel, at an outlay of \$1,800. The former Reception House, located in 126th st., has been removed to Mt. Minturn, in accordance with the policy of concentration pursued by the board of trustees. The girls' house is still at 155th st., and must remain in the city until provision can be made for the erection of a new cottage at Mt. Minturn. Could this be accomplished there would be a saving in rent alone of \$1,500 per annum. The farm at Mt. Minturn, under the wise management of the Rev. Dr. Clark, has more than met expectations and bids fair to become a very profitable feature of the work. During the latest summer weather the children are cared for at summer homes at Carmel, Tenafly, Newburgh, Coney Island, and Bath Beach. Beginning the year with \$9,250 in hand, the treasurer reports receipts from city appropriations, \$15,996; donations, \$60; ladies' association, \$417.75; sale of farm produce, \$2,681.85, making a total of \$19,481.88. This covered expenses, leaving a balance of \$20.21.

At St. Bartholomew's parish house, which reaches people of almost every class, scattered in all parts of the city and suburbs, the Benevolent Society has a membership of about 50, and gives out to poor women for-making, annually over 3,000 garments. The money paid to these workers is the means in many cases of supplying them with actual necessities, and of aiding them over stress. Last year more than 70 women were so employed. Almost every week a paid visitor has reported distressing cases, which have been relieved by giving them work to do for reasonable compensation, or by supplying clothing. The large number of garments has been sent to different societies in the city engaged in relief work. St. Barnabas' House and God's Providence Mission have been considerable beneficiaries. Some revenue is derived by the sale to well-to-do families of the parish of the aprons for their maid servants. The receipts of the society from all sources amounted to \$2,505.58. St. Margaret's Society has a membership of about 60, and is slowly increasing. It has sent off a number of boxes to institutions in this city and in other States. Its receipts for the past year were \$852.80. The sewing school which is one of the most widely useful organizations centred at the parish house, is divided into graded divisions on a very business-like principle. Of late very decided improvement has taken place in consequence of the still further introduction of business methods. Both the primary and advanced departments have made notable progress. In the latter the scholars are old enough to appreciate their advantages, and under experienced teachers are taught to be finished hands in embroidery, crocheting, drawn work, and fine sewing, with a view to becoming self-supporting. One drawback is that many do not remain long enough to take the full course, being obliged to leave as soon as they are old enough to be cash girls in stores or to enter other subordinate forms of employment. At least the art of plain sewing and mending is received by almost all. At the close of the school prizes were liberally awarded to older and younger scholars alike. A printing press is kept busy as one of the agencies of the parish house, and the revenues have been sufficient not only to pay for the "plant" lately, but to add a profit. This does not include much saving to the parish, resulting from its ability to do the printing of its own numerous pamphlets and other printed matter. The parish house kindergarten seems never to have been so much appreciated by both mothers and children as at present. Nearly 200 little ones have been in attendance during the year past. Mothers' meetings have been added, and have been successful. A "Children's Fund" has been started for the support of the kindergarten. Each year large numbers of children go forth from this class to enter the public schools. The Church Periodical Club has co-operated actively with the metropolitan centre of such work at the Church Missions House. About \$250 was its cash income for last year, and many

thousands of newspapers, magazines, and other publications were sent to clergymen and others scattered throughout the United States. A tailor shop is maintained in the parish, the number of applicants for work last year being more than could be received. Where the need was great and no other employment could be found for them, those who were given sewing of this character were kept at work until something permanent could be found for them.

At St. Bartholomew's parish house, the Employment Bureau is an organized effort to provide work for needy persons, such as shall lead to self-support and furnish means of relief most likely to prove a permanent good. Applications by men and women seeking employment are received in a systematic manner by a superintendent and a staff of helpers. The professional department supplies teachers, trained nurses, etc. The mercantile department recommends to employers, salesmen, saleswomen, bookkeepers, cashiers, clerks, stenographers, etc. The domestic department furnishes domestic servants, day workers, gardeners, coachmen, and caretakers. No worker is recommended until satisfactory references have been received and verified. The number of situations filled last year was 1,826, an increase of 613 over the preceding year. From a small beginning, when the number of situations filled an average of 25 a month, and one person could accomplish the daily routine, the work of the bureau has grown until seven persons are kept busily engaged in receiving and investigating applications. The bureau has done much to provide temporary employment when permanent could not be secured. Even to a class of applicants who can not furnish references, or the investigation of whose cases is unsatisfactory, effort is made to administer aid by placing them in situations not requiring responsibility, and which yet may aid them to "regain their feet." The department for domestic servants has greatly increased of late, becoming the largest department, and much success has attended the efforts of the bureau to find houses for these workers in city and country. An increasing and apparently permanent clientele of employers has come to the bureau seeking persons of this class. An advantage results to the whole work of the bureau, as through this channel large numbers of employers in all branches of business become acquainted in a practical way with the work attempted. The revenue also from this source is considerable, and enables the bureau to be entirely self-supporting, and to fully carry on lines of effort for other classes of applicants. As in the case of applicants for other positions, here also the bureau endeavors to take a kindly interest in the welfare of each individual. Many young girls come as strangers to the city, and while looking for employment are directed by the bureau in their search for boarding places. Many desire to place their savings where they will be secure, and these are directed to a savings bank where provision is especially made for persons from this bureau. In this and other ways, the bureau studies to help by all means in its power those who come under its influence. For several months during the winter season lessons in cooking have been given to domestic workers, and to any others who have come. These classes were well attended. Last year 557 lessons were given to different persons. At the close of 20 lessons a certificate was awarded. A fee of 25 cents was charged per lesson for the elementary course, and 75 cents for the advanced course—it being found advisable that charge should be made, as progress was found to be most substantial when payment was required. Thousands of cards and circulars have been sent out during the year, calling the attention of the public to the work the bureau is trying to do. At intervals advertisements are inserted in the daily papers, and the press has been daily reviewed with the object of discovering some situation an applicant might secure. The system followed provides for fees from persons who secure work, and are thus enabled to pay. And a charge is also made to employers who are supplied with labor. But no person who can furnish such evidence of

good character as to make it possible to obtain employment of some kind is ever refused admission to registration by the bureau for lack of funds. The receipts of the bureau during last year were \$4,020.42, and the expenses \$3,784.72, leaving a balance in the treasury of \$243.40. A special effort has been made to secure remunerative employment for the Armenian refugees flocking to our shores.

Philadelphia

Over 2,000 persons were present late on Saturday afternoon, 14th inst., when the services connected with the laying of the corner-stone of St. Nathaniel's mission took place at the corner of E st. and Allegheny ave. The Rev. John P. Bagley offered the customary prayers, and the Rev. H. L. Duhring, superintendent of the City Mission, in the absence of the Bishop, performed the function. After addresses were made, the benediction was pronounced by the Rev. Dr. Robert W. Oliver, rector of St. Luke's church, Kearney, Neb.

The Churchmen's Missionary Association for Seamen of the port of Philadelphia was founded in 1847, and completes this year a half century of existence. In 1849, it was incorporated, and early in the same year, a floating church, built on two barges, at Bordentown, N. J., was towed down the river, and moored at the foot of Spruce st., among the oyster and fishing fleet, where regular services were held each Lord's Day, morning and afternoon, by the Rev. R. S. Trapier, chaplain and missionary. Of course the church was a wooden one; it had a tower and spire, the latter terminating with a flag staff on which a large blue barge was displayed, whenever services were to be held, and there was also a ship's bell to call the worshippers to prayer. In process of time, the barges rotted, the church was sold, detached from the insecure foundation, and did duty for many years as St. John's church, Camden, N. J. The association, meanwhile, erected a neat brick church at Swanson and Catherine sts., unique in design, as it had only a nave and south aisle; but it was churchly in its appointments, and being considerably larger than the former building, the congregation naturally increased. Though near the river, yet the shipping was missing, except a few wood shallops and small craft, which were tied up at the neighboring wharves. Finally, the association in 1877 selected the present site at Front and Queen sts., where a handsome brownstone edifice was erected, to which was added, later on, a fine parish building, the funds for the latter contributed by a citizen of Pittsburgh, in whose will a considerable bequest was left for this especial purpose. This church (of the Redeemer) is now undergoing necessary repairs, and with the parish building, will be thoroughly renovated, both inside and on the exterior during the present summer. Not only are the regular Church services maintained throughout the year, but the missionary visits the shipping almost daily by means of a naphtha launch, which has been recently procured, and which enables him to board vessels at anchor in the stream (and there are many such awaiting their turn to unload), and also to reach the oil fleets at Point Breeze, on the Schuylkill river, as well as the hundreds of colliers at Port Richmond on the Delaware. The distance between these localities is 17 miles of shore line. Seamen are interviewed, reading matter distributed, and pressing invitations given to attend the services at the church, as well as the Bible class on Friday night, and also to make free use of the reading room in the parish building, where they can write letters and receive them, when addressed to the care of the mission. There is also a temperance society connected with the work, and many a "Poor Jack" has here bade farewell to his daily grog.

Chicago

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

The ninth Sunday after Trinity was a "red letter day" in the history of St. John's church, Naperville, on which date a boy choir of 16 voices took part in the services for the first

time. The choir has been in training for the past three months, under the leadership of Mr. Robert Kaylor, a faithful layman, and was organized under the greatest difficulties. After the service the Rev. Chas. J. Shutt, deacon officiating, was heartily congratulated by the members of the congregation. A most successful work is being carried on in St. John's parish by the Rev. Mr. Shutt, who is canonically a member of the diocese of Springfield. He is pursuing a course of study at the Western Theological Seminary, preparatory to the reception of Priests' Orders.

The choir of St. Augustine's, Wilmette, which disbanded for the summer, will reorganize in time to participate in the September services, under choirmaster Burton Thoms. A chapter of the Daughters of the King will shortly be instituted at Wilmette. Services have been held regularly at St. Augustine's all through the summer season, and the attendance has been very good on the average. Plans are now being formulated for active fall work at this mission of the Church. St. Augustine's has a lot paid for and unincumbered, and a certain sum of money has been laid by with the view of erecting a church building.

Fond du Lac

Charles C. Grafton, S.T.D., Bishop

□ A retreat will be conducted by Fr. Huntington, of New York, at the cathedral of Fond du Lac, Wis., beginning on Tuesday, Aug. 31st, and ending on the Saturday following.

Maryland

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

BALTIMORE.—The handsome new rectory which has been built adjoining the church of the Holy Innocents, the Rev. Robert A. Tuft, rector, is now completed and only needs the finishing touches. The Mite Society of the church has arranged to furnish the rectory, and it is expected to be formally dedicated and opened about Sept. 15th. The building is of stone to harmonize with the church, and is three stories high. It cost \$8,000. Later a parish house will be built between the rectory and the church.

The Rev. Robert A. Tuft, rector of the church of the Holy Innocents, has consented to officiate at Emmanuel church, Cumberland, during his vacation, which will last until September. Emmanuel church is at present without a rector.

