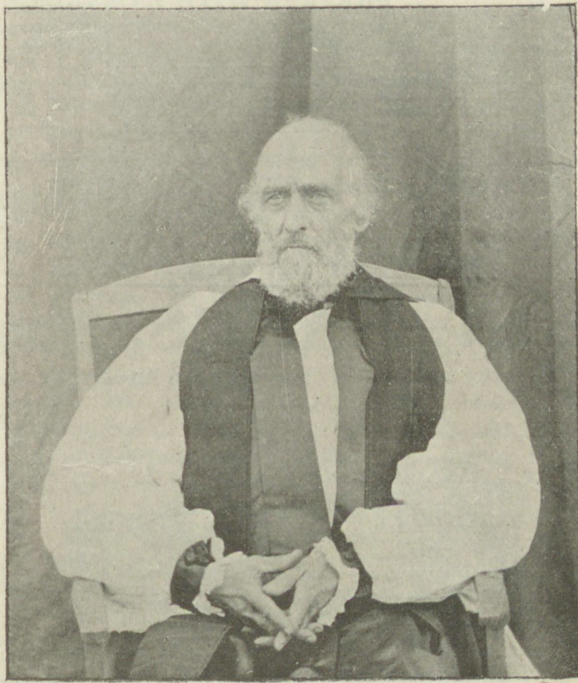


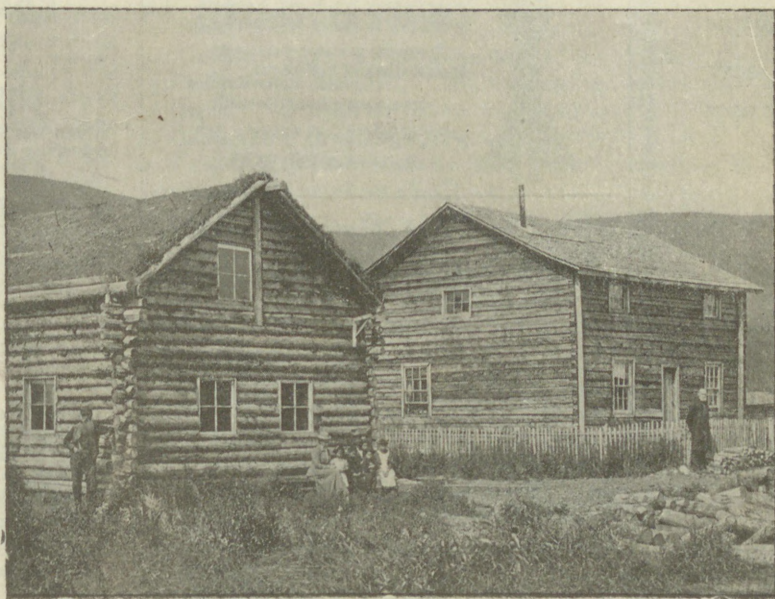
# The Living Church

Mrs S F Smiley 1897  
Box 34



THE RT. REV. W. C. BOMPAS, D.D.,  
Bishop of Selkirk.

—Page 524.



House and Storeroom of Bishop Bompas.



# The Living Church

C. W. LEFFINGWELL, Proprietor.

Publication Office, 55 Dearborn st., Chicago.  
\$2.00 a Year, if Paid in Advance;  
After 60 Days, \$2 50

(TO THE CLERGY, \$1.50.)

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

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

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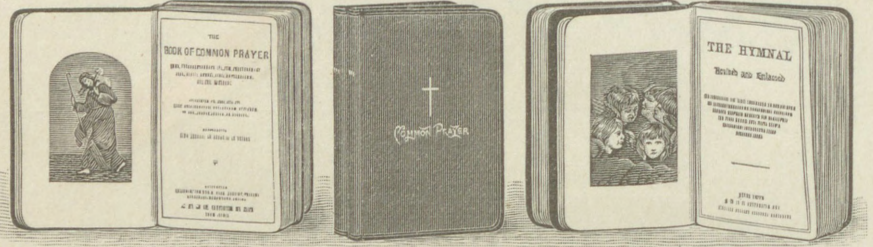
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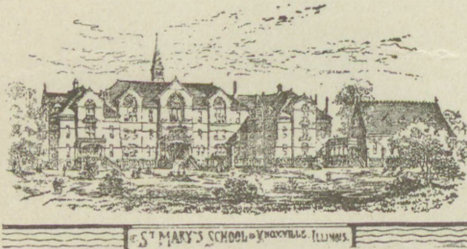
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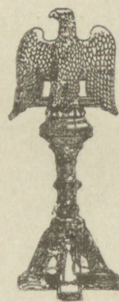
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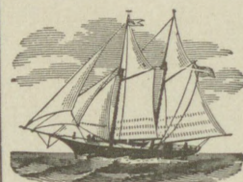


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# The Living Church

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

CHICAGO, SEPTEMBER 11, 1897

## News and Notes

FEW English Bishops are better known than Dr. William Walsham How, whose death has just been announced. While, as has been remarked, he was not a man of great learning or intellectual power, his inherent goodness and excellent common-sense made him a real power. As Suffragan Bishop of Bedford, his work in East London made a mark not soon to be forgotten. He was sometimes called the "Coster's Bishop," on account of the way in which he won the confidence of that neglected element of the London population, the coster-mongers. He became the first bishop of the new see of Wakefield in 1888. No eulogy can characterize him more truly than the words of Bishop Temple, who is not used to utter mere compliments, at the mansion house meeting at which he took farewell of London: "We know Dr. Walsham How," said the Bishop, "by his works, his words, his kindnesses, his humility; and we do not often come across such a man as we find him to be. If we always had such men for bishops, the Church of Christ would so shine before the world that it would hardly be needed to preach sermons or to teach, for men would learn more quickly from what they saw." Bishop How was the author of "Plain Words," and "Pastor in Parochia," both of which have had a wide circulation.

IT is sad to hear of the death of Bishop Bickersteth of Tokyo so soon after the adjournment of the Lambeth Conference. He had returned to England early in the year on account of failing health, but had so far recovered as to be able to attend the opening session of the Conference. Afterwards a return of his weakness compelled him to withdraw, and this proved to be the prelude to his death. Dr. Bickersteth was appointed head of the Cambridge mission at Delhi soon after his ordination to the priesthood in 1873. In 1886 he was consecrated missionary Bishop for Japan, his father, the present Bishop of Exeter, being one of his consecrators. Bishop Bickersteth worked in perfect harmony with the American Bishop of Tokyo and was instrumental in bringing about the present system of united action, through a synod composed of representatives of both the American and Anglican missions. His death will be deeply regretted in the scene of his long labors. He was still in the prime of life, being only forty-seven years of age, but the malady which finally terminated his earthly existence was one of long standing.

THE see of Bristol, which has been annexed to Gloucester for the last sixty years, but is now about to have a bishop of its own, was one of the new bishoprics founded in the reign of Henry VIII., in accordance with the scheme of Wolsey for enlarging the episcopate. Dr. Paul Bushe was its first bishop, having been consecrated in 1542, and among its forty-three occupants were three distinguished prelates, John Hall, Thomas Secker and Joseph Butler. Among others

who occupied the see were Sir John Tre-lawney, the Hon. George Pelham, and John Kaye, afterwards Bishop of Lincoln. Dr. Allan was the last bishop, and was translated to Ely. The palace was sacked during the riots after the rejection of the first Reform Bill. In 1836 the see of Ripon was founded, and in order to find funds for its endowment, Bristol was joined to Gloucester. There have been only four bishops of the united see—Dr. Monk, Dr. Charles Baring (translated to Durham), Dr. Thompson, (translated to York), and the present learned Bishop of Gloucester (Dr. Ellicott), who for thirty-four years had presided over the amalgamated dioceses.

THE gain to the Church at large by the periodic meetings of the Lambeth Conference has to the American branch no small offset in the losses encountered through the death of her bishops in attendance. The session of 1888 was clouded by the death of Bishop Harris, of Michigan. According to cable dispatches received Sept. 1st, the late session was followed immediately by the death of Bishop Rulison, of Central Pennsylvania. No particulars are given beyond the fact that he died at Mannheim, Germany, after an illness of a few hours. He was a native of Carthage, N. Y., born April 24, 1842. On graduating from the General Theological Seminary in 1866, he became assistant in the church of the Annunciation, New York. Later he became rector of Zion church, Morris, N. Y., and in 1876 took charge of St. Paul's church, Cleveland, Ohio, which he retained until his election in 1884, to be Assistant Bishop of Central Pennsylvania. On the death of Bishop Howe in 1885, he became his successor, and has so administered this important diocese as to secure for himself a good record, and leave deep and lasting sorrow at his premature decease.

FOLLOWING pestilence and famine in India came the news of a destructive earthquake. Much damage was done to the property of the Church. The Archbishop of Calcutta has been compelled to appeal to the Church at home for means to rebuild and restore the church edifices which have been seriously injured and, in some cases, entirely destroyed. The cathedral of Calcutta lost much of its spire and the whole structure was badly shaken up. Five other churches in the city were damaged, St. Mary's Home for the Poor was wrecked, and the Seamen's Institute was much injured. Outside the capital, two churches of the archdiocese were leveled to the ground and much damage done to schools, parsonages, and other buildings. It is impossible for Churchmen in India to do very much at present, since many of them have suffered severely in the loss of their own property. At Shillong, for example, the headquarters of the government in Assam, all the Europeans have been rendered homeless. There was no alternative under the circumstances but an appeal to the faithful in England, and it is to be hoped that, notwithstanding the immense sums contributed during the past

few months for religious and charitable purposes, the Archbishop may meet with an adequate response. No new plans for the promotion of the cause of the Church can be undertaken until these unforeseen disasters have been repaired.

ON account of the strange belief of their pastor, nearly 100 members of the German Lutheran Church of Bristol, Conn., who have been carrying insurance on their lives have dropped it. The pastor holds that according to a strict interpretation of the Scriptures, it is sinful to distrust God's promise that "He will provide." If the pastor were not a fanatic, he might see that life insurance is one of the ways that the Lord has provided. The intelligence and experience of mankind are the instruments of Providence in improving the conditions of humanity, and overcoming the difficulties of this mortal life. To ignore the means and opportunities of self-help is to tempt Providence and turn faith into presumption.

THE London *Daily Telegraph* suggests that the Board Schools are fast becoming a good field for the work of missionaries to the heathen, and tells the following story:

A little boy named Fox was called as a witness at an inquest, and the coroner decided to test his skill in dialectics. So he commenced in the usual manner: "Do you know, my boy, that it is wrong to tell a lie?" "No, sir," replied the youth, with engaging frankness. "Good gracious!" ejaculated the coroner, "don't you know what a lie is?" "No, sir." "Do you go to school?" "Yes, sir." "Which one?" "The Board school, sir." "And don't they teach you that it is wrong to tell lies?" "No, sir." "What do they teach you?" "Sums, sir," replied the youth; and he apparently labored under the conviction that the sum of all knowledge was contained in arithmetic. Fortunately the investigation was not one in which Fox's evidence was very material, but undoubtedly the curriculum of the school which he attends is slightly defective.

NO clergyman who gives attention to his parish outside of the pulpit can adequately prepare two sermons a week, year in and year out. Bishop Andrews well said: "If I preach twice, I prate once."—An American society of art announces that its membership is open "to every person of both sexes," and in its prospectus expresses the opinion that "every public-spirited person should give their moral influence to the society." The art of writing grammatically is evidently not one of the aims of the society.—When Napoleon received the news that the Pope had excommunicated him, he wrote: "I spare the Pope no longer. He is a raving madman, and must be locked up."—Referring to the honorary degree of D.C.L. recently bestowed upon Mr. E. L. Godkin by Oxford, the London *Daily News* says: "He is the first journalist to receive such a mark of distinction from an English university. No American paper has a higher reputation than *The Evening Post* of New York for courage, honesty, and intellectual force. Mr. Godkin is a brilliant ornament of the American press, and the university could not have found a man who would more worthily represent its best side."



## The Lambeth Conference—Reports of Committees

### No. I.

REPORT OF THE COMMITTEE\* APPOINTED TO CONSIDER AND REPORT UPON THE SUBJECT OF THE ORGANIZATION OF THE ANGLICAN COMMUNION—(a.) A CENTRAL CONSULTATIVE BODY; (b.) A TRIBUNAL OF REFERENCE; (c.) THE RELATION OF PRIMATES AND METROPOLITANS IN THE COLONIES AND ELSEWHERE TO THE SEE OF CANTERBURY; (d.) THE POSITION AND FUNCTIONS OF THE LAMBETH CONFERENCE.

The committee, in presenting its report with the accompanying resolutions, recalls to the Conference that in the first session at which the subjects referred to it were discussed, the order of consideration was: (1) the position and functions of the Lambeth Conference; (2) a central consultative body; (3) a tribunal of reference; (4) the relation of primates and metropolitans to the see of Canterbury. It has, therefore, adopted this order in its report and resolutions.

Each decade, as it passes, brings out more clearly the importance of our duty to maintain and develop the unity and coherence of the Anglican Communion. We learn to realize more and more explicitly the value of the unique combination of respect for authority and consciousness of freedom in the truth, which distinguishes the great body in which God has called us to minister. We begin to perceive in what degree it may impress the rest of Christendom, and in union, in God's good time, with the rest of Christendom, may impress the world in accordance with our Lord's desire. (St. John xvii: 21, 23.) We also grow more conscious, as time goes on, what are the lessons which the different portions of our Communion may learn from one another. Yet, at the same time, we perceive that there are tendencies within and without which require to be directed or guarded against with the greatest watchfulness and foresight, if this characteristic type of unity is to be maintained, and thus to appeal to the intellect, the imagination, and the heart of mankind.

The Lambeth Conferences of the last thirty years have been the most obvious expressions of this unity, and their services to the creation of the desired impression can hardly be overestimated. We can point to resolutions passed by these conferences which have largely guided the practice of the provinces of our Communion, and their indirect influence in proving the possibility of such meetings for counsel, and in perfecting their methods, in bringing home to ourselves the nature and bearings of our work, in checking undue tendencies to divergence, and in exhibiting to others our brotherly fellowship, is equally manifest. We, therefore, submit the accompanying resolutions, which, in our judgment, sufficiently describe the functions and position of the Lambeth Conferences and their relation toward the Churches and provinces whose bishops take part in them.

Keeping in mind the ancient principle, "*Quod omnes similiter tangit ab omnibus approbetur*," we have endeavored to consider in what ways, under present circumstances, the unity and responsibility of the whole body may receive practical recognition beyond that which it gains from the resolutions and opinions expressed from time to time by the Lambeth Conferences. We have, therefore, next turned our attention to the questions referred to us regarding a central consultative body and a tribunal of reference. The committee hopes that it has, in a measure, overcome the difficulty of reconciling what may be theoretically desirable with what is practically possible in the resolutions which

\*Names of the members of the committee: Bishop of Albany, Archbishop of Armagh, Bishop of Auckland, Bishop Barry, Bishops of Bath and Wells, Brechin, Cape Town, Calcutta, Colombo, Archbishop of Dublin, Bishops of Edinburgh, Grahamstown, Hereford, Jamaica, Kentucky, Manchester, Maryland, Mississippi, Missouri, New York, Archbishop of Ontario, Bishops of Pennsylvania, Ripon, Rochester, Archbishop of Rupert's Land, Bishops of Salisbury (chairman), Sydney, Tasmania, Toronto, Wellington (secretary).

it now submits to the conference on these two branches of the question.\*

We have also given our attention to some general questions affecting provincial organization, as well as to that of the relation of primates and metropolitans in the colonies and elsewhere to the see of Canterbury. We hope that the conclusions we have arrived at upon these delicate questions may do something to establish the great principles, the promotion of which we believe to be the chief function of our committee.