There are now canonically of this diocese, one bishop, 115 clergymen, and 11 deacons; in all 127, of whom seven are not now residing within its borders. There are 83 organized places of worship in the diocese.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

Nearly all the city rectors are now absent on their vacations, the parishes being in charge of assistants, regular, or temporary. The choirs also have a holiday during this month, and, as it is the favorite time for leaving the city, the congregations are much depleted. The full Sunday services are, however, continued in almost every church, and the music is supplied by the Chapter of Praise or other volunteers in each parish. At St. Paul's, Matins and Evensong are conducted by Mr. Warren Young, who is a striking example of the value of an efficient lay-reader. But for this aid, the rector would have felt obliged to forego his vacation, as there is no assistant, and a priest could only be found for the early Celebration. Mr. Young is a remarkably good reader and singer, and frequently takes the daily service at all seasons. In the early part of August, St. Paul's choir went for its annual outing to River Springs, St. Mary's Co. On the last Sunday before their vacation, the rector, after choral Evensong, spoke a few appreciative words in regard to the excellent work of the choir, and presented a medal to the boy having the best record for good conduct and general faithfulness. This medal is given by a gentleman who has been a member of the choir, as boy and man, since this, the first vested choir of the city, was formed in the days when it was a novelty. The excursion was a complete success—more than a week of unalloyed pleas-

ure by the beautiful little St. Catharine's Bay, as it was named by the first settlers of Maryland.

The Salt Air Home has been doing much good during the summer, many city parishes sending down their poor children to enjoy its benefits. Services are conducted each Sunday in the temporary chapel, under the auspices of the Brotherhood of St. Andrew of Washington.

The Trinity chapter of the Brotherhood is also doing good work in the mission of that parish lately established in South Washington. Its members teach in the Sunday school, and assist in the services.

Long Island

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

The Rev. Wm. G. Webb, who was some years ago rector of Christ church, Port Jefferson, has, after some years' absence in the far West, received and accepted a call to return to his former parish, and was instituted on the 1st Sunday in August, Archdeacon Darlington preaching the sermon on the occasion. Vesper lights have been placed upon the altar.

The Rev. Daniel Marvin celebrated the 13th anniversary of his institution as rector of the old historic Caroline church at Setauket on the 1st Sunday in July. This parish will next year celebrate its 175th anniversary. It has in its possession a Communion service and Bible which were presented to it by Queen Caroline (hence the name of the church), an organ which has seen service for more than a hundred years and is still in good condition, and it worships in the oldest church building on Long Island.

On Sunday, Aug. 15th, Archdeacon Darlington, Dr. Arnold W. Catlin, and Sister Mary Elizabeth of the order of Christian Helpers visited both Christ church, Port Jefferson, and the Caroline church, Setauket, and addressed the congregations upon the scope, work, and needs of the order, Dr. Darlington showing the missionary, and Dr. Catlin the medical character of the work, and the sister giving practical illustrations of both.

BROOKHAVEN.—St. James' church has rented an adjacent dwelling house for use as a parish hall, guild, and choir rooms.

SEA CLIFF.—The Rev. Wm. R. Berry of Fort Madison, Iowa, who is a guest at the Clifford House, preached in St. Luke's church last Sunday morning.

BROOKLYN.—St. Matthew's church at the corner of Throop ave. and Pulaski st., is being thoroughly renovated during the summer. For the present the rector, the Rev. A. A. Morrison, Ph.D., is holding regular services in the Sunday school room.

St. Michael's church in High st., of which the Rev. Wm. T. Fitch is rector, has a new tower, which is to be surmounted by an illuminated cross.

The Rev. R. E. Pendleton has resigned the rectorship of St. Clement's church at the corner of Pennsylvania ave. and Liberty st. The resignation is to take effect upon the arrival of his successor, who has not yet been chosen.

During the absence of the Rev. James H. Darlington, D.D., at his country home at Setauket, the services of Christ church, Bedford avenue, are in charge of the Rev. Edward Heim, the assistant rector.

Kansas

Frank R. Millsbaugh, D.D., Bishop

On the eighth Sunday after Trinity Archdeacon Hill visited Calvary church, Hiawatha, the Rev. Robert Inize, late of the General Theological Seminary, deacon in charge. The church, which is new, was beautifully decorated, and the large vested choir rendered the service excellently. At both early and late celebrations of the Holy Eucharist a large number of communicants were present. On the following Tuesday a public reception was given for the Archdeacon, the Rev. R. Inize, and the Rev. and Mrs. I. E. Baxter, of Falls City, Neb., at the residence of Mr. and Mrs. B. S. Foster, which was attended by over 200 people of the

parish. The next day the archdeacon held a "Quiet Day" in the church with a meditation on the Transfiguration. The parish is in an excellent condition and promises to be one of the most important points for Church work in the diocese.

The Rev. W. L. Leete has begun his work at St. Mary's, Galena, and St. Mark's, Baxter Springs. Galena is a mining camp with a population of 40,000 people within a radius of five miles of the centre of the town. The church, which has had irregular services for many years, is weak, but it now promises great things.

It is with much regret that the resignation is chronicled of the Very Rev. Harry I. Bodley as dean of Grace cathedral, Topeka. The dean is a strong man who has made a place in the diocese that it will be difficult for another to fill.

The Bishop will return to the diocese about the 7th of Sept. He sails from Scotland on the S. S. "State of California," on Aug. 26th, via Montreal.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Bishop Coadjutor

ST. PAUL.—The 10th anniversary of the rectorship of the Rev. John Wright, D.D., of St. Paul's church, was observed in a very befitting manner. The altar and chancel were profusely decorated with choice flowers. The choir rendered some very classical music at the High Celebration, and the rector reviewed his work during the past ten years. Much had been accomplished, much remains unfinished, especially the endowment fund. The Doctor urged those who intend contributing towards the fund to do so while living, and enjoy the fruits of their benefactions. St. Paul's church to-day is the best equipped church in the diocese, and one of the handsomest. Early Celebrations every Sunday throughout the year, daily during Lent and on saints' days. A reception at the residence of Mrs. Bass was tendered to Dr. and Mrs. Wright and parishioners, during the week following.

The rectorship of St. James' church is now vacant, the Rev. O. Ferris having resigned and gone East.

One of the most successful and inspiring services ever held by the Brotherhood of St. Andrew took place at the chapel of St. Johns, White Bear, Saturday, Aug. 14th, where some hundred members of Local Assembly No. 52, junior and senior members, also visiting delegates from Minneapolis, met. The first conference of the afternoon was led by the Rev. H. M. Hood. After an introduction, the different topics under discussion were entered into by representatives of the chapters. The subject which brought out the greatest amount of discussion was that of sending delegates to the international convention at Buffalo in October. The second conference was led by George C. Dunlop, the subject under discussion being "Junior Brotherhoods." Remarks were made by Mr. Dunlop upon "Organization," by G. M. P. Pridham on "What constitutes an interesting meeting," by William L. Cullen on "The interpretation of the rule of service for boys," and "The boys' Bible class," by Hector Baxter, of Minneapolis. The closing service of the evening was the shortened Evening Prayer, conducted by the Rev. Henry S. Streeter, minister in charge, and the Rev. George H. Mueller, of St. Peter's. The addresses by Charles H. Lord, of St. Paul's, Minneapolis, on the subject of "The brotherhood of man and his work," and that of Hector Baxter, council member for the Northwest, of the national Brotherhood organization, recounting his experiences on a recent trip through the East, and especially of the events of his visit to Philadelphia, were full of inspiration. The parishes represented were Ascension, Christ church, church of the Messiah, St. Clement's, St. John's, St. Mary's, St. Peter's, St. Paul's, and St. Philip's.

The ladies of St. John's parish provided a repast in the town hall. At the conclusion a vote of thanks was unanimously tendered them for their hospitality and kindness.

The Living Church

Chicago

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

A NOTICE has recently appeared of a rather remarkable proceeding on the part of the Kentucky Baptist Association. The Rev. Dr. William H. Whitsitt, a noted Baptist scholar and historian, contributed an article to Johnson's Encyclopedia, in which he says that English Baptists practiced sprinkling up to 1641, and that Roger Williams was probably not immersed. The article was taken up by the Baptist press, and the author has been the object of severe criticism ever since. It appears that he occupies the important position of President of the Southern Baptist Theological Seminary. The matter has culminated in a vote of the Association, 106 to 78, calling upon Dr. Whitsitt to resign and recommending that the seminary receive no support so long as he remains at the head of it. To the uninitiated it would have seemed more to the point to make some attempt to find out whether the statements of the reverend doctor were true. But we are surprised that our Baptist friends should attribute such importance to a little matter like that. There must have been a time when they began to practice immersion, and it does not seem worth while to wrangle about the precise year. They were at first called Anabaptists, because they "baptized over again" those who had already been once baptized in infancy. The very name implied that the original rite was a "Baptism," though wrongly administered to children. The change of name from Ana-baptist to Baptist seems to indicate a change of view, involving the attaching of a new importance to the mode of administering the rite, and a denial that anything is Baptism except immersion.

— x —

IT seems increasingly evident that the timid and vacillating policy of the European Powers in relation to Turkey, from the beginning of the Armenian troubles onward, has been the means of imparting to the Sultan a feeling of strength and power which he has hardly experienced before within the present century. Like all barbarians, he understands no argument but force. When the "Powers" expostulate with him and resort to moral suasion, he understands that they do not dare attack him. The present Sultan, moreover, is a man of considerable sagacity, and appreciates the fact that the weakness of these Christian nations arises from their want of love for each other. Their fear of each other makes them fear him. It would be easy to show that of late years he has systematically made use of them to serve his own ends, and that in this policy he has had remarkable success. At present he may be said to dominate all Europe as a sort of unrecognized Lord Paramount. Step by step he has won his way. The world looked on in helpless indignation while he exterminated whole Christian populations, with circumstances of unutterable atrocity. To the weak demands of Europe that he should conform his methods to the most ordinary standards of humanity, he responded by decorating and promoting the worst of the monsters who had carried out his savage behests, and then proceeded to carry his defiance to the point of instituting a massacre

of Armenians in Constantinople itself, on the threshold of Europe, and under the eyes of the representatives of the powers themselves. This was an extreme step, and the impunity with which it was accomplished established the Sultan's conviction that he himself is the greatest power on earth. After this it could not be doubted that the next step would be an aggressive one, so soon as the opportunity arrived. The quarrel with Greece afforded that opportunity, and the Turk has now got his foot upon territory in the continent of Europe of which he had long been deprived. It need not be said that he will not willingly withdraw. It may well seem to him that the conquest of Thessaly is the first step towards the recovery of his ground in Europe. To this success in Greece, the Powers gave their aid by their fatuous course towards Crete. This policy may be briefly described as an attempt to hold down the Cretans until the Turks could work their will upon them. The historian of the future will be called upon to show how this policy aided the Turks in carrying on the war against Greece. At present the Powers find themselves confronted with the settled determination of the Turks not to evacuate Thessaly, to which end the Sultan will resort to every possible method to gain time and take advantage of new complications. It is not surprising that the Greeks, if all accounts are true, are not inclined to submit to the conditions sought to be imposed upon them. The tangle never was worse than it appears at the moment of the present writing. Between the cries of outraged humanity, the international jealousies, the pledge "to preserve the integrity of the Turkish Empire," and the shame of allowing the Crescent to supersede the Cross on European soil, the Powers are reduced to the last extremity of impotence. It will be little short of a miracle if any "peace with honor" is the outcome of all these conflicting influences. To crown all, the latest reports assert that the Turkish fleet has sailed for the shores of Crete to complete the work which the admirals of Europe have kept waiting for it. And now, with a ridiculous inconsistency, the Powers are again expostulating, though with the Grecian question upon their hands there is little doubt that they will do nothing more. But it is possible the astute Turk intends to use this new movement to force the acceptance of his terms in Thessaly.