JOHN SARUM,  
Chairman.

July 21, 1897.

### No. II.

REPORT OF COMMITTEE† APPOINTED TO CONSIDER THE SUBJECT OF THE RELATION OF RELIGIOUS COMMUNITIES WITHIN THE CHURCH TO THE EPISCOPATE, AND TO REPORT IN THE CONCLUDING SESSIONS OF THE CONFERENCE, EITHER BY SUBMITTING FORMAL RECOMMENDATIONS OR BY ASKING LEAVE TO REPORT MORE FULLY TWELVE MONTHS HENCE TO THE PRESIDENT OF THE CONFERENCE, SUCH REPORT BEARING ON ITS FACE THE NAMES OF THE COMMITTEE, AND A STATEMENT THAT THE COMMITTEE ALONE IS RESPONSIBLE FOR WHAT IT CONTAINS.

In accordance with what we understand to have been the wish of the Conference in appointing a committee, we have regarded the terms of reference as including not only brotherhoods and sisterhoods, but also deaconesses, and we report accordingly as follows:

#### A.

We recognize with thankfulness to Almighty God the manifold tokens of His blessing upon the revival of religious communities in our branch of the Church Catholic.

We are thankful, moreover, for the increasing readiness which such communities have manifested to be brought into closer union with the episcopate, and to receive counsel from their bishops.

We desire to secure to communities all reasonable freedom of organization and development. Such freedom is essential to the due exercise of special gifts. However important may be the work which is done for the Church by brotherhoods and sisterhoods, their primary motive is personal devotion to our Lord, and the development of the spiritual life is the power upon which the best active work depends. All liberty, however, must be so regulated as to insure the maintenance of the faith and the order and discipline of the Church, together with a due recognition of family claims and of the rights of individual members of a community.

It is obvious that such a revival could not but be attended with a certain amount of difficulty and even of danger.

(1) Among the points of difficulty, not the least serious have been the problems connected with the vows or obligations undertaken by the members of each community. In view of the fact that we propose to ask the Conference to allow us full time for consultation with heads of

\*The editor has been directed by the president of the Conference, in accordance with the request of the committee, to state that the proposed resolutions on the subject of a tribunal of reference were as follows:

"That it is advisable that a tribunal of reference be appointed, to which may be referred any question submitted by bishops of the Church of England or by colonial and missionary Churches.

"That it is expedient that the Archbishop of Canterbury should preside over the tribunal, and that it should further consist of the Archbishop of York, the Bishops of London, Durham, and Winchester, and representatives of each province not in the British Isles, which may determine to accept the decisions of the tribunal, the bishops of each such province having the right to elect and appoint any one bishop of the Anglican Communion for every ten, or fraction of ten, dioceses of which it may consist, and that the tribunal have power to request the advice of experts in any matter which may be submitted to them."

These resolutions were considered by the Conference, but after discussion it was decided that they should not be put.

†Names of the members of the committee: Bishops of Albany, Bloemfontein, Calcutta, Christ church, N. Z., Corea, Fond du Lac, Grahamstown, Goulburn, Lincoln, London, Marlborough, Oxford (chairman), Pennsylvania, Quebec, Reading (secretary), Rockhampton, St. Andrew's, Vermont, Wakefield, Washington, and Winchester.

communities, both of men and of women, we deliberately abstain from entering now into details about such questions as the following: In what circumstances are these obligations to be regarded as permanent? With what sanction should they be undertaken? By what authority, if any, may dispensation or release be given? We must, however, express our profound sense of the need of care in imposing, as well as in undertaking, such vows or obligations, and our opinion that there ought in all cases to be some provision, however safeguarded, affording means of release in case of necessity.

(2) Every priest ministering to a religious community should be licensed for that purpose by the diocesan bishop.

In the case of communities of men in Holy Orders, care must be taken that there is no interference on the part of the community with the canonical obedience which each clergyman owes to the bishop of the diocese in which he ministers.

(3) Right relations to the episcopate involve some well-defined powers of visitation; the consideration of what these powers should be, we reserve for our future report.

#### B.

We hail with thankfulness the revival of the ancient office of deaconess, and note the increasing recognition of its value to the Church. No full statistical information is at present available as to the progress which has been made, or as to the variety of usage in different branches of our Communion. We have reason to expect that we shall have this information in a complete form before the preparation of our further report. In the meantime, it is our duty to call attention to certain principles, the neglect of which may easily injure and retard an organization which we believe to be capable, by the blessing of God, of doing incalculable good.

(1) Care should be taken to prevent the application, within the limits of our Communion, of the term "deaconess" to any woman other than one who has, in accordance with primitive usage, been duly set apart to her office by the bishop himself. Half a century ago, when the official service of women in the Church was unrecognized, the ancient term deaconess was frequently adopted, both within and without our Communion, as a convenient title by Christian women given to good works, who did not thereby claim any position in the Church similar to that which belonged to the deaconess of early days. If, however, the revival of the office is to be encouraged and its importance recognized, the accurate use of its title must be carefully guarded.

(2) Women thus set apart must first have been carefully trained and tested as to their fitness for the office and their purpose to devote their lives to its high calling. There are questions respecting the necessary qualifications for the office, the manner of setting apart a deaconess, the nature of the specific obligations she assumes, and the form of license she should hold, which will be considered in our subsequent report. It will be necessary to deal also with the question of the rules to be observed when a deaconess removes to another diocese from that in which she was set apart.

(3) Experience has already shown the possibility and the advantage of encouraging the development of deaconess' life and work upon two somewhat different lines:

(a.) The community life, corresponding more or less closely to that of a sisterhood whose members are not deaconesses; and

(b.) The system of individual work under the bishop's license, without necessary connection with any community, in the stricter sense of the word.

Upon this distinction we ask leave to report more fully hereafter, but we are anxious not to seem to discourage either of two systems, both of which appear to us to have been already blessed of God. It must, however, be understood that, under whatever form of organization, a deaconess holds of necessity a direct and personal relation to her diocesan bishop.



(4) It is, in our opinion, eminently desirable to promote a closer approach to uniformity in the manner of setting apart and licensing deaconesses in the various dioceses of our Communion. Upon this point, also, we hope to speak more fully hereafter.

C.

In matters temporal connected with religious communities, the following principles should be maintained:

(1) That before episcopal recognition is given to any community holding trust property, the trust deeds be submitted to, and approved by, a competent legal authority appointed by the bishop, and that the trust deed be such as to secure, as far as may be, that the property be not diverted from its purpose in connection with the Church.

(2) That provision be made for the disposal of property in the event of the dissolution of the community, or in the withdrawal of an individual member.

W. OXON, Chairman.  
(To be continued)

### Canada

The members of St. John's church, Carrying Place, held their annual harvest festival on Sept. 1, 1897. The church was beautifully decorated. The service consisted of Matins, a celebration of the Holy Eucharist; the Rev. Rural Dean Louchs preached a plain, practical sermon, showing the people how much need they had for thankfulness for the spiritual and temporal blessings they enjoyed. After the service a bountiful repast was served in the church shed. After dinner a pleasing event of unusual importance took place, the people presenting their clergyman with a kindly worded address, and a fine, well-bred, four year old colt. The address was read by Mr. Howell, and the horse was presented by Mr. John Peck. Mr. Forster made a suitable reply thanking the people on behalf of Mrs. Forster and himself for the very kind words of the address. He tried to do his duty and would continue to do so, as hitherto, without fear or favor. The rural dean in a short speech told how much he valued the good will of the people so kindly expressed to Mr. and Mrs. Forster in the address, and the valuable gift of the horse. Whether his Grace, the Archbishop, allowed Mr. Forster to remain here or removed him elsewhere in the diocese, he would have the horse to remind him of their good will. The proceeds of the dinner went towards reducing the small debt remaining on the church.

### New York City

At the church of the Incarnation, the Rev. Mr. Grosvenor, services were resumed Sunday, Sept. 5th.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, final work is being done on Mosaic additions to the Morgan memorial altar and reredos, already described.

Bishop Potter was the guest of honor and the principal speaker at the annual summer meeting of the Harvard Club of Rhode Island, on the evening of Thursday, Sept. 2d.

The cathedral chapel at the site of the cathedral of St. John the Divine, resumed its services Sunday, Sept. 3rd, under the supervision of the Ven. C. C. Tiffany, D.D., Archdeacon of New York.

At the church of St. John the Evangelist, the rector, the Rev. Dr. Benjamin F. DeCosta, preached a special sermon on the morning of Sunday, Aug. 29th, on "Christianity." He analyzed the three "apostolic" churches, the Greek, Roman, and Anglican, and predicted their reunion.

At Grace church, the Rev. Wm. R. Huntington, D.D., D.C.L., rector, the usual routine of services was resumed Sunday, Sept. 5th. The rector is not expected to return until about the last of September. During the present month the Rev. R. S. Nichols will have charge. One of the curates, the Rev. Mr. Johnson, is expected to return from his tour of Europe next week.

At St. Mark's church, the Rev. Dr. J. H. Ry-

ance, rector, handsome improvements have just been made, including the retinting of the walls, the laying of a marble floor in aisles and chancel, the putting in of a new pulpit and lectern, and the erection of a new altar and reredos. Some \$2,000 have been expended, and the finishing touches will be given in the next few days.

At the church of the Ascension, the Rev. Percy S. Grant, rector, the sewing school last year numbered 111 scholars, with an average attendance of 41. The method pursued was that adopted by the New York Association of Sewing Schools, and has proved very interesting to the children; the progress made being much more satisfactory than under the old-fashioned methods.

In Grace parish, the Rev. Wm. R. Huntington, D.D., D.C.L., rector, the Penny Provident Fund is under the care of one of the deaconesses of the parish. The greatest number of depositors is among the children, but efforts are being made to have the advantages of the fund better appreciated by the older members of families. The total number of depositors last year was 427, and the weekly average 58. The amount saved was \$830.32; of which \$506.51 was withdrawn during the year, and \$323.81 remained on deposit.

At St. Bartholomew's parish house, the boys' club has a reading room, circulating library, drill room, and gymnasium, with organizations of cadet corps, drum and fife corps, educational classes, social and dramatic entertainments, football and baseball clubs, and summer outings. The membership last year was 578, an increase over the previous year of 153. A large number of the boys have no other affiliation with St. Bartholomew's parish than through this club. Three-fourths of the boys are school boys; the remainder being at work during the day in offices, stores, and factories. The expenses of the year were \$1,485.23, which with an income of \$807.61 left a relative deficit of \$677.62, to be made up by the parish.

### Philadelphia

Messrs. Bungart & Jackson, architects, of this city, have just completed plans for a new church for the congregation of St. David's church, Cresswell, N. C.

It is stated that Mrs. Moore, the benefactress of the South memorial church of the Advocate, the Rev. Dr. W. W. Sylvester, rector, will still further increase the endowment.

There were two bequests to the Home of the Merciful Saviour in Mrs. Stewart's will, noted in our last issue; one of \$200 immediate, and one other of \$3,000, payable after the death of her husband.

The Rev. Dr. W. F. Paddock, rector of old St. Andrew's, will be absent until the close of October. The Rev. E. K. Tullidge, a former assistant in the parish, will take charge of the services.

The Rev. E. Sawyer Stone, rector's assistant at St. Timothy's church, Roxborough, preached his farewell sermon on Sunday morning, 29th ult. He returns to his former home at Swanton, Vt.

Towards the close of August a letter was received from Bishop Whitaker, stating that, returning from his trip to Ireland, he was traveling through North Wales, and was in the enjoyment of excellent health.

The Rev. George Bringhurst, rector of the House of Prayer, Branchtown, who has recently returned from the White Mountains, whither he had gone in hopes of recruiting his impaired health, is lying dangerously ill at his residence, Locust ave., Germantown.

The Rev. W. S. Baer, secretary of the Bishop, has returned from his vacation and resumed his diocesan and parochial duties. The Rev. Dr. Sydney Corbett, who had officiated for Mr. Baer at St. Martin's, Radnor, went to Fox Chase on Sunday, 5th inst., and is announced to officiate at Cape May, N. J., on the 12th inst.

The congregation of St. Paul's church, Aramingo (memorial of William Welsh), the Rev.

E. J. Humes, rector, is endeavoring to liquidate the balance due (\$1,200) on the new parish building, and hopes to effect the same during the present month. During the past year a payment of \$1,300 was made.

The Rev. Dr. W. B. Bodine, rector of the church of the Saviour, whose summer residence is at Elberon, N. J., made the address of congratulation to Mrs. Joseph H. Dulles, of Philadelphia, on the occasion of her celebrating the centennial of her birth on the 2nd inst. She is the sister of the Welsh brothers, all of whom have passed away, but who in their lifetime were prominent Churchmen, and one, Mr. John Welsh, was U. S. minister to England.

Workmen are now engaged in making the necessary alterations to enlarge the cemetery of St. James the Less, at the Falls of Schuylkill. Along Nicetown lane, the entire length of the property, a new wall is being built, as well as to the east of the carriage way from the lane entrance to the lych gate. The improvements also include the raising of the grade in a part of the grounds, and the building of a wall on the right side of the drive leading from Clearfield st. The cost of these improvements, which will be completed by All Saints' Day, is \$12,000.

### Chicago

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

The Rev. D. S. Phillips, S.T.D., dean of the Southern Deanery, has resumed charge of St. Paul's church, Kankakee, after a three weeks' vacation in Michigan.

The Rev. Jos. Rushton, L. H. D., the Bishop's secretary, will celebrate the Holy Communion and preach at Christ church, Winnetka, next Sunday morning. Mr. Frank Stebbings, lay-reader in charge of Christ church, is spending his vacation at his home in Kankakee.

Grace church, Chicago, the Rev. E. M. Stires, rector, has undergone some very extensive repairs. The ventilation has been increased, electric lights have been placed in position, and a new carpet of over 800 yards has been laid in chancel and church. The chapel and guild house also have been entirely renovated and calomined. In the chancel a change has been made in color and it now conforms more to the architectural features of the church building. The artist has given a subdued rich color tone to the structural surface, taking rosy hues for his basis, and enriching them with Gothic frieze in neutral shades of red, green, and gold, and using the ecclesiastical colors. The piers, caps, etc., are relieved in red and gold, and the top of the chancel is lighted with electric lights enclosed by a globe. The carvings surrounding the organ chamber and vestry room have been polished, and the side walls and cornices have been repainted and decorated, and the main vestibule and south tower entrance have been furnished with a wainscoting of painted canvas.

### Milwaukee

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

The oaken altar formerly used at Christ church, Janesville, and lately replaced by a beautiful new stone structure, having been kindly placed at the disposal of the Bishop by the rector and vestry, has been given to St. Mark's church, Barron, and is now in position and use there.

St. Peter's, North La Crosse, the Rev. Alexander Coffin, in charge, has now become an organized mission, though yet remaining under the general parochial oversight of the rector of Christ church, La Crosse. The congregation is now worshipping in a rented building, their former church edifice having been sold. Funds for the purchase of a new lot, on a far more advantageous site, and for the erection of a new and attractive church building, are being collected, and this growing congregation will doubtless soon see the accomplishment of their hearts' desire.

The new Christ church, La Crosse, reference to which has already been made in these columns, will be built on the corner of Ninth and Main sts., where the rectory now stands. An-



other lot will be secured for the location of the rectory and the building moved thereon.

On July 26th, the morrow of St. James' Day, St. James' church, West Bend, the Rev. Fred-eric L. Maryon, pastor, was formally re-opened and the new additions to the structure blessed by the Bishop in the presence of several of the clergy.