— x —

The New "Sayings of Our Lord"

THE newly discovered leaf of papyrus containing the "Sayings of Our Lord," of which announcement has been made, has now been published at Oxford, with a comment by the editors, Mr. Bernard Grenfell and Mr. Arthur Hunt. It is clear that it has no connection with the work of Papias, with which some notices have identified it. The editors give an interesting account of its discovery, which took place upon the site of the old Roman city of Oxyrhynchus, on the edge of the Lybian desert, one hundred and twenty miles south of Cairo. These gentlemen labored during four months of last winter with a force of over a hundred men and boys unearthing the relics of the past. Among other things they discovered the local archives. But the document before us was the most generally interesting of their finds, and has, therefore, been published at the earliest possible date.

The editors speak of their discovery as follows:

The document was found in a mound which produced a great number of papyri belonging to the first three centuries of our era, those in the immediate vicinity of our fragment belonging to the second and third centuries. This fact, together with the evidence of the handwriting, which has a characteristically Roman aspect, fixed with certainty 300 A. D. as the lowest limit for the date at which the papyrus was written. The general probabilities of the case, the presence of the usual contractions found in biblical MSS., and the fact that the papyrus was in book not roll form, put the first century out of the question, and made the first half of the second unlikely. The date, therefore, probably falls within the period 150-300 A. D.

The document contains eight sayings attributed to Our Lord, of which the fourth and eighth are too much damaged to be deciphered. The first is precisely the same with the passage on the mote and the beam as given in St. Luke vi: 41 and 42. The second is new: "Except ye fast to the world, ye shall not find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father." The latter part of this quotation presents a difficulty, in view of our Lord's well known dealings with the Sabbath. It suggests an apocryphal Judaizing origin. The third saying is a very remarkable one: "And My soul grieveth over the sons of men, because they are blind in their heart." The fifth cannot be entirely made out, but it contains these striking words: "Raise the stone and thou shalt find Me, cleave the wood and there am I." This has a bearing upon the doctrine of the divinity of Christ, asserting as it seems to do His omnipresence. The sixth repeats St. Luke iv: 24, "No prophet is accepted in his own country," and adds, "Neither does a physician work cures upon them that know him." This addition is certainly a very curious one. The seventh saying, the last which can be deciphered, is similar to St. Matthew v: 14, "A city that is set on an hill cannot be hid."

This is the substance of this curious document. Whether the critics will feel justified in adding such of these sayings as are new to the small list of probably authentic sayings of our Lord which, though not found in the Gospels, have come down to us in ecclesiastical authors, remains to be seen. It is questionable whether this discovery can be turned to the account of those who have held that there were other primitive Gospel narratives besides the four to which the Church has set her seal, portions of which continued to be known in some quarters till the end of the second century. It may be regarded as at least equally probable that those expressions which have no parallel in the Gospels are of apocryphal origin.

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Five-Minute Talks

BY CLINTON LOCKE

CXVII.

THIS talk is to be about coddling one's self, physically, mentally, morally. Like any healthy man, I have great difficulty in keeping up any respect for men who are always afraid that they will take cold, or eat anything that will derange their stomachs, or be out too much in the sun; people who never for a moment let their health alone, but haul it over and examine it every moment. Christian Science is full of nonsense and superstition, but it has one good thing in it, which, like salt, keeps it from utter corruption, and that is the teaching never

to think yourself sick. I knew a woman who for years thought she could only eat dry toast; that any other food would give her frightful indigestion. She went to some sort of Faith Cure, and they got this notion out of her, so that now she eats meat and potatoes like any ordinary Christian. There are thousands of people who, if they would only stop thinking so much about their health, would have health. Of course I am not speaking of the ordinary precautions which every sensible person takes against disease, but of that excessive self-pity, that unceasing egoism which turns every good gift of God into an enemy, and deprives life of half its pleasure. These coddling people, however, take great pleasure in being so delicate, and get intense enjoyment, if other people do not, out of their ailments.

Let us pass on to mental coddling. How very often those who fail in speaking or writing or executive work entirely overlook the real cause and put the blame on others, or on circumstances. They themselves are all right. Their minds are indeed very superior, but it is the dullness of those around them, the difficulty of their environment, that renders their work so unacceptable. Unappreciation is the point, they say, whereas the real point is unfitness. Suppose you are a clergyman, and your sermons are evidently wearisome and ineffective. They seem to fall like feathers on the minds of the hearers. How often, in that case, you talk like this to yourself: "My dear mind, no one appreciates you but me. I know your great gifts. I realize that your output is well worth any one's attention, but the inferior minds to whom you have to appeal cannot appreciate this. It is not your fault. I feel deeply for you." Now, instead of coddling your mind like this, petting it and excusing it, how much better to face the real facts, and take one of two courses. You should frankly recognize that your mind is indeed what people say it is, a very poor specimen, and that you have no right to inflict it on others, and would better seek some other field of work where not so much would be required. In many cases, however, it is not any mental weakness that is to blame for your ill success, but it is your way of treating your mind. You are rocking it to sleep and giving it soothing syrup, when what it needs is hard study, constant and vigorous stirring up, application, exposure, exercise. I know people of quite limited mental endowment, who, by driving what they have at full speed, and giving it every possible drill, actually do far more with it than people greatly more gifted. They whip up their minds, they do not pat them and speak soft words to them.

Let us go on now to consider for a moment spiritual coddling, which is far more important. You find yourself very liable to yield to some particular sin. When the temptation comes you give way to it and then you reason this way: "My poor dear soul, you cannot help it. You are made that way, are you not? I am very, very sorry, but really I feel that there are many excuses for me. I cannot control this thing. I have this weakness, and I am to be pitied and dealt with gently." Is this the manly way of acting? Is it not better to have a contempt for yourself instead of pity; to hate and abhor yourself instead of excusing yourself; to struggle desperately instead of saying "I cannot help it"? I knew a man with an exceedingly irritable temper, which caused him and other people a great deal of

trouble. He never seemed to make the least attempt to curb it, but would cry over it and pity himself and soothe himself with the vain words: "It is beyond me. It is my wretched, miserable nature," and all his family, sufferers as they were, joined with him in the coddling and said: "Poor soul, it is his misfortune. We must not think too much of it, because it is out of his control." It was not beyond his control, if he had with strong will, with fervent prayer, with unceasing toil and struggle, fought it. It did not need pity, it needed stern and serious blame. It is not repentance to pity yourself for yielding to sin, though many people think it is. Sins only grow strong by coddling. We all need to deal more severely with ourselves, to stop excusing ourselves, to recognize that we are not such weak creatures as we think we are, but need the knife steadily applied, and by our own hand.



Letters to the Editor

THE GENERAL CLERGY RELIEF FUND

To the Editor of The Living Church:

An experience of forty-four years ought to be sufficient to demonstrate to any rational mind whether any piece of machinery is adequate to the requirements of its position. If in that long period it has been only half way effective, it is evident that something is radically wrong in the principle on which it was constructed. We have in our Church an organized fund for general clergy relief. It has never in any one year of its forty-four years' life been able to do one-half the work it was expected and intended to accomplish. Indeed, had it not have been so fortunate as to secure for itself the royalty on the Hymnal, it would long ago have been voted a complete failure. There must have been, therefore, something essentially wrong in the original conception of it. If one should construct a wagon and provide no reliable motive power, how could it be expected to run? If the only source of movement was to be that now and then some one would give it a push, how could it be relied on to carry the old and infirm? The General Convention of 1853 built a wagon to carry the old and infirm, and the widows and orphans of the clergy, but they provided no reliable motive power, and, consequently, it has never been able to carry its load effectively. Had the fathers stopped to consider it, they would have been guilty of no such blunder. In all probability they thought so worthy an object could not fail to secure the earnest support and sympathy of the entire Church, but in this "they reckoned without their host," and ever since good men and women have been wondering why the wagon moves so slowly. The clergy, also, who now and then think of it, wonder why the laity do not sustain this good work by liberal contributions. "What is every one's business is no one's business." The Bishops commend it in their general Pastorals, and then "pass it by on the other side." It is not a matter in which they have a personal concern. In old age neither they nor their widows are likely to be in want. Neither are the laity personally concerned. To whom, then, does this wagon belong, and who are they that will profit if it is once really in motion? There is but one answer to this question—the clergy and their wives and orphans are the parties concerned. Had the General Convention decreed that every clergyman of this Church should contribute at least one dollar a year to the common fund, the question of motive power would have been settled at once and forever. Is there one reason in sight why the clergy should not be both able and willing to give at least one dollar a year to this fund? The General Relief Fund is a provision for me while living, as well as an insurance for the widow. It fulfills both these functions. It is as much to the interest of the wife as to the clergymen himself that its

efficiency should be sustained. It is really a cheaper insurance than can be secured in any other institution by a hundred per cent., and every clergyman of means who does not need such assistance for himself can in this way directly help others who have no adequate support. Had the General Convention even suggested the wisdom of personal contributions of one dollar on the part of all the clergy, it would have done a good piece of business and added thousands of dollars to the pensions of those whom the Church has confessed herself bound to support. The clergy have all along been the missing link connecting failure with success in this effort to care for these wards of the Church, and times will not brighten in this "valley of the shadow" until the clergy do come to the front and lend a hand, becoming workmen in the field, instead of spectators or complainers. "God helps those who try to help themselves," and only those. And whosoever expects to receive should himself become a cheerful giver.

THEO. I. HOLCOMBE.

THE HOME FOR INCURABLES

To the Editor of The Living Church:

Reading with no little interest your notice of the 30th anniversary of the "Home for Incurables," I could not help regretting that no line had recorded the fact that the institution was started, thirty or forty years ago, by the Rev. Washington Rodman, at that time rector of Grace church, West Farms, N.Y.

I thought I saw several places in the article where such mention might have been gracefully inserted. But the writer, like many others, may have been ignorant of the fact.

Talking with dear old Dr. Dyer, not long ago, of the history of the Home, with the origin of which he was perfectly familiar, he said he had often thought that, as a simple act of justice, and for the truth of history, there should be recognition made of the part which Mr. Rodman took in laying the foundation of the institution which has grown to such grand proportions and blessed so many hundreds. He suggested that Mr. Rodman prepare a brief statement of the early history, and offered to have it printed in one or more of the principal journals of New York. This proposition was submitted to Mr. Rodman, but he declined to take any action in the matter. There are some of us who still remember that down at the end of a little narrow cross-street in the village of West Farms there stood a small house, in which the rector of Grace church dwelt for many years. It was in this dwelling that the "Home for Incurables" was begun. The number of patients increasing in a short time, a much larger house standing on the main street was secured for the enlargement of the work, and here it was continued for a long time, and until the removal to Fordham was made, the necessity for larger accommodations of house and grounds being very manifest. It is encouraging and inspiring to look back to the humble beginning of this work, and then contemplate the series of buildings, capable of providing for 275 patients, to which it has grown. It is well that in the contemplation the man who planted the seed should be occasionally remembered and honored. R.