The cathedral, Milwaukee, has been wonder-fully improved this summer by the long con-templated addition of a wooden ceiling in place of the weather-stained plaster ceiling which has so long sadly disfigured the building. This im-provement will cost about \$800, all of which will be paid by the congregation. During the three weeks required in making this change, though worshipping under scaffolding and amidst more or less discomfort, none of the services were omitted, and the congregations continued re-markably large. Mr. T. Leslie Rose, choir-mas-ter of St. John's church, Milwaukee, was the architect.

The Rev. Wm. Langham Cheney has resigned the pastoral care of the missions of Rice Lake and Barron, and returns to Canada, his former home. The Rev. Stephen W. Wilson, of the diocese of Chicago, who has been serving as *locum tenens* at Madison this summer, has kindly con-sented to take charge of these missions until permanent arrangements can be made by the Bishop.

#### Massachusetts

William Lawrence, S. T. D., Bishop

ASHMONT.—The Rev. Charles T. Whittemore, rector of All Saints', has been spending a part of his vacation in the north of Wales, and will return about the second week in October.

LANESBOROUGH.—The late Mrs. David L. Sey-mour has left a legacy of \$1,000 to St. Luke's church.

HYDE PARK.—During the absence of the rec-tor of Christ church in Europe, morning and evening services have been held regularly throughout the summer. The parish is in a flourishing condition, and their debt of \$11,000 will soon be reduced. The total valuation of property belonging to this parish amounts to \$63,000.

MILFORD.—Trinity church has purchased a piece of property on which it is intended to erect a parish house and rectory. The total cost was \$2,400.

WEST ROXBURY.—Mr. Samuel B. Dana has placed a memorial window in Emmanuel church. The subject is a winged angel posed in profile, holding a lyre, and with head facing the front and raised in ecstasy. The background is of deep blue, the wings in shadow, and the figure standing out clearly in drapery of crimson.

STOCKBRIDGE.—The Rev. Dr. Lawrence, rector of St. Paul's church, has sailed for Genoa on the steamer "Falda," from New York. He will be absent one year from his parish, and will visit India during his sojourn abroad.

SOMERVILLE.—The Rev. Andrew Gray, D.D., rector of St. Thomas', has resigned and will devote most of his time in the future to literary work. The Rev. J. C. Quinn, D.D., has been in charge of the parish during the absence of the rector in Europe.

#### Maryland

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

Mrs. Ruth Barker Mettam, widow of the late Rev. Joseph Mettam, died Aug. 20th, at Pikes-ville, at the residence of her son-in-law, Mr. Philip Watts, in the 95th year of her age. She was descended from an old English family, and was the daughter and last surviving child of the late Samuel Barker, of Chesterfield, Derby-shire, England, where she was born, Aug. 16th, 1803. On Nov. 6th, 1825, she was married to the late Rev. Joseph Mettam in the parish church at Chesterfield, and came to the United States with her late husband in 1834. Four children survive her.

The trustees of Hannah More Academy, the diocesan school for girls, near Reisterstown, re having erected a large addition to Wyman

Hall of that institution. The new structure which is of variegated brick, similar to the main building, will be divided into dormitories and classrooms. The building will probably be lighted by electricity.

The Rev. Wm. H. H. Powers, rector of Trin-ity church, Towson, has gone to Eaglesmere, Pa., to spend a month. During his absence the Rev. Tilton Marley, of Virginia, son of Mr. John Marley, of Towson, and the Rev. John I. Yellott, son of Maj. John I. Yellott, of Towson, will each preach one Sunday at Trinity church.

The Rev. Percy F. Hall, rector of St. Timo-thy's church, Catonsville, is spending a short vacation at Sabillasville, Md., near Blue Ridge Summit.

Mrs. Kate Lucas, superintendent of nurses at the Church Home and Infirmary, has left on her annual vacation, which she will spend in West Virginia.

#### Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—The local council of the Brotherhood of St. Andrew held a delightful reunion at Trinity parlors, on Wednesday, Aug. 25th, when a goodly number of the brothers assembled to welcome back the Rev. Charles Scadding, late rector of Trinity, and now rector of Emmanuel church, Lagrange, Ill. A felicitous address of welcome was made by the Rev. J. W. Sykes, rector of Grace church, in which he referred to the pleasant past, when Mr. Scadding's con-nection with Trinity and the Brotherhood was characterized by great unanimity, not only in the mother parish, but between all the parishes and clergy of the city. Mr. Scadding's reply was equally happy. He humorously alluded to the story in the secular press, told some montns ago, about the bowling alley in the middle aisle of Emmanuel church, Lagrange, and he assured those present that not only was his bowling alley in the basement of his parish house, but that the rector and congregation never played with it on Sundays, especially during service time. He has 16 members of the Brotherhood there who, as well as the rector, improve the opportunity while on the cars between their suburb and Chicago, in approaching men about religion and the Church.

The Rev. E. S. Barkdull, of Findlay, is to be-gin service here as assistant of Trinity, on the first Monday of September, on the return of the Rev. Dr. Dowling from his vacation. Thus is poor Findlay vacant again, where a weak mis-sion was built and four churches, three of which were burned down, and where the fourth, a noble stone building, is in debt. In this mission, too, the rectorships have been many and short, with long vacancies between.

#### Easton

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

Messrs. Ghequier & May, architects, of Balti-more, have just completed plans for a new parish house for Christ church, Easton, the Rev. Leonidas B. Baldwin, rector. The new build-ing, which will adjoin the church and be connected with the vestry by an archway and wrought-iron gateway, will be constructed of Port Deposit granite. It will be of two stories, and will have a steep-pitched roof. The interior of the main auditorium will be finished in natu-ral wood, with an open ceiling of yellow pine. The roof will be covered with slate. The main floor will contain the Sunday school room, 28 x 33 feet and 20 feet high. Beneath will be a class room, 14 x 17 feet, a guild room, 10 x 14 feet, and a kitchen. The interior walls will be decorated in colors, and the porch floor will be in mosaic. It will be heated by a furnace.

Mr. James Marion Wooters, for many years a vestryman of St. John's parish, Hillsborough, died at his residence in Chapel District, Talbot Co., on Aug. 22nd, in the 54th year of his age. The funeral of the deceased took place Aug. 24th from St. John's church, Hillsborough, and the interment was in St. John's churchyard, on the banks of the Tuckahoe. The Rev. George F. Beaver conducted the services, assisted by his son, the Rev. Wordsworth Y. Beaver, of Longwoods, Talbot Co.

#### Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

Bishop Satterlee arrived in New York on Aug. 23rd, and has gone to Twilight Park, in the Catskills, for a few weeks.

St. John's parish has sustained a serious loss in the death of the director of its choir, Mr. Wm. H. Daniel. He became a member of it when the change to a vested choir was made, while Bishop Leonard, of Ohio, was rector, and Mr. D. B. MacLeod, organist and choirmaster. On the retirement of the latter, Mr. Daniel be-came director, and has done excellent work in that position. He was prominent in musical circles in the city, and was for many years pres-ident of the Choral Society. The funeral serv-ice took place at St. John's, on Sunday after-noon, Aug. 29th. It was conducted by the as-sistant minister of the parish, the Rev. Robert Wood. Several of the other city clergy were present, and a large number of friends, includ-ing representatives of the Choral Society.

Acting by appointment of the colored commis-sion, the Rev. E. D. Tunnell, warden of King Hall, the theological school for colored students, has spent the summer in endeavoring to raise funds for that institution. His headquarters have been in Boston, and it is understood that his efforts have been quite successful.

By the recent death of Mr. Charles Albert, of Rockville, the diocese of Washington has lost one of its best-known laymen. In former years he was a vestryman of St. John's parish, and was for a long time a delegate to the Maryland convention, holding the same position here after the division of the diocese. Always an earnest worker for the Church, he will be greatly missed in his own parish of Christ church, Rockville.

#### Long Island

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

HUNTINGTON.—The Woman's Guild of St. John's church, of which the Rev. Charles W. Turner is rector, have had the interior of the church re-decorated, gas fixtures put in, the organ loft re-roofed, and a handsome new carpet laid. They have also had the rectory thorough-ly renovated within and without.

WINDSOR TERRACE.—The Rev. John Graham, until recently the rector of Trinity church, Shamokin, Pa., has accepted a call from the church of the Holy Apostles', and entered upon his pastoral duties on the 10th Sunday after Trinity. A special musical service was ar-ranged for the occasion. The members of the parish held a reception in honor of their new rector, at the home of Mr. V. T. Barnum, on the evening of Sept. 2nd.

BAY SHORE.—Some weeks ago the Rev. John C. Stephenson, rector of St. Peter's church, made a statement to his people of the financial condition of the church, and an earnest appeal for money. The appeal has been liberally re-sponded to, and the mortgage on the church property considerably reduced.

BAY SIDE.—More than 50 books were recently presented to the circulating library managed by the Woman's Guild of All Saints' church, of which the Rev. George W. Eccles is rector.

JAMAICA.—During the absence, upon his vaca-tion, of the Rev. H. O. Ladd, rector of Grace church, the services have been in charge of the Rev. J. H. Smith, a retired priest, who resides in Jamaica. The Rev. Mr. Ladd will return in time to resume his duties on the 12th Sunday af-ter Trinity.

BROOKLYN.—The Rev. James B. Nies, Ph.D., rector of the church of the Epiphany, at the corner of Tompkins ave. and McDonough st., will return from his sojourn in New Mexico this week, and will conduct the services in his church on Sunday, Sept. 5th.

On the 11th Sunday after Trinity, at the ban-ner missionary service of the Sunday school of All Saints' church, of which the Rev. William Morrison is rector, an address was made on "Persia and its missions," by Mr. Paul Shim-mon, A.B., a '97 graduate of Columbia College. Mr. Shimmon is a native of Persia, and was ac-



accompanied by his younger brother who was dressed in Persian costume. The offertory was for the benefit of missionary work in Persia.

### South Dakota

**Wm. Hobart Hare, D.D., Bishop**

Bishop Hare has lately put forth the interesting statement given below, regarding the Indian boarding schools of South Dakota:

"The Indian boarding schools have now brought their work for a year to a close and are in vacation, and as the happy children run off to their homes, I must write some report of the year's work to the dear friends on whose continued interest and benefactions the work so largely depends.

"The work of the schools has been marked during the year by an excellent spirit, the schools all standing high in the estimation of the parents of the children. The attendance has been as follows: At St. Paul's, 53; at St. Mary's, 40; at St. John's, 48; and at St. Elizabeth's, 50.

"My visits are always happy occasions, and one scene which I described years ago often comes to my mind as the children on my approach run out to meet me: 'When the cry of 'Bishop! Bishop!' from one little voice revealed that my coming was discovered, I was soon surrounded by a lot of as happy faces as one could wish to see, and my equilibrium was somewhat endangered by the vehemence with which several tiny, but very demonstrative, young ones embraced my legs. I think the ladies were somewhat shocked at this familiarity; but, oh! the world is full of cold, worn-out, and suspicious hearts, and life brings many repulses, and God gives me the best compensation, next to His approval, the love and confidence of His little children.'"

### Southern Florida

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

The Rev. B. F. Brown, of Titusville, archdeacon of the Eastern coast, and the Rev. J. H. Weddell, of Thonotosarra, archdeacon of the Western coast, are taking a much needed rest and change in New York.

LONGWOOD.—A beautiful font was placed in Christ church, the Rev. W. H. Bates, priest-in-charge, on St. John Baptist's Day. It is octagonal-shaped, made of polished pine, more than 250 pieces being used in its construction. A large monogram, "I. H. S.," is on the front panel, and the words, "One Lord, one Faith, one Baptism," on the top, the handle of which is a cross made of red cedar. The font was the work, as well as the gift, of a member of the congregation.

### California

**William F. Nichols, D.D., Bishop**

The funeral of the Rev. Benjamin Ackerly, D.D., late rector *emeritus* of St. John's church, Oakland, took place from his own church on Thursday, Aug. 26th. All the clergy from San Francisco, Oakland, Berkeley and San Mateo were present to pay their last respects to the venerable and much beloved presbyter. The Rev. Mr. Clark, of Benicia, represented Bishop Wingfield of the northern diocese. The service was conducted by the rector, the Rev. F. J. Maynard, and the Rev. Dr. Brewer, of San Mateo, read the lesson.

### New Jersey

**John Scarborough, D.D., Bishop**

The Bishop is now so far recovered from the injuries received last June that he is able to resume work, and on Sunday, Aug. 29th, he made his annual visitation to St. James' church, Elberon. St. James', with the other summer churches along the Jersey coast, has had a very prosperous "season." At Bay Head, the Rev. Dr. G. M. Christian, of Newark, has had charge of the services, with occasional assistance from other clergy; at Point Pleasant St. Mary's church has been in charge of priests from the Associate Mission, who have also maintained daily services at the chapel of the All Saints' Sisters of the Poor; and at Mantoloking there have been large congregations at the frequent services and

Celebrations. At Ocean City, the new church was opened for service by the Rev. Martin Aigner, of Mount Holly, the Bishop being unable to be present because of illness. The Rev. F. B. Crozier has been in charge of Rumson, in addition to the chapels at Fair Haven and Little Silver, where services are maintained the year round; in both missions Confirmation classes were presented.

ELIZABETH.—The Rev. H. H. Oberly, of Christ church, is soon to issue the second series of his catechetical instructions. The book is now in the hands of the printer. During the year a bell tower and bell have been added to St. Paul's chapel, which is in care of Christ church.

The Rev. Norman V. P. Lewis, a graduate in this year's class at the Philadelphia Divinity School, has been called as curate to St. John's, Elizabeth.

The vestry of St. Mary's church, Burlington, has extended a call to the Rev. James F. Olmsted, of Schenectady, N. Y.

Arrangements are making for a Retreat for the clergy, to be held Sept. 14-18, by the Rev. J. O. S. Huntington, at the church of the Ascension, Atlantic City.

At Manasquan a fund has been started for the erection of a church. The Associate Mission clergy have been conducting occasional services for the past year, and considerable interest has been shown in the work. During the summer a number of guests have interested themselves in the work, and at a lawn *fete* given Aug. 26th a neat sum was netted for the fund.

At Point Pleasant, just across the river, a similar fund for the erection of a rectory is growing very encouragingly. Those who have in previous years been interested in the work here at St. Mary's, and who wish to help the church now, may communicate with the Rev. T. A. Conover, Trenton, N. J., or Mr. T. C. Curtis, at Point Pleasant.

At St. Mark's, Basking Ridge, the Rev. Fr. Dolling, who is now traveling in this country, preached Aug. 29th. He preached the same Sunday at Mendham, and the following week at St. Peter's, Morristown. St. Mark's, Basking Ridge, can hardly be recognized as the same church since the improvements made during the summer. The church has been re-painted, a new ceiling and floor have been put in, and the entire interior has been re-decorated, by Harrington, of New York. The decorations are in light green, the chancel being a darker shade of the same color, with *fleur de lis* in gold. The morning service Sundays now consists of Matins, said plain, at 10:30, and a High Celebration at 10:45, with incense, the singing being entirely congregational. The new church at Bernardsville is rapidly nearing completion, and St. Mark's will then become a chapel of St. Bernard's parish. A number of handsome silk vestments have been presented to the church, and among other recent gifts are a rood beam, with cross and figures, a litany desk, and altar hangings.

### Central New York

**Frederic D. Huntington, S. T. D., LL. D., Bishop**

#### BISHOP'S APPOINTMENTS

##### OCTOBER

5. Evening, Theresa or Redwood.
6. A. M., Clayton or La Fargeville; Evening, Sackett's Harbor.
7. A. M., Dexter; P. M., Adams.
10. Onondaga Reservation.
17. Jamesville.
19. A. M., Earlville; P. M., Hamilton.
24. Weedsport and Port Byron.

In connection with his coming appointments, the Bishop says to the clergy: "If any pastor wishes the visitation to be made earlier than the date set in my published list, information should be sent to me at least two months in advance of the time given. As a postponement is generally not a serious inconvenience to the pastor (as it is to me), I shall feel at liberty to announce such a change when duty on my part appears to require it. As a general rule, I must so arrange these public services as not to be kept away from home overnight. Clergy expecting to have no candidate to present on or before the date specified, will understand that the Confirmation goes over to the next conventional year."

The Rev. Dr. Olmsted, rector of Grace church, Utica, has returned from a stay on the Massachusetts coast and in the White Mountains.

Arrangements have been perfected for a free kindergarten to be held in the Sunday school room of Grace church, Utica. While its benefits are primarily for the members of the Sunday school, any child living in that part of the city will be admitted until the seats are filled.

The Rev. Stephen H. Synnot, rector of St. John's church, Ithaca, has been appointed by the Bishop dean of the sixth district, to succeed the Rev. Dr. G. H. McKnight, resigned.

During the summer extensive improvements have been made in Zion church, Rome, the Rev. Dr. J. H. Egar, rector. When finished the building will be greatly improved, with a new roof, pews, chancel window, and interior decorations.

The Rev. Wm. C. Richardson, late rector of St. Paul's, Newburg, Mass., officiated in St. Paul's church, Syracuse, during the rector's vacation.

In St. Luke's church, Utica, during August, the services were conducted by the Rev. Karl Schwartz, curate of Zion and St. Timothy's church, New York.

In point of active service, Mr. D. Ward Clark, of St. John's, Oneida, has probably served longer than any other lay-reader in the diocese. He commenced his labors at Durhamville, in 1871, and has served almost continuously ever since. Owing to impaired health, he recently took a vacation, but returns to his post on the first Sunday in September, refreshed and vigorous.

The vestry of Trinity church, Utica, has asked that the 30th annual convention of the diocese, to be held in the second week in June, 1898, convene in that parish, that the centennial exercises of the parish may be held in connection therewith. The Bishop cordially approves of the plan.

### Pennsylvania

**Ozi W. Whitaker, D.D., Bishop**

WYNCOTE.—There is much satisfaction expressed by the congregation of All Hallows' chapel that the Rev. A. J. P. McClure, priest-in-charge, will remain in his present charge where the chapel was erected and the congregation strengthened since his advent among them.

### Connecticut

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

NEWTON.—At Trinity church, the Rev. Geo. S. Linsley, rector, on Sunday evening, Sept. 19th, a full choral service will be held, rendering praise and thanksgiving to God for the successful issue of plans made some time ago for the improvement of the church building. The improvements begun in June, included exterior repairs and interior decorating and the laying of a new carpet of a neat pattern in dark red and black, which gives a very rich effect. The decorating is by Mr. John H. Platt, of New Haven, and the carpeting by J. & J. Dobson, of 14th st., New York City. There have been more visitors than usual in town this summer, many of them Church people from New Haven, Bridgeport, New York, and Brooklyn.

ANSONIA.—At Christ church, the Rev. Chas. E. Woodcock, rector, on the afternoon of St. Bartholomew's Day, there was laid to rest the body of the Rev. Wm. Henry Ingle Houghton, late rector of St. John's church, Huntingdon, Penn. The Burial Office was said by the rector, assisted by the Rev. John T. Ballantyne and the Rev. J. Chauncey Linsley. The two latter, with the Rev. Messrs. Geo. A. Alcott, H. N. Tragitt, and E. T. Matthison and Mr. T. H. Matthison, seminarian, served as bearers.

Mr. Houghton was one of Bishop Tuttle's former boys at St. Mark's School, Salt Lake City. He was graduated from St. Stephen's College with honors in 1887, and from the General Theological Seminary in 1890. For several years he served faithfully as a missionary in Nevada, and removed not long since to Pennsylvania, where on the 19th of Aug. he finished his earthly labors in the 32nd year of his age.



# The Living Church

Chicago

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

## Marriage and Divorce

### II.

THIS question is destined to be much discussed during the coming year, with a view to possible legislation at the next General Convention. Every one is familiar with the serious abuses which are sanctioned by the laws of various States and the deterioration of public morals which has been the result. It would appear that most of the religious denominations which represent Christian morality in this country have too easily adapted themselves to the standard set by State legislatures. It is even argued that it is the part of loyalty to do this, and that no religious body has the right to insist upon a higher or different rule in such matters, for its own members, from that set before the whole body of citizens under the laws of the State. If such a principle were applied in other directions, to the rule of Sunday observance, for instance, the fallacy of this idea would be immediately evident. By such a course, Christianity ceases to be the teacher of morals, and its ministers are led to obey man rather than God.

The Church has not given way to this laxity. Whatever may have happened in individual instances, through the weakness of a priest or bishop, here and there, it is generally understood that the Episcopal Church stands for strictness in dealing with the marriage relation, and in particular, that she does not allow marriage after divorce. This, if we may judge from the secular newspapers, is the popular impression, and it has been confirmed by an occasional instance of firm dealing with such cases. This then is the general reputation of this Church and it is a good reputation to have. Such a position is recognized by the better part of the community as a righteous one, and its influence for good is incalculable.

It is well known to Churchmen, however, that as matters stand at present, our position is not quite so uncompromising as is commonly imagined. Most people know something of the Prayer Book, and a great many are somewhat familiar with the marriage service, which has been very commonly used by the ministers of various denominations. From that source no other impression could be drawn except that the Church allows no such thing as a dissolution of the marriage tie once rightly formed.

But we have also a body of canons, a collection of by-laws, to guide the Church in the person of her constituted officers and in her various governing bodies in carrying on the great work committed to her charge. Among these is a canon on marriage. It is a canon which says very little, and is a guide to the action of the clergy to a very limited extent. It presents no specific safeguard whatever. Against incest, for example, in any of its forms, it has no word to say. Nor is there anywhere in the formularies of the American Church any specific definition of the territory outside of which marriage is not permitted. This throws us back upon the tradition of the Catholic Church, and especially that branch of it from which our own body has sprung. It is a silent testimony to the authority of the Table of Prohibited Degrees, which our bishops as long

ago as 1808 judged to be binding upon this Church. If it be not so, we have no ecclesiastical law on the subject, and nothing but the law of the State remains to prevent the clergy from marrying a woman to her own brother.

The canon contents itself with, first, declaring that marriages other than those which God's Word doth allow are not lawful, and prohibiting any priest from solemnizing them. Taken by itself, this declaration is a very indefinite guide to practical action. The question is: What marriages does the Word of God allow? It is hardly necessary to remind our readers that there are wide differences of opinion on this subject. The canon might seem to leave the settlement of the question to the private interpretation of the individual priest or bishop. But this would tend to a chaotic state of things. It must always be remembered that this Church is not a separate body, but a part of the Holy Catholic Apostolic Church and, in particular, a part of the Anglican Communion. Its constitutions and canons do not represent the formation of a new sect or denomination. These enactments simply establish a number of institutions and lay down practical regulations by which the old Church, long before in existence in this land, undertook a century ago to adjust herself to changed conditions and to prepare for the work which lay before her.

It is plain that these enactments are not and cannot be exhaustive. They betray at every point the fact that they are dealing with a body already in existence. Behind them is a great atmosphere of Catholic life which gives them meaning and supplies criteria of interpretation. There is a whole history and a great fund of tradition back of the first word of our written constitution. A very important part of this tradition is embodied in the Prayer Book, which, as the principal distinguishing mark of the Church in this country, was used a far longer time before the adoption of the constitution of 1789 than has elapsed since that date. But the Prayer Book itself carries us back, through the venerable antiquity of its forms and the history of its rubrics, to the days of an undivided Christendom.

When, therefore, the canon in question prohibits marriages not allowed by the Word of God, it does not signify that each priest is to act according to his own individual interpretation of the passages in Holy Scripture relating to the subject, but that he is to abide by that interpretation which the tradition of the Church has settled. This is to be sought first in the Prayer Book, and then in the canon law, Anglican, Catholic, and Primitive. Whatever view may be held of the directly binding character of English or conciliar canons in this Church, it can hardly be denied that in them we find the expression of the mind of the Church on fundamental questions of morals and religion. Much there may be in the body of canon law taken together, of a temporary and transient nature, but where a great question of morals like that of the limitations of marriage has, after whatever doubt and controversy, been at length embodied in permanent and consistent shape, giving a uniform law to after ages, it is hardly possible at a later time to dispute its authority. It becomes embedded in the very substance of the Church's life. A backward step in such a case is a matter

of the gravest moment and may be fraught with disaster to the moral life of the Church itself, and of society at large as affected by the standards of the Church.

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## An Object Lesson

AN interesting letter appeared in the columns of *The Church Standard* a short time ago from a "Re-formed Episcopalian." Our readers are acquainted with the strife in the Reformed Episcopal Church which culminated in the prohibition of the surplice, except in the case of those who at present make use of it. It is clear to any thoughtful person that there is a principle involved in this conflict, and that it is by no means a trifling question about clothes. This has been made particularly evident through the utterances of the victorious party.

The letter to *The Standard* was written, we are told, by one who has been associated with the Reformed Episcopal Church from the first, and was familiar with the views of its chief founders. Bishop Cummins, he says, intended "to reproduce in the 'new Church' the Protestant Episcopal Church without (in Prayer Book or service, what was, according to his own and other people's views) sacerdotal teaching." He meant to give to people who were afraid of "ritualism" "the old familiar evangelical services." His declared position was "the old Church without the Romanism." And he attempted to anchor his Church to this position, which was to be unalterable.

This is the account of the original character and aim of the Reformed Episcopal Church as given by a competent hand. The intention was to perpetuate the traditions and practices of the evangelical party in the old Episcopal Church. The new Church was to be distinctly an Episcopal and a Prayer Book Church. But in endeavoring to steer clear of Scylla, it now appears to have run into the jaws of Charybdis. It is in the memory of many that the new body was widely advertised as a common meeting ground for the discontented of all denominations. While this policy was not successful in attracting very large numbers, it appears to have been sufficiently successful to cause embarrassment and ultimately to bring about a crisis. In the words of the "Reformed Episcopalian" writer, "to escape what they disliked in their own denominations, men came to the Reformed Episcopal Church, determined to make it Reformed Methodist, Presbyterian, or Congregationalist—as their former affiliations had made them. The result was confusion, and steady drifting from the original purpose of Bishop Cummins."

This is most instructive. It conveys a lesson worth pondering. It is not long since certain among ourselves, carried away by their enthusiasm—certainly, in itself, a generous enthusiasm—for the restoration of Christian unity, were urging upon the Church the very policy which, it seems, has brought our brethren of the Reformed Episcopal Church to the verge of shipwreck. Ignoring the necessity of any proper safeguards, leaving even the most essential principles out of view, we were entreated to open the doors wide and accept all who were willing to conform outwardly to the usages of the Church. No conditions were to be imposed which touched men's convictions on the subject of Church polity, for example. Only submit, the entreaty ran,



to Episcopal ordination, as now required. The future, even as to the preservation of the character of the ministry, may take care of itself.

Here we have an experiment of this very kind carried on until its outcome is clearly seen. That outcome, according to this trustworthy witness, is "confusion." The new blood, supplied by men who never knew the native traditions of the body, now predominates. The result has already been seen in the rejection some years ago of Episcopal ordination as necessary to the exercise of the ministry in the "Reformed" body. Recent events have carried the tide of change a stage further. The use of the surplice is put under the ban as a remnant of sacerdotalism. As the bishop among the other ministers is only "*primus inter pares*," and chairman of the synod, logic must soon conduct to the abolition of a separate office for the consecration of bishops. Then the last of those traditions which it is said Bishop Cummins wished to make perpetual will have been done away. You cannot, at the same time, condemn the "Apostolic Succession" as a principle or doctrine and insist upon maintaining it in practice. At least, such a state of things cannot go on indefinitely.

We commend to all who have been inclined to barter the distinctive principles of Catholic polity and the immemorial usages of the Church in discipline and worship for a dream of all-inclusive unity, the careful consideration of this actual attempt to do that very thing. The history of the Reformed Episcopal Church affords an invaluable object lesson which ought not to be lost upon sober people who love the Church too much to wish to see it committed to a policy which can only lead to confusion.

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### Five-Minute Talks

BY CLINTON LOCKE

CXIX.

IN those charming papers about Grant which General Porter is giving us in *The Century*, he speaks of the impracticable people and schemes with which the great commander had to contend. He says that one day Grant received a large bundle of plans and specifications from an engineer, whose scheme was to build a solid wall of masonry around Richmond, higher than the highest houses, and then to pump it full of water from the James river, and so drown the whole population as you would rats. Another crank sent Grant a formula for a powerful snuff, which, if fired by bombs into the city, would set everybody sneezing so hard that not a man would be able to use a gun or wield a sword, and the Union soldiers could walk in and capture the place.

These tales will preface well a talk on impracticable people and things. I am quite familiar with the species. When I was a rector they were always turning up with plans to reform the world, convert Chicago, cure all the parish ailments, and so on. Since I retired from active life, there is not a week that one does not appear with some scheme which he (though it is generally she) is as confident as of his own existence will cure me of my physical difficulty. The story of these well-meant efforts is very amusing, and I mean some day to write it out. First, there is the impracticable rector. He is to be found at either extreme of the great parties in the Church, and you will often read his communications in the

Church papers, where he groans over the shortcomings of the Church and her want of progress, and then proceeds to unfold his little scheme which, if it be only generally adopted, will in a trice heal all the sores upon the body politic, and send the Church forward without spot or wrinkle. Young men just out of the seminary are often for a while quite impracticable, but after they have butted against a few stone walls they find out their mistake and make most excellent and useful pastors. I remember one dear fellow who told me, with a radiant face, that he had at last succeeded in getting fourteen candles on his altar. I said, "How nice! But how large a congregation have you?" "Sixteen," he replied. "Why, there were more than a hundred when you took charge," I continued, "where are they all now?" "Oh, they were all obdurate Protestants, and they never come near the church now." I also remember a gifted and most devoted priest who upset two or three large congregations because he would not let them turn to the east in the *Glorias* and practice other points of ritual to which they were accustomed, and which were dear to them. None of these things were of vital importance to him, but pure impracticability blinded his eyes. I knew a clergyman who changed his parish once in two years. I wondered why he did, for he was a thorough gentleman, with considerable ability, and most earnest and devoted. I found he had a "fad," a thoroughly impracticable notion, and he had been known to preach eight consecutive sermons, on as many Sunday mornings, about it; so, of course, he had to wander, like the Israelites, in the desert. I often hear priests denouncing the worldliness and unspirituality of their parishes. Knowing the facts, I feel like saying: "My dear brethren, it is your impossible projects and your chimerical schemes which are at the bottom of all your difficulties. If you would only cultivate the dormant faculty of common-sense, you would have no trouble." An old notional clergyman is quite hopeless, but, happily for the Church, the great majority of young priests, after devastating two or three folds, learn wisdom, and give up crying for the moon.