PROHIBITED DEGRESS

To the Editor of The Living Church:

I read your paper with great interest, and often see many things discussed that I am particularly anxious to be informed about. In your issue of June 19th, under a letter headed "Canon Law and Common Law," there is a reference to a subject I want to know about—What position our Church occupies as to that Table of Prohibited Degrees of Marriage? Now I have known of many instances where our clergy have performed such marriages, perfectly understanding the circumstances, and have said such affinity did not stand in the way at all.

I have long wanted to have a definite and authoritative statement upon the subject, for individuals among the clergy differ in their teaching and views on this and many other points, so that a poor layman is very much bewildered and

concludes to act according to the private judgment. Can you give the positive teaching and action of this branch of the Catholic Church on this subject? In doing so you will greatly oblige
A CONSTANT READER.

June 28, 1897.

[In 1808 the House of Bishops gave its formal judgment that the Table of Prohibited Degrees continued to be binding in this Church, but the failure to express this in canonical form has led to carelessness and difference of practice. We much need authoritative action on this vital subject. It is certain that if we reject that Table, we have no law at all.]

WHAT DOES IT MEAN?

To the Editor of *The Living Church*:

In the latest number of *The Angelus* there appears a quotation from a letter written by the Rev. G. F. Mosher, from St. John's College, Shanghai, China, to the alumni of the Berkeley Divinity School. He is there reported as saying: "But I find the bishops and all the clergy and lay-workers here intent on doing their work on a sensible, rather than a fanatical, basis. We make no virtue of using tea in the place of wine for the Holy Communion, because it is cheaper," etc. The italics are from *The Angelus*. That paper very rightly calls attention to the resolution of the Lambeth Conference of 1888 declaring such a practice unwarranted, and asks, "What does this mean?" It seems to me that, if Mr. Mosher's words correspond with the facts, which I find it hard to believe in view of the well-known faithfulness of Bishop Graves, these facts should be well ventilated. It ought to be far more expensive rather than "cheaper" to use tea in the Blessed Sacrament; for no sound Churchman can aid in the support of a mission which is administering the Sacrament in a manner which renders it altogether null and void.

I trust that you will print this letter and give wider circulation to the question, "What does this mean?"

FRANCIS J. HALL.

Western Theological Seminary, Aug. 16, 1897.

CONFIRMATION OF ARCHBISHOP PARKER

To the Editor of *The Living Church*:

I have only just seen the letter of L. N. Wise on Anglican Orders in your issue of July 7th. For many years Roman controversialists have accused Dr. Pusey of inaccuracy and dishonesty, and Luke Rivington in his book "Dependence," after denouncing the good old doctor, says he never could be got to own himself mistaken. Two years ago I showed in the English Church journals that Dr. Pusey himself called attention to his slip in the most public way he could, in the columns of *The Times*. No *amende* has yet been made that I have seen, either by Arthur Hutton, Father Harper, or Luke Rivington, who all were down upon the doctor. Chichele was consecrated bishop of St. David's abroad, at Siena. Dr. Pusey's letter explains the point of my communication.

WM. BRINCKMAN.

London, July 26, 1897.

The following is the letter which appeared in *The Times*:

SIR:—I hope that it is not presuming upon your courtesy to ask you to allow me the use of your wide circulation to convey to those whom I could not otherwise reach a correction of a historical statement which I made in my late book "On the Truth and Office of the English Church."

The statement was, "It has, indeed, escaped observation that the form adopted at the consecration of Archbishop Parker was carefully framed on the old form used in the consecration of Archbishop Chichele a century before." I should have said, "The form adopted at the Confirmation of Archbishop Parker was carefully framed on the old form used in the Confirmations by Archbishop Chichele" (which was the point for which I examined the registers in the Lambeth library). The words used in the consecrations of the bishops confirmed by Chichele do not occur in the registers. The words used by the consecrators of Parker, "*Accipe Spiritum Sanctum*," were used in the later Pontificals, as in that of Exeter, Lacy's (Maskell, *Monumenta Ritualia*, iii, 258). Roman Catholic writers admit that that only is essential to consecration which the English Service Book retained, prayer during the service, which should have refer-

ence to the office of bishops, and the imposition of hands. And in fact Cardinal Poole engaged to retain in their orders those who had been so ordained under Edward VI, and his act was confirmed by Paul IV. (Sanders de Schism. Ang.; L. ii. p. 350).

My excuse for troubling you with a somewhat novel request lies in the interest of the subject to many, and in the fact that (my book having had a rapid circulation, which I did not expect) I have no means of correcting the *erratum* unless you allow me the use of your pages. Your obedient servant,

E. B. PUSEY.

Christ Church, Dec. 4, 1865.

Personal Mention

The Rev. A. Sprague Ashley and wife are spending their summer vacation in Nova Scotia.

The Bishop of Albany returned home from his attendance at the Lambeth Conference, on the White Star steamship "Teutonic," Wednesday, Aug. 11th.

The Rev. Amos Bannister has returned by the "Mohawk" from London.

The Rev. O. R. Bourne has resigned the rectorship of Grace church, West Washington, D. C.

The Rev. Joseph J. Bowker has taken charge of St. Matthias' church, Whittier, Cal.

At the annual meeting of the Virginia State Society of the Cincinnati, the Rev. Henry Bedinger was elected chaplain.

The address of the Rev. H. R. Carson, registrar of the diocese of Louisiana, has been changed from New Orleans to Mansfield, La.; communications intended for his office should be addressed accordingly.

The Rev. L. R. Coombs has accepted the rectorship of St. Luke's church, Seaford, Del., and entered upon his duties.

The Bishop of Delaware arrived in this country last week from Europe.

The Very Rev. C. M. Davis, dean of Christ church cathedral, St. Louis, Mo., is seeking recreation in New Hampshire.

The Rev. John Fulton, D.D., LL.D., received the honorary degree of doctor of civil law at the recent commencement of the University of the South.

The Rev. F. A. Foxcroft's address is Beachmont, Mass.

The Rev. Robert A. Gibson, Bishop-coadjutor elect of Virginia, received the honorary degree of doctor of divinity at the recent commencement of the University of the South.

The Rev. W. Montague Geer, of St. Paul's chapel, New York, is passing vacation days at Westport, N. Y., on the shores of Lake Champlain.

The Rev. Charles Gore, canon of Westminster, will conduct a Retreat at the cathedral of Albany, N. Y., beginning Sept. 14th.

After September 1st, the address of the Rev. J. H. Herendeen and the Rev. W. O. Jarvis, Jr., will be 466 Swan st., Buffalo, N. Y.

The Rev. J. Harris Knowles has sailed for a visit to Europe.

The Rev. Henry F. Kloman has accepted work in Christ church, Baltimore, Md.

The Rev. J. D. Kennedy, of Brooklyn, N. Y., is spending the summer season in his cottage at Bolton N. Y., on Lake George.

Dr. Leffingwell will return from Old Mission on Aug. 28th, and will be at the office of THE LIVING CHURCH on Monday, Tuesday, and Wednesday of next week. Parents desiring information about St. Mary's, Knoxville, are invited to call between the hours of 10 and 12 A. M.

The Rev. J. P. D. Llwyd has resigned as honorary canon of the cathedral of Nebraska, and rector of the church of the Good Shepherd, and accepted the rectorship of St. Mark's church, Seattle, Wash.

The Rev. A. N. Littlejohn, D.D. LL.D., Bishop of Long Island, has received the honorary degree of D.C.L. from the University of the South.

The Bishop of Massachusetts has returned home from his attendance at the Lambeth Conference.

The Rev. Marcus H. Martin is seeking recreation in Southern California.

The Rev. Chas. Howard Malcom, D.D., is summering at his cottage at Newport, R. I.

The Rev. F. Marshall has resigned the rectorship of Christ church, Forest City, and accepted that of St. James' church, Mansfield, Pa.

The Rev. Marcus H. Martin is spending a few months in Southern California, and may be addressed at Los Angeles, Cal.

The Bishop of Missouri, since the close of the Lambeth Conference, is traveling in France and Italy, expecting to return to his diocese the last of September.

The Rev. P. G. Robert is making a summer tour of Nova Scotia.

The Rev. Lawrence Sinclair has resigned the rectorship of Christ church, Gilbertville, diocese of Albany.

The Rev. Edward S. Stone has accepted a call to the rectorate of Christ church, Island Pond, Vt., taking effect Sept. 1st.

The Rev. N. W. Stanton has accepted the rectorship of St. Mark's church, Black Rock, N. Y.

The Rev. Wm. Francis Shero has resigned the chaplaincy of De Veaux College, Niagara Falls, diocese of Western New York, and accepted the headmastership of Yeates Institute, Lancaster, Pa.

The Rev. John R. Wightman is about to sail for a tour of Great Britain.

Official

A SPIRITUAL Retreat for priests will be held in the September Ember Week in the church of the Ascension, Atlantic City, N. J., by the Rev. J. O. S. Huntington, Superior of the order of the Holy Cross. The Retreat will begin with Vespers on Tuesday, Sept. 14, and end on Saturday morning, Sept. 18th.

Board and lodging at the sanitarium, next the church, for five dollars for the time. Address

REV. FRANK A. SANBORN,

Sec'y of Committee, 28 Carteret st., Newark, N. J.

Died

FREEMAN.—Entered into rest at York, Me., Aug. 17, 1897, Mr. Rufus Green Amory Freeman.

RODGERS.—Entered into rest, at her home in Nashville, Ark., on the eve of the Transfiguration, Sarah Agnes, beloved wife of Benjamin K. Rodgers, in the 55th year of her age.

"She being dead yet speaketh."

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.

THE CHURCH MISSIONS TO DEAF-MUTES, N. Y.

Incorporated in 1872, asks for offerings from churches and individuals in the dioceses of New York, Long Island, and Newark, on the 12th Sunday after Trinity.

THOMAS GALLAUDET, D.D., general manager.

114 West 13th st., N. Y.

MR. WILLIAM JEWETT, treasurer,

89 Grand st., New York.

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

WANTED.—Choirmaster for vested choir of men and boys with auxiliary choir of ladies. Must be a thorough musician, but need not be an organist. A competent violinist preferred. Habits must be good. Population of city, 22,000—largely German. Address the Rev. L. D. HOPKINS, Sheboygan, Mich.

The Editor's Table

Kalendar, August, 1897

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

Green.
White.
Green.
Green.
Green.
Red.
Green.

After Communion

BY ALICE RANLETT

Together Thou and I, O Blessed Lord,
For Thou art come to me!
How dares my faltering tongue attempt to word
Such rapturous mystery?
In this sweet moment let self disappear;
Fill me, Beloved One,
That God, beholding, may see in me nought
Save His well pleasing Son.

Thanksgiving, praise, petition from my lips,
Take, and with my heart's intent;
With Thy prevailing intercession's breath
Let them, my Lord, be blest,
And by that power rise; or rather, say
Thou, Christ, my prayers for me
Who knew not rightly how I ought to pray,
Or how to speak to Thee.

How can my trembling lauds soar to Thy ear,
Or for Thy heaven be meet,
Whom seraphim adore in reverent fear,
Bright-circled round Thy feet?
For those I love, a blessing dare I not
Choose, lest wrong choice I make;
Ask for them, Lord, the best, Thou knowest what;
God's love makes no mistake.

And then this work that I would do for Thee—
Behold, it is Thine own!
Success or failure, ask Thou these for me;
Glory for Thee alone.
I thought that many things, when Thou wert near,
I would have asked of Thee;
But now, what can I more? My God is here,
And gives Himself to me!