The impracticable layman is quite as great a trial as the impracticable priest. How many of them I have had to deal with, and how many worried hours they have cost me! I remember an excellent and pious woman who, about once a month, came with some new scheme, which she was sure would be of the greatest spiritual benefit to the parish, but which, I was equally sure, would, if tried, be simply a kettle of hot water for me and every one else to burn their fingers in. How I had to give taffy and put her off, and sometimes, though not often, convince her that she was wrong! Oh, how great a blessing ordinary common-sense is, and where it is wanting, how useless often are great talents and pure and devoted lives! I am well aware that a set of people, both clerical and lay, call every new idea chimerical and impracticable, and that both railways and anaesthetics were denounced in this way, and that to shout "impracticability" is the refuge of the idle and the lukewarm. I also know that the common-sense of which I have so warmly spoken will generally enable one to see the difference between new and useful plans and utterly silly ones. I can suggest no other weapon for meeting and foiling impracticability than Christian common-sense.

### Ministerial Poverty

FROM *The Church Times*

PEOPLE who imagine that the impoverished condition of the clergy which has led to the formation of a great sustentation fund is either modern or confined to the ministry of the English Church, know very little of Church history, or of the circumstances of their own time beyond their narrow circle. The difficulty of adequately maintaining the ministry has existed from the first ages. The motives which have withheld support may have varied, and the need of an immediate remedy has not always been equally pressing, but of the continuance of the evil there is no doubt. In the "days of faith," and before the events of the sixteenth century, which allowed monarchs to despoil the Church to an extent which has never been atoned for, and from which we are still suffering, there were difficulties exactly corresponding to our own, and if they were overcome it was often by means which we can never desire to see repeated, though as often by the genuine liberality of the laity. The Church of to-day has her financial problems; they are shared by other bodies. Both Dissenting and Roman journals during the last twelve months have had yards of correspondence on the same subject, and from all we can gather from foreign exchanges, matters are just as critical in the States and elsewhere as in England. The whole Christian world seems for the moment to be passing through a phase of clouded finance in respect of the ministry, and is either getting poorer in temporal wealth, and so unable to give freely, or is suffering from a decay of spiritual efficiency which, unless met by a tremendous revival of self-sacrifice and devotion, can only result in yet darker prospects.

The situation, as we have said, is not novel; its form and motive only belong to our time, and must be dealt with by first making a careful examination of the contributory causes. The financial difficulty in view now is a symptom of wide-spread and deeply-rooted indifference to the vital necessity of maintaining the organization of the Church (and of any bodies professing to be Christian) in proper working order. We have to face two results of undenominational teaching; one that a priesthood (or a regularly appointed ministry) is not essential to Christianity, not required for the furtherance of the religion of the New Testament; the other, that any kind of "philanthropic" effort is more valuable to humanity than the cultivation of a sound faith and the due administration of sacramental means of grace. How far this strange, unhistorical, and destructive teaching has penetrated communities in Europe and America, no one can imagine whose opportunities of coming into close contact with men of all shades of opinion are at all limited.

Side by side with, and perhaps due to the spread of, the undenominational idea, is the thought which many who would be ashamed to be called secularists have in their hearts, that men become priests or ministers as a kind of hobby. It pleases them, and, provided the hobby does not cost the laity anything, there can be no objection to men indulging in it. To many laymen the idea of a man entering Holy Orders who has not sufficient means to maintain himself (and, if needs be, a wife and family as well) without their help is positively absurd, if not altogether wicked. The privilege of minister-



ing to others is supposed to be sufficient of itself; like virtue, it must be its own reward. That a ministry must be had somehow, must be made thoroughly efficient, must be adequately supported by the laity, is not by any means taken for granted by some who profess themselves Churchmen. They would grumble if men did not come forward; they are not prepared to make the necessary sacrifices to secure their efficiency, or duly reward them for faithful ministry. A favorite preacher will gain some help; but he is paid for just as men pay for an entertainer, and in much the same spirit. Evidently, if any number of persons thus hold themselves toward the ministry, the whole status of the priesthood or ministry in public opinion must suffer.

The part played by false notions of philanthropy in weakening the sense of obligation towards the proper maintenance of the Church's organization, we have recently mentioned and need not repeat. Mr. A. W. Ingram the other day dwelt on this point, and his wise words ought to be studied by all. No philanthropic work can or ought to take the first place in our spiritual finance; for work that pretends to be philanthropic, but is not based upon the apostolic ministry of the Church, is doomed to failure and will not benefit mankind permanently.

What is wanted first of all, is to show people that the support of the priesthood should have the first claim on their offerings. If want of means be pleaded, let the plea be met by reference to the vast sums spent in tobacco every year. By a careful writer it has been computed that we spend over thirty millions a year in tobacco smoke. If every man who indulges in the weed would give but one fifteenth of what he spends on his luxury towards ministerial support, we should have all that is needed for the work, for some time at least.

Some writers in the press call for a celibate priesthood as a cheapened form of ministry. The success of enforced celibacy has not been so conspicuous anywhere as to make us wish to see it re-adopted in the English Church; but there is great reason for encouraging the grouping of celibates in our large town parishes as the normal way of parish work. If it were understood that all town parishes with ten thousand or more people were henceforward to be worked by communities of unmarried priests, we believe the laity would approve and support the new order most cheerfully. Country livings might be reserved for the married clergy, and the incomes raised, where necessary, to the amount required for the support of a family. Experience has shown beyond a doubt that men with families who have also to struggle with the huge financial difficulties of town parishes are not able to do justice to either family or parish. On the other hand, it is better for the country priest to be married. Some such acknowledged rule of ministerial apportionment is absolutely required.

Those in authority ought to take more pains than they have yet done to make it clear to the public that the apparently huge incomes of the bishops are really the cost of departments and not the salaries of individuals. When all the items which are included in a bishop's diocesan expenditure are reckoned up, the net amount—that which alone can properly be called his income—is really no more than what is now considered a fair income for a middle-class tradesman,

and less no Churchman would care to see given to his diocesan.

A great deal has been said and written about the support of the ministry, but we have not yet arrived at the point of convincing modern laymen that such support is a real necessity of our times, if the Church is to do her work at all thoroughly. There are many ways of bringing this home to them, but nothing will influence them so much as the highest ground that can be taken—the undoubted necessity of an efficient and sufficient body of clergy as the basis of all the work which our Lord has entrusted to His Church.

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### Church Work among Deaf-Mutes

THE missions extending pastoral care to the silent people after they finish their school training, are increasing in number in the larger cities of our country. Signs represent ideas to the deaf as sounds do to the hearing. Sign services therefore give special pleasure and profit to those who are deprived of hearing. The missionaries need support. Calls are made on the funds to relieve the sick and needy. Homes for the aged and infirm appeal for aid. The missionaries have accomplished great good in finding employment for many deaf-mutes. The Rev. Dr. Gallaudet and the Rev. Messrs. Mann and Koehler have recently visited the workers among deaf-mutes in Great Britain and Ireland, conducting services and preaching in various places. They were most cordially received at the Congress of the British Deaf and Dumb Association, meeting in London on the 3rd of August.

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### Letters to the Editor

#### A CORRECTION

To the Editor of *The Living Church*:

You state, on page 456, that "Miss Alice Day, of Sussex, England, . . . visiting Algoma . . . is reporting upon the missions aided by the Church Missionary Society." As the Bishop of Algoma is not yet in his diocese, the rural dean of Muskoka desires to say that the C. M. S. does not aid any missions in the diocese of Algoma. S. P. G. does aid, and that most liberally.

Gravenhurst, Ont., Aug. 21st, 1897.

#### INFORMATION

To the Editor of *The Living Church*:

Would you be so kind as to forward me the addresses of the following Bishops: Rhode Island, Western New York, Virginia, West Virginia, Maryland, and North Carolina, and New Jersey?

J. C. D.

If J. C. D. will send twenty-five cents to "The Living Church Quarterly," Milwaukee, Wis., he will obtain by mail a copy of the annual directory, containing this and other valuable information.

Ed.

#### THE LAY PRIESTHOOD

To the Editor of *The Living Church*:

I have read with great interest your thoughtful and courteous critique on my late convention address, entitled "The Lay Priesthood." With due explanations, I do not think we shall seriously disagree. Let me say at once that I intended no more by the phrase "lay priesthood," than is fully justified by Holy Scripture and Catholic tradition. Our points of view in the discussion of the subject are very different. You were chiefly concerned, as it appears to me, with bringing out the confusion of thought (touching the distinctions which separate "the limited" from "the universal" priesthood)

which would arise from the use of the phrase, "lay priesthood." On the other hand, it was my purpose to use the fact of a universal priesthood as a ground of appeal to the laity to appreciate more fully their privileges and responsibilities as sharers of that priesthood; and, as a consequence of such fuller appreciation, to quicken and enlarge their activity in the Church's work. Your treatment of the subject led one way; mine led another way, both ways varying in importance according to the circumstances of the case in hand.

The real question, however, between us is whether for any purpose or under any circumstances the phrase "lay priesthood" is allowable. Evidently we shall differ in opinion on this point. I gather from your critique that you consider the use of the phrase, under any circumstances, as unwise and inexpedient and misleading, and therefore to be regarded as without adequate authority. You give your reasons for this opinion. As I do not intend to argue the matter in any formal manner, I shall, as briefly as possible, show why I do not agree with you.

It will not be denied that according to Holy Scripture all the members of Christ's body have been made "priests unto God" (St. John Rev. i: 5); or as St. Peter (I St. Peter v: 9) puts it, "an holy priesthood to offer up spiritual sacrifices to God by Jesus Christ." This truth has been held, in one form or another, by the Church Catholic from the beginning; held doctrinally and practically.

But if all the members have been "made priests unto God," then there is in some sort and degree a priesthood of the laity; and if there be a priesthood of the laity, there is a "lay priesthood;" and, further, if there be a "lay priesthood" it can hardly be considered wrong or unwise to use the title which best describes the fact.

That some in their ignorance or perversity may misconstrue and misapply the title and so create confusion and disorder is a risk to which every truth in the same sphere of belief and practice is exposed. It is the infirmity of most minds that they are unable to hold in due proportion and with proper regard to their mutual limitations several truths or principles of the same group. To do this is the highest exercise of educated reason, and falls within the reach of the few, not of the many. But this fact, with its possible or probable dangers, does not justify us in withholding any religious truth or principle which it may be part of our liberty or obligation to teach.

And now a word or two upon the distinctions which mark off from each other the two priesthoods, the one universal, the other limited, the one diffused through the whole body, the other confined to an order specially called and duly set apart. I understand you to say that these distinctions can always and everywhere be clearly and easily perceived. I agree with you as to distinctions which are essential to the ordained priesthood. These I set forth in my address in terms so explicit and positive as sufficiently to guard them against misapprehension or encroachment. As to minor and non-essential distinctions, they are of so much less moment as to render it unnecessary to refer to them here.

Finally, let me say that however we may differ in opinion as to the reality of a "lay priesthood"; and if real, as to how it should be esteemed and treated; or as to the expediency and wisdom of bringing it to the front as a ground of appeal to the laity for a more earnest consecration of themselves to duties which, apart from all opinions and theories, certainly devolve upon them as members of Christ's Body and in some sense as "priests unto God," I am sure that we shall be of one mind and one heart in asserting and defending the integrity and authority of the one "ministry of reconciliation."

A. J. LITTLEJOHN.

August 27, 1897.

#### WHAT IT MEANS

To the Editor of *The Living Church*:

In the last issue of THE LIVING CHURCH a correspondent quotes from a letter of the Rev. G.



F. Mosher the following sentence: "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. He asks—and the question is quite justifiable, if his evident interpretation of these words is correct—"What does it mean?" As one who knows personally not the special facts, but the men concerned, I feel bound to say that the sentence cannot mean that either Bishop Graves or Mr. Mosher (the latter is as yet in deacons' Orders only) looks with approval or toleration on any such sacrilege as the substitution of tea for wine in the celebration of the Holy Eucharist. They are both sound Churchmen, in doctrine and practice. Perhaps the true exegesis of the difficult passage may be suggested by the context. Mr. Mosher is emphasizing the good sense and freedom from fanaticism that characterizes the conduct of the mission. He illustrates his point by saying, somewhat obscurely, that they are not guilty of using tea instead of wine, and making a virtue thereof (as presumably some of the Protestant missions may be). Probably the reference to "cheapness" is intended to suggest that this, rather than stern virtue, may be the real motive of the substitution. I will attempt no defense of Mr. Mosher's English, though possibly the types have done him some injustice; but there can be no doubts in the minds of those who know him as to the more important matter of his Churchmanship.

CHAS. C. EDMUNDS, JR.

Aug. 29th.

"ESTABLISHED BY LAW"

To the Editor of *The Living Church*:

In your issue of the 21st ult., our good friend, Dr. Batterson, bewails the haziness in the minds of our people regarding the relations of Church and State in England. Dr. Batterson finds fault with the Bishop of Mississippi for writing in *The Churchman*: "They have an established official Church, whose prelates are peers of Parliament."

The reverend doctor says "There is not one word in any Act of Parliament establishing the Church," or which can be tortured into such a meaning. 'The Established Church' is a term coined by the lawyers, but has in fact no official existence whatever!"

There is more than haziness in the mind of a student who could write these words. There is a dense fog. And to substantiate my statement, I beg to refer your readers to the language of the oath taken by the present sovereign, at her coronation.

"Archbishop: Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the *Protestant Reformed Religion established by law*? And will you maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, *as by law established within England and Ireland*, and the territories thereunto belonging. And will you preserve unto the bishops and clergy of England and Ireland, and to the churches there committed to their charge, all such rights and privileges *as by law* do or shall appertain to them or any of them?"

"The Queen: All this I promise to do."

It is passing strange that intelligent writers will persist in confounding the establishment of the Church of England and the endowment of the Church of England.

Parliament established and restored the Church of England. And it is within its province to disestablish her when the time is ripe for such action. (Italics are mine.)

ROBT. GEO. HAMILTON.

Aug. 23, 1897.

To the Editor of *The Living Church*:

In answer to H. G. Batterson, the writer submits the following item from the coronation services of Queen Victoria in the abbey church of Westminster, on Thursday, June 24, 1838, as published by authority of the earl marshall. I

will reproduce that portion which is pertinent.

The Archbishop of Canterbury, advancing towards the Queen, and standing before her, says: "Madam, are you ready to take the oath usually taken by your predecessors?"

Queen. "I am willing."

Archbishop. "Will you to the utmost of your power, maintain the laws of God, the true profession of the Gospel and the Protestant reformed religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established under the kingdoms of England and Ireland, the dominion of Wales, etc., etc.?"

Queen. "All this I promise to do."

Book of the court, p. 467; Coronation manual, p. 111. The kissing of the Gospels, etc., follows.

The term 'Established Church' is not "a term coined by the lawyers." As by the By Act of 25, Henry VIII., authority was delivered to Churchmen only by king's commission, and the same repeated the act of William IV., that is an act of Parliament, in the following language, "We (the king) do—give and grant to the said bishop of A—full powers and authority to admit into Holy Orders, etc."

The Church did not establish the State at even the remotest period; even the Romans do admit this, for the Bishop of Rome, according to history of Ven. Bede, sent missionaries to Lucius, King of Britain, in 167, at his (Lucius') request.

So much for "studying up" a little, as Dr. Batterson directs.

As to Archbishop Stephen Langton and the Magna Charta, the great contention really was between the Roman pontiff, Innocent III., and King John Lackland, as to the selection or rejection of Archbishop Langton to the primatial see of Canterbury. In this instance it is true the king did submit to the pontiff and the people, and the Archbishop, it is true, became the leader of the movement which wrung from King John the Magna Charta.

We have only to read Macauley to find how kings and queens became so enormously wealthy in lands, etc. In 1537, Parliament decreed the confiscation of all property movable and unmovable of monastic and other institutions, and vested the same in the crown. Parliament then was really the creature of Henry VIII., and Thomas Cromwell.