— x —

WE take the following from the address of Bishop Tuttle, on the 196th anniversary of the S. P. G., in St. Paul's cathedral. There was a vast congregation. Eighty bishops were present in their robes:

Parishes, dioceses, and the Board of Missions have big work to do to promote home missions in the United States. Is it noticed that out of our 58 dioceses the board sends help into more than half—35? It is a helping of the weaker by the strong. May the blessed work go on! We are not discouraged. In 1835 we made our first Missionary Bishop, Jackson Kemper. So we put in practice what had taken our American Church 51 years to learn, and what it took the Church of England 180 years to learn (laughter and cheers)—that to send a bishop at the head and in the lead is the true way to do missionary work. (Cheers.) In 1835 we had 16 bishops, 763 clergy, and 36,000 communicants. In 1897 we have 84 bishops, 4,618 clergymen, and 636,000 communicants. An increase of bishops fivefold, of clergy, sixfold, and of communicants, seventeenfold. The population of the United States in 1830 was 12,866,000; in 1890, 62,840,000; an increase of less than fivefold. In 1835, there was one communicant of the Church to every 353 of the population. To-day, there is one to every 98. We thank God and take courage.

— x —

THE Bishop of British Columbia tells the following story: "In Victoria, Vancouver Island, there is a large colony of Chinese, and annually they spend many dollars in the purchase of fireworks for the New Year's festivities. The Bishop once asked his 'boy' why his countrymen were so extravagant, but the reply was unanswerable, for the servant placidly said that 'English Queen's birthday comes, English ship fire big guns, much more money wasted.' On another occasion, a visitor having given a Chinese at-

tendant a tip, the latter straightway took it to the hostess, not understanding the meaning of the present. When he had the matter explained to him, he pressed half the money into the hands of his mistress, saying, "You have hard work, therefore you have half pay." "

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COMMENTING on the recent anniversary of the S. P. G., *The Church Times* says:

The extension of the episcopate, both at home and abroad, is the visible sign of Church activity, and is understood by Churchmen as meaning more than appears on the surface. In 1837 there were but seven bishoprics in foreign parts in communion with Canterbury, and in the United States, sixteen, all in the Eastern States. Now the numbers respectively are 92 and 78—170 in all. The American Church, whose praise is in all the Churches, has spread westward, following the Indians and settlers in her march. In British America, where there were two bishops, there are now eighteen, and three on the Pacific Coast. In India ten bishops are at work where, in 1837, there were two. In the Province of South Africa nine sees have been formed. Western Africa has four bishops, two of them natives. Eastern Africa has its three bishops, Australia fourteen, New Zealand and Melanesia seven, and the West Indies eight. But men are needed to fill the ranks of the priesthood, and for lack of these the progress of the work must be slow. And now that we understand, as the Archbishop of York happily termed it, the missionary science, there is a call to men and women to help, in brotherhoods and sisterhoods, to teach the schools and engage in manifold works which can fitly be performed by layfolk. It is still too true, indeed, that the harvest is plenteous, but the laborers are few.

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THE present Archbishop of Canterbury is said to have many brief and effective interviews with his clergy. Recently his Grace admonished a newly ordained deacon on the necessity of study, and when a hesitating reply came as to the difficulty of finding time, the Primate drew himself up and thundered forth with kindly vehemence, "My dear sir, if you don't read in six years you'll be a stick." The interview was over, short but effective.

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"I FOUND myself seated one evening," said the late Sir John Millais, once upon a time, according to the *London Chronicle*, "at a rather grand dinner next to a very pretty, gushing girl to whom I had not been introduced. She fired into conversation directly she had finished her soup, and as it was May, began with the inevitable question, 'I suppose you've been to the academy?' I replied that I had. 'And did you notice the Millais? Didn't you think they were awful daubs? I can't imagine how such things ever get hung'—! She was going on gayly in the same strain, while I sat silent, when suddenly the amused smiles of those round her, and the significant hush, brought her to a sudden stop. She colored rather painfully, and whispered to me in a frightened voice, 'For heaven's sake, what have I done? Have I said anything dreadful. Do tell me.' 'Not now,' I replied; 'eat your dinner in peace, and I'll tell you by and by.' She did so, rather miserably, vainly trying to extract from me at intervals what the matter was, and when dessert came I filled up her glass with champagne, and told her to gulp it down very quickly when I counted three. She obeyed without protest, and I took the opportunity when she could not speak to say, 'Well, I am Millais. But let's be friends!'"

TO Vestrymen.—By the way, have you given your rector a vacation this summer? Has it occurred to you that it would be a graceful thing for you to hold a meeting and pass a resolution authorizing the rector to take a month or six weeks of rest and recreation? Perhaps he has been serving you faithfully for two or three years without asking for a leave of absence. Perhaps he has felt that he could not conscientiously request one. He has toiled diligently, week after week, through the heated period, while most of the members of his congregation have gone to the seashore, the mountains, or other resorts. Have you thought of the fact that your rector's sermons would be more interesting and vigorous, his pastoral work more thorough and effective, if he were permitted to enjoy such a period of rest as every business and professional man feels it his duty to take at least once a year? If you have not already done so, do not let another week go by without providing for your rector's vacation. —*Church Life*.

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COMMENTING on a practice in vogue among members of Parliament of giving tea parties on the terrace of the House of Commons for electioneering purposes, *The Church Review* tells the following story:

Some years ago a lady, living in a city of England, not London, went to the cathedral organist, who is a very obliging man, and asked him if he would play a few pieces on the cathedral organ on a stated evening, as she had a few friends staying with her who were very musical and would much appreciate one of his recitals. The organist innocently consented. In the course of a few days the city was astonished, the dean and chapter scandalized, and the poor organist dismayed, at finding that the lady had issued broadcast invitations, bearing an engraving of the cathedral, and running in some such fashion as the following: "Mrs. Smith. At Home at — cathedral on Thursday, the — inst., 6 to 8 p. m. Organ Recital by Dr. —. Refreshments in the Cloisters." That recital was never given.

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Ireland, "Insula Sanctorum"

THE German historian, Neander, observes: "With regard to Ireland, Patrick had left behind him a band of scholars prepared to labor in the same spirit. Ireland was the seat of monastic institutions so renowned that they obtained for it the title of '*Insula Sanctorum*.'" In these retreats the Holy Scriptures were diligently read, and ancient books eagerly collected and studied. They formed missionary schools; such, for example, in the last half of the sixth century was the monastery of Bangor, founded by the venerable Abbott Comgall.—(*Ecc. Hist.* v. p. 11.) "For the establishment of the earliest missions among the nations of Germany, the monks that went out from England, and first of all from Ireland, are entitled to the chief merit. The monasteries of Ireland were full to overflowing. Pious monks felt themselves called to more active labors in the service of religion, for which they found no sufficient field in their own country."—(*Ib.* v. p. 30.)

To the testimony of the German historian of our own time, we may add that of the learned English antiquary, W. Camden, of the seventeenth century:

"In the age following St. Patrick, Ireland was *Sanctorum Patria*, and the Scotch monks in Ireland and Britain were eminent for their holiness and learning, and sent many holy men into all parts of Europe, w

were the founders of Luxeuil abbey, in Burgundy; Bobbio, in Italy; St. Gall (named from St. Gallus, an Irishman), in Switzerland; Malmesbury, Lindisfarne, etc., in Britain; for out of Ireland came Sedulius, Columba, Columbanus, Colman, Aidan, Gallus, Kilian, Maldulph (from whom Malmesbury derives its name), Brendan, and many others celebrated for their holy lives and learning."—(*Camden's Ireland*, p. 969.)

It would be a pleasing task to relate the history of some of the Irish missionaries upon the continent. St. Columbanus, to whom France, Switzerland, and Italy owe so much, is perhaps the chief name in the long list of these noble men. Nor must we merely take into account the spiritual blessings which attended their labors. The Irish missionaries exerted themselves in reclaiming and tilling the soil, and thus repaired the mischief caused by the pagan invasion. A distinguished French historian (Mezerai) gratefully records the services rendered to France by the Irish and British missionaries. He says:

"It must be acknowledged that these crowds of holy men were highly useful to France, considered merely in a temporal light. For the long incursions of the barbarians having quite desolated the country, it was still, in many places, covered with woods and thickets, and the low grounds with marshes. But those pious men having devoted themselves, not to a life of indolence, but to the service of God, labored with their own hands to grub up, to reclaim, to till, to plant, and to build; . . . insomuch that uncultivated and frightful deserts soon became agreeable and fruitful dwellings. I shall say nothing of their having preserved to us almost all that remains of the history of those times."—(*Histoire de la France*, tom. i., p. 17.)

The lamented African traveler, Dr. Livingstone, was of opinion that modern missionary societies have much to learn from the monastical establishments of this early period.

It is, perhaps, impossible to make a complete list of the monasteries or mission stations founded by Irish monks out of Ireland. It is said that there were twelve in England, thirteen in Scotland, seven in France, sixteen in Bavaria, fifteen in Rhoetia, Germany, and Switzerland; ten in Alsace, seven in Lorraine, twelve in Armorica, and six in Italy; and that a hundred and fifty Irish missionaries are specially honored in Germany, forty-five in France, thirty in Belgium, thirteen in Italy, and eight in Norway and Iceland. When the pagan Norwegians invaded Iceland, they found Irish books, bells, and staves (croziers), showing that Irish missionaries had found their way even to that distant island before the ninth century.—*St. Cuthbert's Magazine*.

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Separation of the Sexes in a London Church

IT is suggestive of the archaic to be reminded that there exists in the metropolis in these days of toleration and enlightened thought, a church at which the practice of separating the sexes is still pursued at divine service, and it is not surprising to hear that means are being devised to remove such an obsolete arrangement. Preliminary to the reform, however, the Rev. W. Allan Whitworth, the vicar of All

Saints', Margaret st., W., where the system prevails, has thought it necessary to institute a plebiscite among the congregation as to whether the old rule should be rescinded, and upon the decision of the majority he will act. It is explained that this magnificent church was one of the first in London to spring from the Oxford Movement, its site being originally occupied by the stable and loft in which the mission was started, under the personal influence of Dr. Pusey. The separation of the sexes had no ritual significance, though it occasioned many a vituperative Protestant tirade at the time, and was simply designed to protect ladies attending the church without male escorts from insults, which, in the days of the riots at St. George's-in-the-East, were only too common. The plebiscite will be taken at once.—*The London Telegraph*.

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Ballooning

Men have always wanted to fly. They have never been content to be mere "featherless bipeds." Longfellow says, "We have not wings to mount and soar;" but men, by various devices, strive to supply the lacking wings. It must be confessed, however, that this soaring ambition has not been able so to harmonize gravitation, levitation, and inertia as to secure safe flight. Feathered wings are the only successful ones, and in vital locomotion there is nothing so graceful as

"The scythe-like sweep of wings that dare
The headlong plunge through eddying gulfs of air."

But mechanical wings are not able to give that upward curve at a certain point in the line of the "headlong plunge" which makes the booming dive of the night-hawk such a beautiful feat of wingmanship.