Comparing the foundation of the Queen's wealth thus acquired by her predecessors, to the sum paid to the veterans living and to the widows and children of those who died for our glorious country, the gentleman has made a very inapt comparison.

Her (Queen's) wealth, whether acquired from Romanists or not, was not generously given. Macauley states that the royal confiscator was "a king, whose character may be best described by saying that he was despotism itself personified; unprincipled ministers, a rapacious aristocracy, a servile Parliament, such were the instruments by which England was delivered from the yoke of Rome. The work which was begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his own brother, and completed by Elizabeth, the murderer of her guest."

We, the American people, do not feel very proud of these facts, and know further that the Church did not create England either before or after the Reformation, and know still more that the Church did not create this country, and that we are not bound to the Church of England or any other Church. Hence, by the constitutions and canons of the Protestant Episcopal Church in the United States, an absolutely controlling power is given to the laity on all questions, and the support of the clergy depends upon the voluntary contributions of the laity, and not upon the will of the Queen and Parliament as it does in England. J. W. H.

[Several other letters on this subject are in hand, but covering the same ground and seeming to add nothing to the argument.—Ed. L. C.]

Personal Mention

The Rev. E. G. Miller, of British Columbia, who has been spending the summer months in California, has returned to his work at Cedar, B. C.

The Rev. T. F. Nicholas, B. A., Oxon., of Newcastle England, has been spending a few months in San Francisco, but will return to England Sept. 18th, by Steamer "Mississippi."

The Rev. Wm. L. Peck should be addressed at Putnam, Conn.

The Rev. Thomas Richey, D. D., has summer charge of church services at Narragansett, R. I.

The address of the Rev. Pelham Williams, after Sept. 7th, will be Greenbush, Mass.

The Rev. E. Purdon Wright, D. D., is spending the month of September in Northern Michigan.

Died

GOODWIN.—Entered into rest, at South Bethlehem, Pa., on Aug. 26, 1897, Elizabeth F. Goodwin, wife of the late H. Stanley Goodwin.

"Her children rise up and call her blessed."

MERRICK.—Entered into Paradise, Aug. 31st, 1897, at her summer home at Prout's Neck, Me., Mary Sophia, wife of John Vaughan Merrick, of "Houghton," Roxborough, Philadelphia, Pa.

Obituary

Elizabeth F. Goodwin, wife of the late H. Stanley Goodwin, and daughter of the late William Buehler, of Harrisburg, passed away on Thursday, Aug. 26th, after a brief illness at her home in South Bethlehem, Pa.

These few words already have been freighted with sorrow to the sons and daughters, to the brothers and sisters, and to the ever-widening circle of friends whom Mrs. Goodwin drew about her. From her life of unconscious self-forgetfulness, of ready sympathy, of joyous and tireless activity, went out an influence uplifting all within its reach. The source of her loving usefulness was revealed in her quiet devotion to the Church, her delight in its services, her dependence upon its consolations, joined to an unflinching faith in God.

It requires a noble fitness for one to make on earth a home that shall suggest the home beyond. In the home which for many years she and her husband made, the humblest was welcomed as gladly as the most favored; and there her family and the many bound to her by ties of love and gratitude breathed "an ampler ether, a diviner air." She willingly would have chosen to go before that she might await in that companionship she had so sorely missed, the coming of those whom she loved, who yet must delay ere they, too, can be ready for the heavenly habitations. Into the love and comfort of that better home she strove, while here, to bring all near her, all the troubled, the needy, and the suffering, and all little children.

A life such as hers rebukes our grief, renews our faith, and inspires a deeper trust in the wisdom and the goodness of God.

"O, happy ones and holy!  
Lord, give us grace, that we,  
Like them, the meek and lowly,  
On high, may dwell with Thee."

G. D. G.

Appeals

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## The Editor's Table

Kalendar, September, 1897

5.	12th Sunday after Trinity.	Green.
12.	13th Sunday after Trinity.	Green.
19.	14th Sunday after Trinity.	Green.
21.	ST. MATTHEW.	Red.
26.	15th Sunday after Trinity.	Green.
29.	ST. MICHAEL AND ALL ANGELS.	White.

### The City Called Chu\*

FROM *The Congregationalist*

There's a brave little captain goes sailing  
Every day o'er an ocean blue;  
"Whither bound?" I demand, and he answers,  
"I sail for the city called Chu!"

'Tis a wonderful ship that he sails in,  
And 'tis manned by a wonderful crew,  
But all tides that flow bear it onward  
To the ports of the city called Chu.

It hath masts mortal hand never fashioned;  
It hath sails earthly winds never blew  
And its keel and its rudder know only  
The way to the city called Chu.

O, tell me, my brave little captain,  
So ready to dare and to do,  
What you find when you reach the fair city—  
The marvelous city called Chu?

Hath it temples and turrets and towers  
That soar to its skies of pure blue?  
Hath it far-leaping splendor of fountains—  
This beautiful city called Chu?

Hath it mystical, magical rivers?  
Hath it roses that bloom the year through?  
Hath it glamour of moonlight and starlight,  
The love-haunted city called Chu?

Are its clear, silver bells ever chiming?  
Hath it voices that call but to you?  
Is there magic of music and laughter  
In the halls of the city called Chu?

Sail on, O, sail on, little captain,  
So ready to dare and to do,  
What is there this side of high heaven  
So fair as your city called Chu?

—Julia C. R. Door.

—x—

IN a late issue of *Harper's*, Mr. Warner notes with justifiable severity, "The Snub of our Professions on Grant Day." He says:

This was an affair of the citizens of the United States, but so far as I could see, or as I am informed, scarcely any recognition was extended in the invitations to participate in it except to the official or political, and moderately to the business class. The great universities, the learned societies, the learned professions, were unrecognized. Here was a work of art to be dedicated. I could not learn that distinguished architects or artists were invited. Here was a tomb of a maker of history and a maker of national glory. I could not learn that any one was invited because he was a historian, or a poet, or a man-of-letters. To be a great educator, or a publicist, or a man of genius, or a famous physician, or an economist, or a philosopher, or a scholar, or an eminent lawyer, did not gain a man an invitation. Aside from the field of politics and official life and military rank, the list was philistine. The intellectual side of the republic, unexpressed in official life or politics, was ignored.

—x—

MR. HOWELLS, in *Harper's* for July, writing of the influence of woman upon American thought and life, says:

Shall I go a little farther and say that this American world of thought and feeling shows the effect, beyond any other world, of the honor paid to woman? It is not for nothing that we have privileged women socially and morally beyond any other people; if we have made them free, they have used their freedom to make the whole national life the purest and best of any that has ever been. Our women are in rare de-

gree the keepers of our consciences; they influence men here as women influence men nowhere else on earth, and they qualify all our feeling and thinking, all our doing and being. If our literature at its best, and our art at its best, has a grace which is above all the American thing in literature and art, it is because the grace of the moral world where our women rule has imparted itself to the intellectual world where men work. When it shall touch the material world to something of its own fineness, and redeem the gross business world from the low ideals which govern it, then indeed we shall have the millennium in plain sight.

—x—

RUBENSTEIN was not only exceedingly kind-hearted, he was also very quick-witted. A lady once begged him for a seat at his concert, where there was not a single place to be had.

"I have only one seat," he said, "but I will willingly give it up to you."

"Oh, thank you! How good you are. Really I don't know what I have done to deserve such kindness! And where is the seat?"

"At the piano."

—x—

EXPLORERS are still rivaling one another in their ambitions to get "Farthest North," but it does not pay. When one has left behind him the rose and the violet and the last twig of the Arctic willow, a miniature tree three inches high, it is all the same desolation to the as yet undiscovered pole. One league of ice is very like another, whether it be found in 82 or 87 degrees north. It matters very little how much of an infidel one is, if he be an infidel at all. When the soul has lost sight of God, the farther north he drifts only emphasizes the desolation of his environment. There is no green shore, no "open sea" in that direction. His only source is to do as Nansen did—turn back.—*The Interior*.

—x—

### An Impartial Witness

WHAT we know as the "Catholic Revival" in the Church, originated in the "Oxford Movement" of fifty years ago and going on in grand development ever since has been splendidly vindicated by its fruits. It has been aspersed "falsely"; for Christ's sake it has borne persecution. It has been called "Puseyism," "Tractarianism," and "Ritualism." The following is the testimony of a Congregationalist paper. Speaking of this movement, it recounts its signal triumphs. "It has," this paper says, "built splendid new churches and thoroughly restored old ones. It has, with all its vagaries, given an added decency and order to the public services of the Church. It has vigorously attacked and in some cases entirely overthrown the pew system. It has brought the poor to church and made them feel at home there. It has kept the rich in church and induced them to increase their gifts. It has multiplied the Sunday schools and the industrial schools. It has built and equipped orphan asylums and hospitals. It has increased the number of free parish schools. It has set up young ladies' seminaries, in which as good education as the Roman sisters give is at an equally cheap cost. It has given, by its boy choirs, many a child an opportunity to become a skilled musician. It has set young and old people to work in guilds, societies, and confraternities. It has found something for pious unmarried women to do. It has associated clergymen of an ascetic temperament in close and efficient

bonds, and sent them into the slums and docks. It has vastly increased the number of Church services. It has unlocked church doors and kept the edifices open for private prayer every day in the week. It has increased the efficiency of the clergy and reduced their pay. It has introduced into Anglicanism much of the plain practical revivalism of the Methodists. It has set Father Ignatius to building an abbey in the Black Mountains. It has created a whole religious literature of its own. It has revived general interest in religious architecture and music, and other arts. It has held out the friendly hand to the Old Catholics and the Greeks. Finally, it has checked and nearly stopped High Church secessions to Rome."

—x—

### Bishop Bompas

THIRTY-ONE years ago (in 1865) the present primate of all Canada, the Most Rev. Robert Machray, Archbishop of Rupert's Land, was consecrated bishop of the whole north-west of British North America, known in a vague sort of way as Rupert's Land. Immediately after his consecration, the Rev. W. C. Bompas, an English deacon thirty years of age, presented himself for ordination to the priesthood. He had been six years a deacon; now he sought the priesthood that he might go forth as a missionary to the dreary wilds of North America, and very appropriately was ordained by him who was to be his bishop. He immediately went to his new work under the auspices of the C. M. S. The destination assigned him was the Mackenzie River and the Yukon district. At that time the Rev. Mr. Kirkby was at Fort Simpson, and the Rev. Mr. Macdonald at Fort Yukon, and a dreary waste of eight hundred miles between them.

The journey of Mr. Bompas from London to Fort Simpson is one of the most interesting records of missionary travel to be met with anywhere. The latter portion of it was taken by canoe and on foot, by dog sleighs (as the winter came on) and on snow shoes. He arrived at Fort Simpson on the morning of Christmas Day, 1865, having left England about the first of July. He arrived unexpectedly, to the great delight of Mr. Kirkby, and preached the Christmas sermon from the words: "Behold, I bring you glad tidings of great joy." The church preached in was a handsome structure for such a distant place. It was erected by Mr. Kirkby largely by his own manual labor.

Here Mr. Bompas began that remarkable missionary career, which has continued ever since, a period of thirty-one years, almost without interruption. Indeed, the only interruption, which was a necessary one, was in 1874, when the C. M. S. recalled Mr. Bompas to England to invest him with the powers of the episcopate. Only this, apparently, could have led him to break away, even for a short time, from his work. The territory which then formed his diocese was an enormous one, embracing the three huge districts of Athabasca, Mackenzie River, and the Yukon. He was consecrated Bishop of Athabasca, and returned to his work with renewed vigor, and there, in some portion or other of the huge field, he has been ever since. For twenty-two years without interruption he has labored as a missionary bishop, taking for himself the hardest and most dreary work that could be found. He had learned the languages of the Indians and Eskimos of the Arctic regions, and had made himself conversant with their habits of life. He had

\* Suggested by the voyages of a little grandson who sails in an imaginary ship and always says he is going to the "city called Chu."



become known to a great many of them, and his influence among them was great. When, therefore, a division of his great diocese was made in 1884, he retained for himself the northern portion, and was known as the Bishop of Mackenzie River. This relieved him of the district of Athabasca, but it is to his lasting honor that he clung to the dreary regions of the Arctic circle rather than leave the Indians among whom he had labored so long. In 1888, the Rev. W. Spendlove, registrar of the diocese of Mackenzie River, spoke of his Bishop as follows:

"For twenty-two years Bishop Bompas, a man of learning and holiness, has labored here, and, with only one short visit to England, has made it his home, or rather his residence; home, he has none on earth. Many thousand miles on snow-shoes, and in canoe and boat, he has traveled, facing every danger, fearing no foe, untiring, yea, increasing in his labors. He has carried the Gospel throughout the length and breadth of those vast solitudes, literally to the uttermost parts of the earth. Hardy, self-denying, yet humble, he ranks high among the Apostolic-missionary bishops for zeal and devotion to Christ in the Church of God."

Two years after this well deserved tribute was paid (*i. e.*, 1890) a further division of territory was made by which Mackenzie River and Selkirk became two separate dioceses, with Fort Simpson and Fort Yukon as the respective headquarters.

Bishop Bompas again showed his extraordinary powers of self-denial and perseverance by going himself to the new and more inhospitable region, and leaving the better favored territory to a younger man, Bishop Reeve.

The Yukon district, as we have said, is close upon Alaska. The American Church has recently sent a bishop there, the Rt. Rev. Dr. Rowe, a Canadian by birth, and a graduate of Trinity College, Toronto, but a naturalized citizen of the United States. He and Bishop Bompas, ecclesiastically speaking, are near neighbors, but in point of territorial distance are by no means close together. They have much the same cold, rigorous climate to contend with. He is an old man now, but he and his brave wife still continue that life of exile which has had few parallels in missionary annals.—*The Canadian Church Magazine*.

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### Book Notices

**The Quananiche, and Its Canadian Environment.** By E. J. D. Chambers. Illustrated. New York: Harper & Bros. 1896. Price, \$3.50.

Fishermen, from the days of Walton to the present hour, seem to have a fund of pleasure in their gentle art, which the uninitiated know nothing of. Hence their raptures, their delights, their enthusiasms, appear to the unilluminated in their art as "fish stories," romances, yes, even as harmless illusions, spun out to conceal the real hardships and trials of those who spend their hours at one end of a line, while a worm or a fly is at the other. But let such skeptics open "The Quananiche," and they will find themselves in a charmed atmosphere, in which the beauties of nature, the romance of flood and field, the glow of good fellowship, and the glamour of strange savage life and primitive folklore all have place. If one never cast a line, or gaffed a fish, or floated in a canoe, yet in this book he will find fascination. If you are the merest Cockney in field sports, get it and read it; it will widen your sympathies and increase your pleasures. If you are "an old sport," we

use the term in its angling sense, get it and read it, and your mouth will water to be after the gamiest of fish, "the quananiche."

**The Chevalier d' Auriac.** By S. Levett Yeats. New York: Longmans, Green & Co. Pp. 323. Price, \$1.35.

Mr. Stanley Weyman has now a rival in his own field. The Chevalier d' Auriac is quite worthy to take rank with "A Gentleman of France," and indeed is in some points decidedly superior to that very popular personage. We think that any fair-minded reader and competent critic will acknowledge the truth of these assertions, and we feel that the novel-reading public ought to rejoice at the good news. The rise of a new writer of pure and powerful romance gives ground for sincere rejoicing amongst all lovers of good literature. The press of to-day is flooded with such a deluge of morbid, overwrought, unhealthy stuff that the discovery of a pure well of fiction undefiled is a most happy event. Mr. Yeats has no reform to inaugurate, no grievance to redress, no social or religious doctrine to propagate. He is not even ambitious to illustrate with pedantic realism the life and manners of any era in the world's history. His evident desire is simply to tell a life-like tale of love and war, of manly courage and womanly tenderness. His own account of it is even more modest than this, for he professes that his purpose is "simply to enable a reader to pass away a dull hour." What more comforting and inviting assurance could be given to the wearied reader of the labored fiction of the day? We find in the Chevalier d' Auriac all that thrilling life and movement, all the fascination of mediæval France, which have made Mr. Weyman's stories such general favorites. And we find in it a fine literary finish which none of Weyman's stories, admirable as they are in other respects, has received. We do not see how any intelligent reader can take it up without keen enjoyment, nor lay it down without a wish that its gifted author may go on with his good work.

**Might Have Been; Some Life Notes.** By the Rev. Joseph Parker, D.D. New York: Frederick A. Stokes Co. Price, \$1.

It is unnecessary to remark that anything from the pen of Dr. Parker would be both readable and enjoyable. These life notes bring us into the society of many of the leading men of England, and Dr. Parker's intercourse with them. The book is especially valuable for those who are always regretting lost opportunities, for the Doctor treats these with a philosophy that is admirable. We commend the book to those troubled with melancholy.

**De Incarnatione Verbi Dei; Together with Three Essays Subsidiary.** By the Rev. Alan S. Hawkesworth. Albany, N. Y.: The Riggs Printing and Publishing Company.

Any writer who undertakes to treat of the mystery of the Holy Incarnation ought to bring to his task great reverence and caution, an adequate theological training, and also that fine theological instinct which is the outcome of wide reading and "pondering in the heart" of the classics of theology, else he may unawares fall into erroneous and heretical statement, even when protesting his orthodoxy. All this is requisite on the positive side, but there is another and no less important, although negative, requirement; viz., the avoiding the dubious terminology of modern philosophical systems, when the Church has already ages ago made choice of her own terms in which to express the Faith once delivered. Very many of the false statements in some recent theological writings may be traced to a desire on the part of their authors to express Catholic truths in terms of one or other of the new philosophies. Sir W. Hamilton says that theological errors may nearly always be traced to some underlying philosophical error. This brings us to what we have to say of Mr. Hawkesworth's book—"De Incarnatione." It is certainly reverent in aim and tone, but we regret to say that it is not without grave errors of statement. It is even heretical, if many of its propositions be taken in their grammatical meaning or be thrown into

rigid logical form. We are ourselves willing to view the book as a whole, and thus refrain from charging the author with formal heresy. We are compelled, however, to say that Mr. Hawkesworth can hardly escape the imputation of material heresy at least. Rash, unguarded, and contradictory statements abound, which justly call for adverse criticism. We are inclined to think this work furnishes a good illustration of Sir William Hamilton's dictum, and that Mr. Hawkesworth's philosophy is at fault perhaps more than his theology. After this much by way of general criticism of "De Incarnatione," we will lay before our readers a few sections of the book for detailed review.

On page 14 we have: "The accurate meaning of Incarnate in short, is for God not merely to be in man, but to be a man." Now, accurately speaking, our Lord although man is not, in the English sense of the word, a man. Loose expressions like this are too common in this work. How careful and vigilant a man must be in the use of terms in treating of this profound mystery! But Mr. Hawkesworth seems to go out of his way at times to avoid the use of the ordinary formulæ of Catholic Christology. On page 6 we find the following: "For this Incarnation of the Logos is . . . even in some sense, a modification of His previous existence—affecting profoundly, not only the Logos, but also the Father . . . and the Holy Spirit." A modification is also stated to have taken place in the "Divine Existence" at the beginning of the Creation of God. Again, on the following page we have it stated that since Creation, "God has in a real and true sense, been self-limited by His world." If these statements be taken in grammatical sense, they certainly read like denials of the Divine Immutability. To harmonize the doctrine of God's Immutability with the Creation and Incarnation is out of the question. The difficulty was raised ages ago by such as Cel-sus, the Epicurean, and even St. Augustine admits that he can offer no solution, but Mr. Hawkesworth solves the mystery by predicating a modification in the Divine Existence. It is of faith that God changes not, in essence or will.

On page 10 we find a series of objectionable expressions used with reference to the immanence of God in the universe: Ultimate soul of all; Soul of the universe; "Nature being the 'Body of God,' the smallest atom exists because, and only because, He is ever its Thinker and Upholder; and thus is ever giving (not has given) its existence in Him." The Biblical expression, "upholding all things by the word of His power," better expresses the Divine immanence than expressions that savor of Pantheism, such as *anima mundi*. The following four paragraphs, if logically taken, seem to us to make void the Catholic doctrine of the Holy Incarnation. The first is as follows:

"For inasmuch as it was a *human* mind and a *human* body that He assumed and through which He worked, it is plainly evident that *strictly superhuman works could not be wrought through them*," page 35. (The italics are Mr. Hawkesworth's.) Here we may aptly make Hooker's words our own and ask: "Did the parts of our nature, the soul and body of Christ, receive by the influence of Deity wherewith they were matched, no ability of operations above nature? . . . there is no doubt but the Deity of Christ hath enabled that nature which it took of man, to do more than man in this world hath power to comprehend."

The second extract, on page 47, reads: "In fact we may lay it down as a cardinal axiom that *whatever our Lord wrought in His Incarnation, that He evidently wrought as the Incarnate One, and therefore as man alone*." Let us hear what Hooker has to say regarding the operations of Christ: "These two natures (the Godhead and the manhood) are as causes and original grounds of all things which Christ hath done. Wherefore some things He doth as God, because His Deity alone is the well-spring from which they flow; some things as man, because they issue from His mere human nature; some things jointly as both God and man, because both natures con-



cur as principles thereunto." It is difficult to see how Mr. Hawkesworth can be understood otherwise than as predicating one operation only in our Lord, and that a human operation dictated by the Holy Ghost, as the following quotations will show:

"It was then evidently impossible for Him to perform superhuman acts or miracles by that humanity's means; He could only do these works by means of the non-Incarnate, Unconfined, and Infinite Divine Power or, in other words, by the inspiration of that same Holy Spirit who is the Inspirer of all the children of men."—Page 50.

"He wrought His miracles or signs, not by the power of His own Incarnate Godhead (which because Incarnate was powerless to work them), but solely as the prophets of God have ever wrought them; namely, by the power of that Holy Spirit who was given to Him in all plentitude from His Baptism."—Page 51.

These four paragraphs are startling, and amount to a new theology of the Incarnation. The author's theory of a "local manifestation" does not mend matters; indeed, to our way of thinking, rather the contrary. And to affirm that the second Person of the Trinity, as the Incarnate One, was powerless to work miracles or signs, is to make a statement that no gloss can save from the imputation of heresy. In truth, Mr. Hawkesworth denies that our Lord's manhood was the instrument of His own Divine Person in His works of power and healing. But this doctrine has been too deeply imbedded in the theology of the Incarnation for at least sixteen centuries to be thus easily disposed of by Mr. Hawkesworth's theories.

We will lay before our readers a quotation from St. Athanasius (Orat. c. Arianos iii. 31), and another from St. Cyril of Alexandria (iii Epis. ad Nest.), and invite them to compare the teachings of these two "theologically great" writers with the teachings of the author under review. We have also given two extracts from Hooker, whose incomparable work on the Incarnation is, we fear, too lightly passed over in these days of "manuals" and "digests:"

"On the other hand, those powers and operations which were peculiar to Him as Divine, such as raising the dead to life, and restoring sight to the blind, and giving health to the sick, are ascribed to Him, because He did them by the instrumentality of His own Body."—St. Athan.

"If any one says that the Lord Jesus Christ was glorified by the Spirit, as though the power which He exercised was another's, received through the Spirit, and not His own, and that He received from the Spirit the power of countervailing unclean spirits, and of working divine miracles upon men, and does not rather say that it was His own Spirit by whom He wrought divine miracles, be he anathema."—St. Cyril.

We will make one more quotation from page 61, which will doubtless surprise our readers as it did us:

"Yet surely our Lord suffered on the Cross, not as Very and Infinite God, but as very and finite man, and therefore the 'merit' of His Passion was finite also." He further affirms that no Catholic theologian teaches that the merit of our Lord's Passion is infinite. If the Lord of Glory was crucified merely "as very and finite man," who then can be saved? "since no man may deliver his brother." "And as the reasonable soul and flesh together is one man, so God and man is one Christ; the Word and the flesh is one Divine Person. So that whatsoever He did or suffered in the flesh was done and suffered by a Divine Person. 'His blood was the blood of God,' and therefore of infinite value." So taught the learned Bishop Beveridge. We had noted other passages for comment, but we must not prolong our review, which is already too long. But the importance of the doctrine involved, and the great gravity of the mistakes Mr. Hawkesworth has fallen into, needed careful pointing out, and, above all, we desire to conserve the doctrine of the Holy Incarnation as formulated by the great

councils and accredited doctors of the Catholic Church.

**The Threshold Covenant;** or The Beginning of Religious Rites. By H. Clay Trumbull. New York: Charles Scribner's Sons. 1896. Price, \$2.

A curious book, teeming with odd and varied research; whether one can follow the learned author in all his conclusions is quite another matter. He is determined to make his points good by citations wide as the poles and as far extended as the circle of the earth, but coincidences are not arguments and similarities are not strong proofs. The valuable part of the book is the evidence it affords, from the very dawn of history, of the sacredness surrounding the mysteries of life and its transmission. The thoughtful reader of Holy Writ, especially with such a guide as Hammond on the New Testament, will arrive at much of the knowledge contained in this curious and learned work, and will find in Hammond a safer and more reverent guide. It is not a book for promiscuous reading, but quite independent of the "threshold theory" urged by the author, will be found of interest to the lovers of the occult and mysterious.

## Opinions of the Press

### *The Interior*

**SUNDAY LABOR.**—A careful count in our smaller cities reveals the fact that one-fifth the places of business which are open upon week days are also open for part if not all of Sunday. In larger cities even a greater proportion, it is probable, require attendance from their employes the year round. Our labor unions are demanding an eight-hour day; it might not be amiss to try to secure a six-day week.

### *The Southern Churchman*

**SUNDAY PAPERS.**—One of the Philadelphia daily papers advertises its Sunday edition after this fashion: "When you come down-stairs to breakfast Sunday morning with your favorite paper, the ———, in your hand, there will be peace in your heart, content in your breast, and an expression of supreme satisfaction in your countenance," etc., etc. Of all the papers of the week there is none so utterly vapid as the Sunday edition. We might stand a Sunday paper that was like its Monday or Tuesday edition; but the twenty-four or forty-eight pages, filled with the coarsest pictures and poorest stories and meanest chit-chat, is simply an abomination that no intelligent reader should be willing to have seen in his possession. If we are to have Sunday papers, could they not be as little like those now given to us as is possible to make them? What chance has the Christian religion with men or women whose minds on Sunday are filled with such stuff as is given them to read in such papers?

### *The London Times*

**THE OLDEST CITY.**—To have unearthed the ruins of the oldest city in the world, the foundations of which were laid some six or seven thousand years before the Christian era, is a reward of which an explorer might indeed be proud. Such good fortune seems to have fallen to the lot of Mr. Haynes who for nearly five years has been in charge of the American expedition engaged in excavating the great mounds of Nuffar, in Northern Babylonia, the site of the ancient city of Nippur, the sacred city of Mullil, or the "Older Bel" of the Semites. The history of the expedition, which since 1888 has worked upon this site, is a remarkable one; and its great work has been so quietly done that it has attracted but little attention except among students of Assyriology. The work was undertaken by the University of Pennsylvania, the funds, which have amounted to about \$70,000, being provided by a small committee interested in the work. \* \* \* We have been able to give only a brief account of the wonderful work of this campaign, which reflects so much credit on its organizers and, above all, on Mr. Haynes. For thirty-two months he lived alone among the wildest Arab tribes in Mesopotamia, in an at-

mosphere of fever varied with cholera. One determined, but fortunately unsuccessful, attempt was made upon his life; yet amid all these surroundings he lived and did the work of three men. It is no overpraise to say that Mr. Haynes is justly entitled to take his place in the front ranks of explorers along with those who have restored to us the first chapters of the world's history.

### *The Church Times*

**REFORM IN ITALY.**—We entirely dispute the wisdom of the Anglo-Continental Society in taking up with schemes for reforming the Italian Church. We had quite enough of the Mexican scandal and of the late Archbishop of Dublin's intervention in Spain to make us suspicious of similar proceedings elsewhere. At the meeting of the Anglo-Continental Society last Friday, presided over by the Bishop of Salisbury, who, however, declined to be responsible for all that was said, the mission of Count di Campello in Italy was pronounced absolutely free from any schismatical taint. Now, how did the meeting know that? If our memory serves us aright, very many of the Count's English supporters have been persons whose opinions about the nature of schism were utterly worthless. Any anti-Roman movement would have attracted their sympathy. One of the speakers on Friday was a certain Signor Janni, whose papers in his ordination examination the Bishop of Salisbury said he had seen. Who ordained him, we wonder, and with what authority? The most delicate discrimination has to be used in considering these movements of ecclesiastical reform in Roman Catholic countries. It is, we admit, interesting to observe them as indications of discontent with Ultramontane rule; but it is quite another thing to approve unreservedly of them upon an insufficient knowledge of their real character. The Spanish movement, upon examination, proved to be nothing better than Presbyterianism with a thin veneer of episcopacy. For all we know, Count di Campello's mission may be just such another.

### *The Evangelist (Presbyterian)*

**A LITURGY NEEDED.**—That there is a movement in the non-liturgical Churches, and notably in the Presbyterian Churches, towards fixed forms of worship, is entirely evident. The taste of the people is often disturbed by the inappropriateness, and not infrequent length of extempore prayers, and individual forms at weddings and funerals, and at the Lord's Table. They say, "Our minister is a good man, an indefatigable pastor, and an able preacher; but he lacks taste. At the most solemn and momentous periods of our lives he shocks us, destroys our comfort, and wounds our feelings. We are always apprehensive of his doing or saying something *outré*. If only he were limited to some form of sound words on such occasions, our relief would be immense."

### *The Advance*

**SPASMODIC DEVOTION.**—The Christian Alliance has taken up another spectacular contribution for missions at Old Orchard, Me., the total contributions amounting to \$65,000. There was the usual exhibition of enthusiasm awakened by the eloquence of Dr. Simpson, and fifty young people rose to pledge themselves as foreign missionaries; then the collection was taken. While we have no disposition to belittle the zeal or self-sacrifice exhibited by this offering, these annual collections have so often been held up as an example to other Christian bodies that it is well to call to mind one or two facts concerning them. Most of these gifts represent the contributions of an entire year, and many, indeed, are in the form of pledges of money to be raised either by congregations or by individuals. The collection, therefore, represents the summing-up for the year rather than the offerings of a single day or occasion. And when viewed in this light, it may fairly be questioned whether more is not raised for the Lord's work by steady, systematic effort, than from an emotional outburst at such an annual gathering.



# The Household

## Irene; or, The Angel of the Household

BY VIRGINIA CARTER CASTLEMAN  
CHAPTER VI.

IT was a hot July afternoon, toward the hour of sunset; and the sun still glowed a fiery ball above the famous Harper's Ferry Gap, where the purple mountains dip to the water's edge of two Indian christened streams that after uniting help to form the boundary between the "Sister States" of Maryland and Virginia.

To the southwest of this Gap, some eight or ten miles, lay Potomac Farm, for many generations the homestead of a well-known Maryland family.

The farmhouse was square; its white walls were yellowed with age; its brown shutters closed to keep out the heat.