Even in fables human flight is a risky performance. Dædalus was the personification of all handicrafts and of art, but when he and his son attempted to escape from Crete on wings of wax and feathers which this cunning craftsman had made, poor Icarus fell into the sea which bears his name and was drowned. True, he ventured too near the sun, which softened the wax of his artificial wings, but such a mishap would not have cut short the flight of an eagle. The matter is managed a little better in the "Arabian Nights." Sindbad the Sailor soars, at second-hand, out of the Valley of Diamonds, tied to the leg of a Roc, taking much wealth with him. But Sindbad tells us that rocs were rather uncertain birds, and like the dodo, they cannot now be found. Even a Rockefeller could not buy one.

Failing to attain to successful flight on feathered wings, man next tried to fly on wings of gas. He made a balloon. But a balloon is a vertical flying-machine, a thing of ups and downs. It cannot fly horizontally, except as Eolus furnishes it with wings, and it cannot fly against or athwart currents of air. This defect in balloons makes aeronautics more hazardous than soldiering. Wind has always been used as a symbol of instability. The writer of Ecclesiastes says, "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits."

Andree waited many months for a favorable wind to waft his balloon towards the North Pole; but how long it continued favorable, no man can tell, except the three adventurers who dared to invade the domain of Boreas in a balloon; and where the aerial currents have carried them, only the wind can tell. It would be splendid if they could cast their grappling-hook into an ice hummock directly over the pole, remain there for a number of days, make all needful scientific observations, and then soar back to civilization, having read the riddle of that awful, icy Sphinx which has frozen the life current of so many brave men! How much easier and swifter than the slow, toilsome tramp of Nansen and his companion, with their dogs,

towards the same goal, while the ice was drifting southward under their feet. Yes, if—read the history of ballooning in civilized regions, and the uncertainties of the "if" will be only too evident.

Metaphysical ballooning has always been a favorite occupation of philosophers. This does not endanger the body; but as we follow history back through the centuries, what a strange assortment of discarded systems we find lying like exploded balloons along the track of time. Once they were in brave trim, their globes fully distended with the gas of theory, their cords forming a net of firmly knotted thoughts which seemed capable of bearing any tension, their cars ample enough to carry a cult or a nation, and their proud inventors the most confident of men. We know the names which some of them bore, and the fragments of a few of them have been gathered into the Old Curiosity Shop which scholars frequent, but as systems, they no longer exist. Epicureanism, Stoicism, Alchemy, Astrology, Magic—what a strange assortment of deflated balloons the Muse of History can show you, if you have patience to examine them.

New England Transcendentalism was a fine, ethereal American afflatus, which for a time promised great things. It was wisdom up in a balloon, and a number of choice spirits committed themselves to it with varying degrees of faith in its sustaining and directing power. It went up beautifully, sailed somewhat erratically, and came to grief when ballasted with Brook Farm.

But of all the varieties of aeronautics, religious ballooning is the most fascinating and the most dangerous. The sacred cave of Delphos is only one of the many places where gas has been generated to distend the globes of religious balloons. That once revered cave of Mount Parnassus no longer yields religious gas, but it is still generated in various localities, and as of old, it produces a species of madness.

Theosophy is an Oriental variety of religious tenuity which has been imported in small quantities for use in America; but all who commit themselves to it expecting a genuine uplift of spirit might well sing, "In vain we try to rise." Spiritualism generates a ghostly gas which is said to come directly from the other world. Perhaps it does, but not from a celestial source. It has a bad odor, and it drops souls who commit themselves to it into a quagmire of sentimentalism—and that is not the end. Christian Science, in so far as it departs from Christianity as it is in Jesus Christ, and science as it is according to God's eternal laws (and it does violence to both), is carrying away many good people from Christ, the "Solid Rock" of salvation, and common-sense, the solid basis of everyday life. Matter, sin, pain, sickness, death, are not morbid phases of mental activity. They are realities; and any system which tries to sublimate them into nothing by fervid falsehood, is neither Christian nor scientific.

But it must be confessed that in the Church of Christ all disciples are not content to walk the beaten way of daily duty. There are many who would like to find some easier way of reaching heaven. They are sorry that in that glorious passage about mounting "up with wings as eagles," there is mention of running and walking. There are balloon Christians. Part of the year they are up so high—emotionally, at least—that they look down with pity on their plodding brothers and sisters, and part of the year they drop down so low that they are below the plane of the prayer-meeting and the level of ordinary Christian duties. They try to live by feeling rather than by faith. They would like to be carried to the skies in a religious balloon.

But the common analogy to represent religious progress is derived from the ordinary gait of man—walking. He can run for a time, but he was built to walk. The Lord Jesus was a pedestrian Teacher, and in great condescension He so accommodates His pace to ours that in the normal religious life we can walk with Him.—*The Advance*.

Book Notices

Footprints of the Apostles as Traced by St. Luke in the Acts. Being Sixty Portions for Private Study and Instruction in Church. By Herbert Mortimer Luckock, D.D., Dean of Litchfield. London and New York: Longmans, Green & Co. Two volumes. Price, \$3.50.

No doubt many of our readers are already familiar with Dr. Luckock's "Footprints of the Son of Man as Traced by St. Mark," to which this work is intended as a sequel. It is in answer to the urgent requests of many such that the present work has been prepared. In his choice of the Acts of the Apostles as his theme, we think the author has been very wise. No book of the New Testament is in our day so widely neglected and misjudged. And yet it is of tremendous importance if one is to gain any real knowledge of the origin and polity of the Christian Church. The Dean's method is to break up the Acts into short portions, each of which is treated in a chapter of about ten pages. His style is very much the same as in the treatment of St. Mark, though with an evident increase of knowledge and literary skill since the former work was produced. The two volumes are full of sound learning, and are admirably suited to the needs of the general reader. They are, in our judgment, exactly what is needed to educate the people of to-day, both without and within the Church, up to an intelligent understanding of her claims and principles. We shall be surprised if they do not prove a more convincing apology for Catholic truth than many works more polemical in tone but less judicial in spirit. We hope they may be very widely read, and recommend them with great confidence.

The Silver Cross. Poems and Hymns Compiled by Helen Douglas. New York: The Macmillan Company. Price, \$1.

This is a beautiful collection of one hundred and sixty poems and hymns, bearing on sickness and suffering, on resignation to the will of God, on death and eternal life, and the communion of the saints. The work of compilation and editing has been well done by Helen Douglas, a member of the Bishop of Aberdeen's family—whether wife or daughter, we do not know. Those who appreciate beautiful religious poetry will not fail to acknowledge their thanks to her for so many poems brought together in one volume. The Silver Cross will be found useful to the clergy in their ministrations to the sick and bereaved. The reading of hymns and religious verses is very welcome to the sick, and we think the practice is far too uncommon among the clergy in their sick-room ministry. The English language is rich in religious poetry of high order, and a pleasing portion of it has been gathered together in this little book.

Genesis of the Social Conscience. The Relation between the Establishment of Christianity in Europe and the Social Question. By S. H. Nash, Professor in the Episcopal Theological School at Cambridge. New York and London: The Macmillan Company. 1897. Price, \$1.50.

Prof. Nash has given us a strong and thoughtful book. Although he does not aim to enter the sphere of Christian apologetics, and disclaims any such purpose in connection with his theme, yet incidentally his argument is a very cogent presentation of the fact that in and through Christianity only the social conscience has been evolved and can be perfected. He traces the history of the principle of individuality through antiquity to Christian civilization. The conception of the individual in his integrity and true value is possible only on the basis of Monotheism; the idea of the individual in his social relationships and responsibilities is the result of Christianity in its slow development of the individual, first in the Church opposed by the State, then in the Church united with the State, and lastly, as the final condition of the problem, as a citizen of a free State in which the Church is also free. We cannot undertake to follow the author's argument, nor to comment upon his interesting illustrations of it. His point of view may, perhaps, be gathered from a brief passage in the second chapter, where he re-

marks: "Unless, however, I wholly misread the signs of the times, one of the sore perils besetting us is a too direct approach to the social question. It is a reformation we need, not a revolution. And to this end we need to convince ourselves that the stake of Socialism is individuality. If we do not clear our minds on this point, we shall find ourselves hiring the Devil to fight the Lord's battles. And to clear our minds, nothing can be so good as the history of the principle of individuality. The higher forces of our age are split up and scattered. The men of culture and art, for the most part, either turn away from social reform or go into it with anxious questionings and looking over the shoulder. To see that the fortunes of art and of democratic society and of social reform are afloat on a single bottom should go far towards unifying our scattered forces." Prof. Nash is a vigorous and independent thinker. He is master, also, of a unique style, which it is not easy to describe unless we call it picturesque, epigrammatic, incisive, yet sometimes homely even to a fault. Nevertheless, the reader's interest in the subject seldom falters, and the book is worthy of thoughtful reading from cover to cover.

The Myths of Israel. The Ancient Book of Genesis with Analysis and Explanation of its Composition. By Amos Kidder Fiske. New York and London: The Macmillan Company. 1897. Price, \$1.50.

This book is written upon the cool assumption that the most extreme theories and assertions of the destructive criticism of the Old Testament are absolutely true, and that the last word on the subject has been said. To treat the problem of the sources of the Old Testament thus as a closed question, is rather insulting to the intelligence of the thorough scholar, and misleads the public. The object of the writer is to show that in the Book of Genesis we have no real historical narrative, only a compilation—and a very clumsy one at that—of old myths to explain the origins of the human family, and especially of the Hebrew people, or, more properly, the descendants of Abraham under the Covenant.

Captain Molly. A Love Story. By Mary A. Denison. Boston: Lee & Shepherd. Price, \$1.

Captain Molly is the daughter of a wealthy banker who becomes enamored of the ways of the Salvation Army. She leaves her home and lives among the poor and outcast. There is a lover who follows her in disguise, and finally as a converted æsthetic printer wins that which as a rich young artist he failed to obtain. The book will make good summer reading.

Beyond the City Gates. By Augusta Campbell Watson. New York: E. P. Dutton & Co. Price, \$1.50.

Mrs. Watson carries her readers back to the days of old New York, and opens the romance on a "June evening about the year 1700 as Freida Van Dycke and Adriaen de Witte sauntered through the green meadows of the old Dutch 'bouwery.'" Freida, the heroine, an idolized, petted, but motherless, child, loves the unworthy Adriaen, whose rich uncle is utterly opposed to their union. Adriaen is in league with the famous freebooter, Captain Kidd, and goes from bad to worse. In a fit of madness he kills his rich uncle whose heir he is. By an unfortunate train of circumstances the guilt is fastened on Freida, but she will not free herself. Adriaen is so craven that he allows her to be tried and condemned, but justice finally triumphs. The chapters describing the tragedy, the trial, and imprisonment, the inner feelings of Freida under the awful stress of the shadow of death, and the wickedness of Adriaen are good pieces of dramatic writing. The whole book is well written and worth reading.

A new series of historical books especially prepared for the young, under the general title, "The Children's Study," is announced by Mr. Thomas Whitaker. The following volumes are nearly ready: "Greece," by Alice Zimmern;

"Rome" by Mary Ford; and "France," by Mary C. Rowsell. "The United States," is being written by Minna Smith, of Boston.

Opinions of the Press

The Church Times

A MOTHERLY QUEEN.—Every one will have read with delight of the little touches of simple, domestic kindness shown by the Queen during her long ride. The little choir lads out of sight at St. Paul's must be brought forward to see their Queen depart; a school group at Southwark occasioned her special remark and notice; and 10,000 children at Constitution Hill on Wednesday must be brought together to see their Sovereign. And as Her Majesty passed into Buckingham Palace, she noticed the fall of one of the crowd from a tree; immediately a messenger is dispatched to learn who is hurt, and both police and crowd signal their appreciation of this solicitude for the welfare of others. We hope the teachers of the nation will see that due weight is given to this real secret of royal power—care for others, the least included. True observers will not fail to note that the imperial side of Her Majesty's position had but small place in the estimation of the crowd. Very little was made of the "Empress"; the Queen, the Mother, was everything.

The Interior

UNCONSCIOUSLY FUNNY.—The Christian Scientists of the country had a grand rally at Concord, Mass., July 4th, and "paid homage," whatever that may mean, to the fountness of their sect. Mrs. Eddy made the usual address, to the effect that she had "banished sin, suffering and death" from the world. And one of her admirers present has written to the secular papers expressing the sorrow many of them felt when recognizing that they had probably "seen her for the last time." That is better than anything in Mark Twain. There is no humorist equal to your unconscious humorist. The mental make-up of a hearer who "pays homage" to a woman because she has "banished death," and who is bowed in sorrow when the thought occurs to her how soon the speaker herself must die, is something past finding out. David said that all men are "fearfully and wonderfully made," but some men are more wonderfully put together than others.

Congregationalist

COMMON FAULTS.—Fifty clergymen, representing twelve denominations, came together at Chautauqua last week to answer the question: What peculiar difficulties and perils does the age present to the Church and to the ministry? Among the answers were: Indefiniteness of view on the fundamentals of Christianity; shallow thinking on most important subjects, and profound thinking on shallow subjects; unwillingness of the people to enter into a larger Christian experience; alienation of the masses of the people from the Church, especially the working classes; the lack of spiritual power by which the Church gains ascendancy over the world; evangelistic methods in lieu of steady and continuous pastoral service; indifference to the Sabbath by Christian people, who more and more engage in traffic on that day; lack of adjustment on the part of the Church to changed social conditions; too great literalness in Bible interpretation, and false views on interpretation. These subjects certainly bring us the foes from which modern Christianity has most to fear.

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The Household

Irene; Or The Angel of the Household

BY VIRGINIA CARTER CASTLEMAN

IV.

IT was a hot afternoon in the latter part of June; the city was alive with the stir of numberless commencements, and in consequence, the streets showed an unusual preponderance of young people, noted especially at certain hours, hurrying along with a pre-occupied air, or chatting volubly in groups as they issued from the different college portals. Of the latter class was Julia Lewin, now grown into a fine-looking young woman of eighteen. Julia was, as usual, the centre of a crowd of satellites among her schoolmates, many of whom yielded to her fascinations while they chafed under the imperiousness of her manner.

The subject under discussion was the topic likely to be uppermost in the feminine mind at this season, "commencement dress." Julia's voice was loudest in giving expression to her ideas of the proper style for the occasion; but a discontented frown gathered on her brow as she heard one and another of her classmates telling what fashionable dressmaker she would employ for the all important toilet.

While she stands thus, let us notice that the once charmingly bright expression of childhood has changed to a moody look, and the black eyes are more restless than of old, marring the otherwise handsome face of the girl.

At a little distance, conversing apart in low tones with a schoolmate, was Rena, not so tall as her stately sister, but possessing a slender grace of figure and a face fair and gentle. She, too, would graduate the following week.

An anxious expression crossed her face as she overheard her sister's conversation; and turning from her companion toward the group of school girls, Rena remarked: "Isn't it time for us to go home, Julia? Mother will be looking for us."

Julia was quite willing to leave a subject suddenly grown distasteful, and she turned away with a disdainful toss of her head. Presently the two sisters were walking in the direction of their quiet home.

Rena talked little, being inclined to reserve; and Julia's mind was occupied with plans for getting a graduating dress as fine as any of her classmates might wear. Not that she was more vain than many others of her age, but she hated to have her companions appear better dressed; she had yet to learn that loveliness is "when unadorned, adorned the most."

As the girls neared their home, they passed a gentleman who touched his hat courteously as he walked by, and presently entered the stone house on the corner of the street where they lived.

That same stone house had always seemed to our girls a palace in disguise, so gloomy the exterior, so luxuriant the interior revealed now and then through the open hall door or the lighted windows.

"Professor Shirley is to give a course of lectures on Napoleon at the academy next autumn," remarked Julia, as the door closed after that august personage.

"So I heard Miss Smthye say," replied Rena. "How I wish we might hear them. Perhaps I might get permission to take

them down in shorthand," she added, thoughtfully. "I mean to work hard at stenography this summer, Julia, while you and mother are in the country."

It had been arranged for Mrs. Lewin and Julia to accept an invitation to spend some weeks with friends in Maryland, while Rena continued her work as typewriter, a position having been secured by her in the office of a lawyer in the city. She was to share her aunt's room during the absence of her mother and sister; and this fact was in itself a compensation for the long hours of toil she would experience. Arrived at home, the girls found Mrs. Lewin at the sewing machine.

Scarcely noticing her mother's smile of welcome, nor yet the tired look upon her pale face, Julia threw herself into a chair and began complaining about the shabbiness of her wardrobe, and the necessity of obtaining a fine commencement dress.

Mrs. Lewin replied quietly that people in their circumstances could not attempt to vie with their more prosperous friends in the matter of dress; but finding Julia did not heed her words, the mother presently lapsed into silence.

"Let me finish this work, mother," said Rena, "you need to rest, and I feel quite ready to sew after being over books all day."

Mrs. Lewin accepted the offer, and pleading headache, retired to her bedroom to rest. Julia muttered that her mother cared nothing for her, and she might as well be dead as be of so little account in the family.

Rena's blue eyes flashed indignantly, as she answered, "You should be ashamed to treat mother in that way, Julia!"

Then Julia's temper burst forth in that terrible storm of passion which from infancy had been the dread of all who came into close contact with her. Rena sat silently by the machine, waiting for the angry words to cease, and trusting that her mother could not hear them.

In the midst of this scene, the front door opened so softly that Julia, whose back was turned toward it, did not notice the entrance of a third person. Irene, for it was their aunt, took in the situation at a glance, walked up to Julia, and laid a warning hand upon her head.

As suddenly as it had come, the storm spent itself, leaving its victim a prey to remorse. Julia looked up to meet her aunt's

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sorrowful, though tender gaze. Irene regarded the flushed face silently, while Rena slipped from the room to attend to household matters.

"It is no use, Aunt Irene, I have tried to control my temper; but it's no use. Of course you think me a contemptible creature to get mad over trifles; but it isn't just one thing everything is horrid, and nobody really cares for me. Oh, Auntie, why didn't someone teach me to be good when I was little? Why did they give me whatever I cried for and laugh at me when I got into a rage? Nobody told me I should grow up to be a hateful, disagreeable girl, who makes her friends as wretched as herself. Oh, why did no one make me love to be good when I was little!" she wailed again and again.

By this time she was seated on the floor beside her aunt's chair, her face buried in the folds of Irene's dress; and as she uttered the above words, sobs shook her frame.

Irene made no reply for some moments, but her hand passed caressingly over the girl's bowed head; and in the moment's silence she prayed to be guided aright in dealing with this sin-sick soul, for she knew that in her heart of hearts Julia loathed those very sins by which she was yet "bound and tied."

There existed between these two a deep bond of affection. In their mental as well as physical composition were strong points

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of resemblance; the same quick intelligence characterized aunt and niece; and Julia was in physique the type of that same glowing youth which Irene had been at eighteen years of age. Few, however, would have imagined that in girlhood Irene's apparently calm nature had been, like Julia's, tempest tossed. Yet such was the case. It was this knowledge of her own past which kept the aunt from despairing over Julia's ultimate redemption from the bonds of self-servitude. Only God knew how unceasingly she prayed for this beloved niece and watched over her with anxious care.

From the hour of Julian's death, Julia had in a measure taken her father's place in Irene's heart. In Julia were two redeeming qualities, an inborn love of truth and a capacity for affection; this fact led the aunt to believe that one day the now impulsive girl would develop into a woman of noble character.

How the older woman longed to fold within a close embrace this wayward, yet beloved niece; and to kiss away the tears from the pathetic brown eyes uplifted to her own in mute appeal; but no! not yet could Irene dare reveal the depth of her love for Julia.

She nerved herself for the ordeal before her without visible emotion, though her own heart beat tumultuously as she began to speak, and the words came slowly from her lips: "Julia, I have been wishing for an opportunity to have a long talk with you; it was for that purpose I came to-day, dear."

"And found me in a temper!"

"If you yield to this dreadful feeling, Julia, you know the result; each time you conquer it, you will be the stronger for the victory, and remember, I believe in your ultimate victory."

"You are the only person who does, then," murmured the girl between half closed lips; but the despairing look left her face, and she added impulsively, "Oh, Aunt Irene! can't you keep me near you always. It is only with you I feel safe."

"There is One far more powerful than I to aid you, Julia. Only in His strength can you conquer."

"If I could only know that it is all true that God cares."

"Where would be room for faith, darling, if we knew all before God's time for revelation? You know who has said: 'Blessed are they who have not seen, yet have believed.'"

In the moment's pause following these words, Julia glancing up saw upon Irene's countenance the look, as it were, "of an angel."

"You have it, the faith, Aunt Irene!" she exclaimed in an awed tone. "I see it in your face; but I can never—"

"There was a time, Julia, when I felt as you do now; it was this I have wanted to tell you. I, too, was once a willful, passionate child."

"You? Impossible!" cried Julia, wonderingly. "You, whom everyone calls the 'sister of peace.' If I thought there was a shadow of hope that I, too, might become like that—"

"There, you do not know, child, what temptations even now assail me, and after so many years of service. Yes, I was once a wayward child; but my mother, though delicate in frame, possessed a calmness of mind which early left its impress upon me. She died when I was young, but from her I had learned the first lesson in life's school-obedience, or better say, submission. As I grew older, and my father came to depend more and more upon me, I wished to be worthy of his confidence. I had in a great measure the care of my younger sister and my little brother, Julian. I think the responsibility of my position sobered me beyond my years; yet it was long before I gained in any degree the self-control I sorely needed. I remember upon one occasion Julian provoked me to anger by destroying a valuable locket of my mother's. He was too young to understand the extent of the mischief; but when I found him playing with the broken pieces, my anger was too great for words, and for the first and only time in my life, I struck him. He fell, striking his head against a corner of the bureau, and just escaping a severe wound; as it was, the blood flowed freely from a gash just above the temple. My father came and bound up the wound. His face was sad and stern when he learned the cause of the accident, but he did not scold me; that was not his way. I suffered agonies of remorse upon reflecting how in my violent passion I might have killed my brother, and Julian was my idol. For days the little fellow trembled at sight of me; it was a lesson I never forgot. I felt how disappointed my father was in me, his oldest daughter; and as soon as I could summon up sufficient courage I went to him to ask a renewal of his confidence. As I entered the office room that evening after the others had gone to bed, I found him seated in the accustomed chair with his medical books piled up around him, but he was not reading. His head was bowed upon his arms, and at first I thought he might be asleep, as he had been very busy that day and the preceding night; but as I stood there, more timidly than was my wont, he raised his head, and I knew by his expression that he had been engaged in prayer. I felt, too, that it was for me he prayed.

He held out his arms to me, and I nestled very close to him while I made my confession. I shall never forget the conversation that took place; for the first time I was admitted into my father's confidence. He told

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me how he was working to prove certain medical discoveries, and how he was hampered by lack of means and influence. It was then that I began dimly to realize what a noble life he led among the poor who could not requite him in worldly coin; and I caught something of his enthusiasm. From that hour it was my ambition to understand more fully the cause for which my father labored, and which he loved. Something of his scientific bent I had inherited, as well as a steady nerve; and I sought thenceforward to emulate his unflinching endurance of whatever trials beset life's path. I often accompanied him upon his rounds, receiving from him valuable lessons in hygiene.

His sudden death was to me a more than common loss. I was at one blow deprived of parent, guardian, companion, teacher, friend. I tried to forget my grief in living for the others; indeed I was compelled to do so by the necessity of the case. We were not without friends, however. One eminent physician, a friend of my father's, offered to educate Julian at the medical college where he gave lectures. The house was ours, and I opened a school for little children. It was touching to see among my patrons many of those whose circumstances were little better than our own; but who wished in every way possible to encourage my efforts at earning a support; and who hoped in this way to return in some measure my father's former kindnesses to them. We struggled on for several years in the old home; then my sister Minnie married, and Julian left college. In another year he was practicing medicine; then he married and moved to a different neighborhood. The old home was broken up, and I started upon an independent career, happy in the thought that my great ambition had now a chance of realization." Irene hesitated; but Julia asked quickly, "You wished to be a doctor, Aunt Irene?"

"Yes"—the words came slowly—"but in those days it was certain ridicule for a woman to try an independent career in that field; and I had had no special course of study save the lessons learned from my father; so I contented myself with the hope of becoming head nurse in the city hospital. The position was not difficult of attainment, since I was well known to the physicians there. I longed to be a pioneer among women in that department of the trained nurse, a field just opening up to them." Irene stopped speaking; she had said even more than she at first intended.

"Aunt Irene," was the earnest query, "why did you give it up, your ambition?"

"It seemed God's will," was the quiet answer. Then Irene's gaze caught the look of deep interest upon Julia's face, and she continued speaking: "I did not mean to tell you the rest, dear; it is an opening of old wounds long buried; but perhaps it would be best that you should understand the meaning of my giving up my chief ambition. Julia, it was a sacrifice, but a sacrifice for love's sake—there, do not question me further, dear. I can only say that your father needed me more than my self-chosen work did; and for love of him and you, I cheerfully resigned the hope but a short time before raised in my breast."

"Just one question more," and Julia's clasped hands and pleading eyes added weight to the request. Her aunt's story had made a lasting impression upon her mind. "Just one question more, Aunt Irene. Did you never think of it, that ambition, after his—my father's death?"

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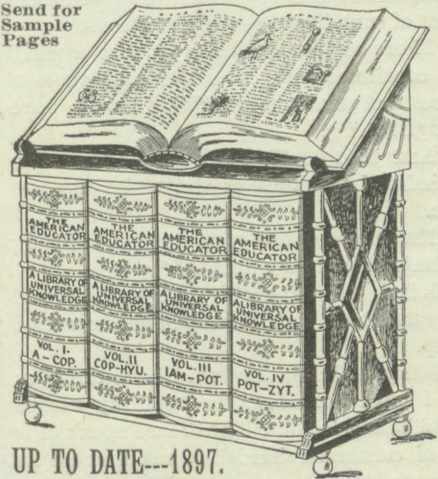
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"Not for myself, Julia; the day was past when I could enter upon a career demanding the energies of youth and an amount of time which I could no longer command."

"You say you never thought of it for yourself, Aunt Irene," persisted the girl, with that quivering of the lips which ever betrayed her intense emotion. "Was there any one else for whom you wished a like career?"

"I have thought of it, now and again, Julia, for one other; but the time for fulfillment of such hopes seems yet distant."

"There is but one other in the world," she continued with an added tenderness of voice and manner, "whom I could have thought of."

"And that one?" Julia's head was now buried in her hands as she spoke in a low tone.

"The one who has come nearest to filling Julian's place in my heart, dear."

"Is it I, Aunt Irene?" with a pressure of her aunt's hand that lay within her own close grasp.

"It is you, Julia, of whom I have thought; but I have not dared to hope my wishes would be carried out. The life we speak of is one of continued hardship, not without its compensations, however; and it requires a consecration, a steadfastness of purpose rarely to be found in the very young. Many begin enthusiastically, but grow weary even before the end of their probation months. In this calling, as, indeed, in all of any worth, is verified the truth of your school motto '*Palma non sine pulvere*'!"

"I understand," was the low reply, as Julia arose with an air of unusual determination, kissed her aunt hurriedly, and left the room just as her mother re-entered it in company with Rena.

It was not yet dark when "Sister Irene" found herself back at the Home. She went quietly about her evening duties, as though no unusual strain had been made upon her nerves that day.

Indeed, her heart was lighter than it had been for months past, for she felt that the patiently sown seed of past years was beginning to germinate in one young life most precious to her.

When at length "Sister Irene" sought her couch, there was upon her countenance and in her heart that "peace which the world cannot give," nor take away from its possessor.

(To be continued.)

Old People

"**A**H, this is the country for old people!" exclaimed an old Scotch lady who, after half a century spent in America, had returned to visit her kith and kin in Scotland. She could not forbear contrasting the tender respect and deference, the gratifying attentions, the charming consideration shown to her by her youthful relatives, with the nonchalant and often slighting manner in which the aged are treated by Young America.

For it cannot be denied that the "hoary head" is not held in the reverence that it obtains elsewhere by this same Young America; which, on the contrary, is inclined to push it aside, out of its bold, impetuous, progressive way.

"Who wants to hear that old fogie preach?" asked a saucy young woman, member of a village church—the "old fogie" be-

ing a clergyman of fine abilities who had formerly preached with acceptance to a large city church, but whose locks were now sprinkled with gray. "Who wants to hear him preach? What our church requires is a young man."

It is the same in other professions. Having lately been laid on a sick bed, the writer called in a physician who had long been known for his skill and success in the medical profession.

"Oh, he's too old!" cried a friend in dismay. "Why don't you send for Dr. *This* or Dr. *That*?"—mentioning two young physicians who themselves thought it a privilege to appeal to the older one in difficult cases.

It is very different on the other side of the water. The old pastor, the old family physician—how respected they are! How dear to the hearts of those whom they have known and served so long!

But a friend of mine who was traveling in Great Britain had a rather amusing experience of this trait. Although still in the prime of life, her hair from some cause had changed prematurely and become perfectly white, which made her appear much older than she was. Wherever she went she found herself treated with extraordinary respect and attention. Railway porters, guards, etc., vied with each other in helping her, and seeing to her comfort and safety. It was the same with waiters and chambermaids at hotels—royalty itself could scarcely have had more attention.

At first she was puzzled at this, but she soon found out the reason.

"It is all owing to that venerable white head of yours," said her companion. "They take you for a very old lady, and hence their attention."

And the lady, though somewhat annoyed by the excessive attention, overcame her annoyance for the sake of the beautiful principle underlying it.

In France, this reverence for the old is even more pronounced. I knew an old French lady who, at a little family *fete* given in honor of her eighty-fourth birthday, "opened the ball" with her grandson as partner; and it would have been hard to say which enjoyed it the most, the venerable old lady herself, or the delighted young man who was privileged to show her this honor, or the numerous youthful relatives who joined in the dance.

But to Young America, the whole affair would have been supremely ridiculous. A young clergyman, with his wife, was invited to a dinner party, to meet the officers of his church and their wives, all of whom were more or less advanced in life. And afterward, incredible as it may appear, that young wife made fun of her host and hostess and their company.

"The idea," said she laughing, "of asking us with all those *old people*!"

There is one phase of this lack of reverence for the old that is almost too painful to contemplate. I mean the disrespect with which many young women treat their mothers. I never see an instance of it but I think of those terrible words: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it"—a strong figure, showing with what abhorrence the benign Father of all regards such conduct, and the certainty that sooner or later retribution will come.—*Christian Work.*

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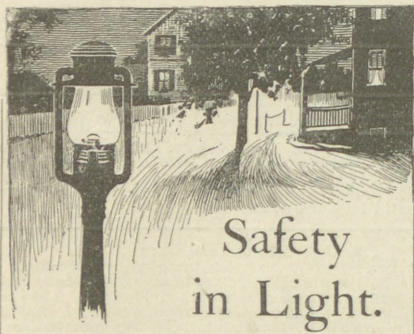
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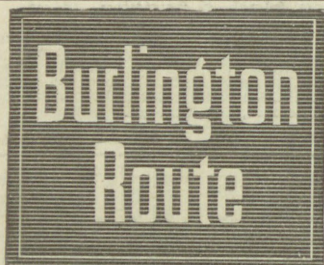
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Hints to Guests

Two ladies visited a newly made acquaintance. In their own town, they were in the highest standing in polite society; indeed, the town bore the family name; and they were accustomed to all the indulgences of society people and the positions they occupied, so that any seeming want of courtesy was rather distasteful to their dignity and ideas of propriety. Imagine their chagrin when, on the first morning of their visit, on going to the dining-room they found the hostess in her place at the head of the table; a portion of the family had partaken of the meal and gone; others were there. It is true they had heard the signal for breakfast, but as they were visitors, there was of course no need to hurry. When seated, it was natural to suppose, as they were making their first visit, that a servant would be dispatched to replenish the various dishes with food that had been kept warm for them; but no such ceremony awaited them, and they were helped from that which remained on the table, and coffee from the urn just as it stood; and no apology as to why they had not been waited for. It was evident this hostess did not intend her family regulations to be interrupted or interfered with by any visitors or late comers, however new; and we think she was right. Why should a day's planning, or a whole family, be disarranged because one or two strangers, who have nothing to do but dress and be ready for the meals, should choose to take their own time to present themselves in the dining-room?

There is another matter in which guests are sometimes wanting in thoughtfulness: for while some families have the time to sit long and chat after the meal is over, others do not; and it is exceedingly annoying to a hostess, after having given the signal and to have arisen herself, to have the guests remain seated, as if not quite certain that they were fully satisfied with the meal; for so it looks. It at least puts the hostess in a very unpleasant position. There should be a simultaneous arising of all from the table.

Then, too, the guest chamber should be kept as nearly as possible as it was when given possession of. How often it will lighten the burdens, where there is no servant, or only one, if the guest will make her own bed, as the term is; she has plenty of time to devote to it, and to make it just as neatly as she found it, while the hostess is busy about other household duties. Even upon leaving, the room should be left as neatly as when first entered. Let me relate an incident. Being entertained as a delegate, with an associate, the morning of the day we were to leave, she said: "We will not make up the bed, it is not the thing to do;" so it was left unmade. At breakfast a ride was proposed, but it must be taken at once on account of the husband's business; and as the wife was to accompany us, she had no time to go through her house. We were detained until almost the noon hour, and when we returned here was an unmade bed giving an untidy appearance to the room. The maid was not accustomed to attend to this part of the house, and the hostess, out of courtesy and for pleasure, had been with us. Now suppose some one had come who had need to go to that room, say a friend who had brought with her some one a comparative stranger to our hostess. At once she would have been branded with negligence, when really it was our fault.

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