Inside, the high ceiled rooms were furnished in the old-fashioned style; high-backed chairs and mahogany tables; four posters to the curtained beds; chests of drawers instead of the modern bureaus—this same furniture was as familiar to the Crandalls of a century back as to the present owners.

All was spotlessly clean, and an air of comfort reigned; and the open doors offered the usual hospitality of the country home.

The sitting-room showed signs of present habitation; there, the window blinds were open, though the glaring sunshine was softened by overhanging leafy screens, for the house was surrounded by shade trees. The grass in the large yard was luxuriant and green in its early summer freshness; and along the white-washed board fence enclosing it was a row of fruit trees, chiefly the peach, with its beautiful fruit fast ripening upon the boughs.

A young man of apparently twenty-three or four years of age, was at the moment engaged in sampling the blush-colored peaches. He was leaning against the fence, his free hand extended to rub the nose of a pony that had come at its master's call from where it had been grazing in a neighboring field.

The young man was Robert Crandall, but lately returned from the University of Maryland, where he had graduated in medicine, returning home to set out on an independent career in his native county. He was a tall, angular fellow, with irregular features, honest gray eyes, and a certain squareness of jaw indicative of will power. His forehead was low, and it was overhung by a stubbor mass of straight, dark hair which would have produced the impression of dullness, but for the alert look of the keen eyes under the rugged brow.

And young Dr. Crandall had need of that indomitable will; for push and resolution were necessary to maintain the credit and revive the decaying fortunes of his family. He had two priceless possessions with which to start out in life: character and energy. Otherwise he was not richly endowed, having neither wealth nor distinguished presence, nor that culture which men in his profession find of inestimable value; for what education he had received was gained by the hardest effort, and the farm itself was mortgaged to pay for Robert's medical course of three years. It is true that he had received considerable instruction from his uncle who, ten or twelve years back,

had been the leading physician of the neighborhood, but who had retired from practice on account of age and physical infirmity. Every generation of Crandalls in America had boasted at least one physician of repute, and Robert Crandall had inherited the medical bent. At present, however, the future was not bright for him; few cared to employ an inexperienced young man when doctors are to be found within three miles of one another; and save for an occasional patient sent to him by his uncle, and some gratuitous calls among the poorer classes, the young man would have found time hang heavy on his hands. He employed his leisure hours in working about the farm, keeping his eyes open meanwhile for a chance to rise in his special career.

He remained leaning against the white-washed fence until his mother's step upon the porch caused him to turn and walk quickly in the direction of the house, carrying with him a basket of luscious peaches. The pony put its head over the fence and whinnied after his master, while two shepherd dogs bounded across the grass to meet him. Mrs. Crandall smiled upon him as he approached.

"Another hour yet, mother," he said, in the peculiarly reverential manner which he unconsciously used whenever addressing her.

"It seems quite a long afternoon, Robert, with everything ready and waiting. There! didn't you hear the train whistle in the distance?"

Robert consulted his watch. "It is later than I thought. Yes, that must be their train; and in another half-hour our city guests will be with us," he said, making a wry face, as if the prospect was not altogether pleasing.

"I hope you won't be too shy of them, Robert. You know Alice was so kind to me when I stayed at her house, a motherless girl. She was younger than I by several years, but always the gentlest of girls, and so unselfish. If her daughter is like her"—

"Oh, I've no doubt she'll be pretty and sweet enough," interrupted her son, hastily, "but you know, mother, I'm not a society man, and these city girls are inclined to criticise their country friends."

"If she's like her mother, she won't be that kind," was Mrs. Crandall's gentle reply; and she laid an affectionate hand upon her son's shoulder as she spoke.

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40 YEARS THE STANDARD.

There was little resemblance between mother and son. Except that she was tall and had the same honest expression of the eyes, a stranger would not have considered them alike. Mrs. Crandall's manner was gentle where her son's was rough; her face and her slim white hands showed evidences of a past free from rude labor and the cares of poverty, while Robert looked a veritable son of toil. It was only of late years that the family had been in reduced circumstances, and even now there was enough for present needs. The mother's wants were few; and she desired a competence only for her children's sake.

It had hurt her to think that Robert could not receive the college education which his ancestors had taken as a matter of course; but her's was a placid, trustful nature, and as long as husband and children were left her, she made home happy for them. And Robert was her pride. She believed in him, for he had never in his life been unkind to her; and as to his honesty, he was his father's son, and could as little tolerate deceit as this same Stephen Crandall, for so many years the most trusted man in the county.

"There comes the carriage," remarked Robert, as the vehicle in question came in sight on the country road, moving slowly over one of the many hills of that section.

"I will open the gate for them," he added, bounding down the porch steps and walking across the yard accompanied by the two

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dogs, who evinced signs of excitement over the prospect of visitors. (The dogs of Potomac Farm had been trained to hospitality.)

Young Crandall, having reached the gate, opened it, and leaned against the inner post with an air of assumed indifference as the familiar carriage approached, containing four occupants, his father and sister, and the expected guests. He was really quite anxious to see the girl whom his mother had pictured as blue-eyed, fair-haired, and gentle of mein, like her mother.

He caught but a passing glimpse of the strangers as the carriage entered the gateway; but that glimpse revealed to him Julia Lewin's glowing face framed in its luxuriant dark tresses; and he did not soon forget the disdainful look in her black eyes as they surveyed him momentarily. Somehow he was not attracted to her face as to her mother's, with its sad, yet serene, expression, and its setting of prematurely white hair.

The young doctor delayed his return to the house until tea time, when he was formally presented to the guests.

Mrs. Crandall was delighted to meet again her girlhood friend, who improved wonderfully during the first week of her stay at Potomac Farm.

To Julia, the country, as she now saw it, was a revelation. There was that in her nature which responded to the beauty around her with a keen pleasure astonishing herself. She had dreaded to find the country dull; she rejoiced in the fresh mountain air, the rolling green fields, and the ever-changing sky canvas overhead. Julia said to herself that she had never really seen the sky before; and its vast expanse awed while it pleased her. And the stars at night! Seen above the tree-tops from her bedroom window, they appealed to her as never before—those myriads of unknown worlds! Her imagination found greater play than heretofore, and through the long day she was content to sit out under the trees and read or dream, as the fancy seized her. Ada Crandall who was the busiest of women, would sometimes steal an hour's leisure to join Julia and listen to her reading bits of poetry aloud, laughingly declaring, however, that though she liked to hear poetry read, she didn't in the least understand it. Then Julia would shut up the book, and ask to accompany Ada to feed the chickens or to the dairy, which was a delightfully cool little stone house on the hillside. But Julia saw very little of the young physician, save at meals. He had seemed from the first to avoid her; and, girl-like, she made up her mind to ignore one who had shown no desire to win her favor. Although Mrs. Crandall planned many innocent devices to throw the young people together, her motherly overtures had so far failed of success.

(To be continued.)

### A Mother and Her Grown-Up Sons

FROM *The New York Evening Post*

BLESSED are the days when swift little feet bring our boys to mother's arms for comfort and shelter; when mother's kiss heals sore distress of body or mind, and every sense of injustice or injury can best be soothed by her counsel or interposition. The change is usually gradual; vacation visits renew old habits, and in the occasional quiet hours the usages of childish years

recur, and she is often still the guiding influence.

But, returned at last from college or whatever has been his preparatory work, a man fully equipped and furnished, positive in opinion, individual in preferences and tastes, all the former relations are reversed. Fresh from the modern schools, his mind seems so daring, his conclusions so bold, and his assertions so positive, that she who was once his ultimate authority shrinks from the discussion of his "views," and he wonders that his clever mother holds such obsolete notions.

His is the arm to uphold, his the mind which suggests how to relieve the weight of care or perplexity—and not infrequently to suggest radical and revolutionary measures in household government. If he is clever, his mother stands a little in awe of him; if he is reckless and thoughtless, she is despairing over what she cannot control; if he is irritable and impatient, she grieves for the old sunny days in the nursery.

However tender he may be, however willing to show his affection by yielding to her requests, he remains a law unto himself, a separate, self-poised individual character, and the mother finds herself studying her boy as she would read a new book difficult of comprehension. Their first surety of unbroken unity and happiness lies in her power to realize his manhood and respect it—not to belittle his growth by assuming that where they differ she is necessarily right and he wrong; not to nag and fret over his shortcomings; never to fail to remember that he is a man, and, in his fresh strength of power and acquired knowledge, that his thoughts are not a woman's thoughts; his pleasures often incomprehensible even to her sympathetic heart, because of the impossibility of a feminine nature viewing life from a masculine standpoint.

If she would keep her son's heart close to her's, she must not dwell on these differences, but make much of every point of agreement, try to enter into every scheme of enjoyment by leading him frankly to talk it over, and by cheerfully "lending a hand"

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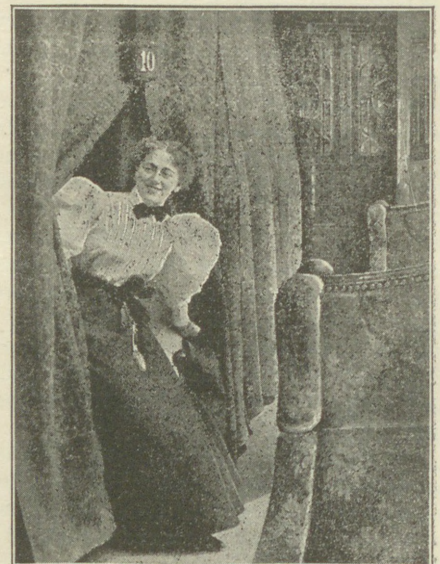
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towards its accomplishment in his way, however clumsily it may seem to her to be conceived.

To like his friends, to try to feel even affectionately to the various Toms and Bobs and Johns who succeed each other as his guests, is to most mothers instinctive, but, alas! it is often a disappointing struggle. The associations in victories and defeats, in common triumphs and common disgrace in college life, so bind men together that their judgment of each other is quite a different thing from the measure they take of men outside the shelter of their *alma mater*, and you who do not share the bond look with increasing surprise at the men who at the end of college days stand foremost in your son's affections. But if you would not wound and estrange him, accept his regard as an assurance that they must be "good-fellows," and make them welcome and like them if you can.

Harder still is it to follow the inexplicable attraction of certain young girls. To you they are either plain or dull, or flippant or wholly uninteresting; and your mother's heart sees baneful influences arising as this or that young woman seems about to shape your child's destiny, and you have visions of an embittered, or at best, a wearily common-place married life, stretching out to belittle and hamper his development. Summon your courage, good mother, and leave him to find his own way to happiness. You cannot choose your son's wife!

I do not mean that general counsels, and the invitation of girls who are charming to your house, are not plain duties, nor that the failure to create, as far as you may, an ideal womanhood for him is not a serious wrong; but I do mean that in nine cases out of ten the way toward his happiness and your own is to let your child's heart choose its own mate; and, with all your energy and much self-effacement, try to win the girl's love, and hold fast to your boy by entering into his joy. Far below your keenest sight there are unquestionably needs in your boy's nature wholly unknown to you. You may want an uplifting influence to come to him, through a wife, more aspiring, more delicately refined, perhaps even more intellectual than he is. It may be that what he needs is the dependence of one who looks up to him, and that his uplifting will come from his sweetheart's belief that your everyday, faulty lad is a demi-god or a hero. The better help to the perfecting of a man's nature oftener comes from his wife's mistaken overestimate of his qualities, than from the higher intellectual power and greater fastidiousness of a more gifted woman to whom he feels himself inferior.

It is hard to define for one's self or another the narrow way between letting your son drift into an attachment you think undesirable, without interference, and the trying to make or break matches. Yet there is nothing more sure than that maternal influence has come between many an innocent pair of lovers who would have been very happy left to themselves, and brought many a marriage about which has ended most unhappily, and spoiled the lives of both man and wife.

In the choice of a profession, too, though the father almost always is the dominant director, a mother still has her share of power, and is too often disposed to incline toward conventional and approved lines. One of the chief points of difference between the young men of the end and the beginning of

the century is the present lack of any determining bent as to their mature lives. I have again and again asked sixth form boys in a great school, and even freshmen in the universities, "What do you mean to do?" "Have you decided what profession you will prepare for?" and found them wholly at sea, and even without any strong desires. Frequently I have had for answer, "My father has not decided yet." In years gone by, a boy was a sailor or a soldier, an explorer or an inventor, in the nursery. They seemed born to their destinies. Of need to do something, at least, in the United States, there was no doubt; great fortunes did not allow parents to permit their young men to wait and hesitate, and, least of all, to do nothing. Boys were often, indeed commonly, hard to control, because of their strong preferences; by the time they were fifteen they were eager to commence life for themselves in the way they had decidedly chosen. These men were able to achieve more easily and to accomplish more quickly because of their enthusiasm.

When any decided inclination shows itself as ruling a young man's heart, though it is not in your eyes ideally the highest use of his powers or his social advantages, do not frustrate, do not hinder him. If you have hoped to see him a clergyman and he has a fancy for mechanics, let him have your sympathy in what he feels himself fitted to do; if he sees opportunity and hope in some distant place, do not err by believing that you are his providence, and home the only place where he can be safe. Trust him to find his own way to manly success, "heart within and God o'erhead." He will believe more in himself, because you trust him, perhaps believe more truly in God, when he finds himself removed from her whose tender watchfulness has almost seemed to him the source of all protecting care. My belief is strong in the inestimable value to a boy of being early led to form some dream of his future place in the world. Even if his nature is not high enough to go beyond a wish to maintain himself, or, in his own phrase, "to make money," I am sure that it is well for him to go to school with a desire to fit himself for the special way in which he means to achieve independence, and to go through college working to furnish himself for the election he has made. But when manhood has come without such choice, it is unquestionably better to rouse his mind to make a decision and think for himself what he will be most likely to do well, than to drift into his father's profession without a preference for it, or to do something because his mother wants to spare him from hardship or separation from home.

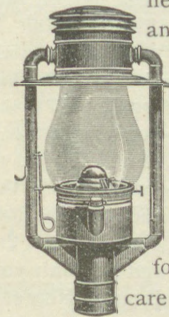
We do not sufficiently estimate individuality and self-development in our sons. We may stand back in distressed surprise to

find them as alien to our expectation and as far from our own preferences as if they were of another race, but we ought surely to be thankful that they are men and in earnest. The earth-bound hen may ignorantly agonize over her amphibious nestling who floats away triumphantly on an element which terrifies her, but she might far more wisely take pride in his power to swim, and sympathize in his joy as he rests upon the water. True, it is a place of danger, and he may be overwhelmed; but it is the medium through which he was intended to move, and in which he is equipped especially to live.

There is yet another relation between mother and son which is frequently too lightly entered into by the mother. It is not a rare thing to find that she is the confidante of her son's ambitions, hopes, fears, mistakes, of much that is vital to him. It is often the one instance in which he speaks of these things before love induces

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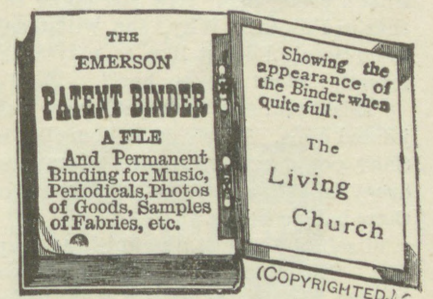
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him to open his heart to its mistress. How many mothers keep these confidences inviolable? How often are these, to him, religiously sacred things, whispered under promises of secrecy to others who love him, or the substance of the relations spoken of as possibilities to those even outside of the inner circle? If you would retain your son's trust and love, keep his confidence as you would your honor; avoid even repeating his private conversations which are not under special reserve. Let him be sure that "mother would keep that entirely to herself."

There can scarcely be imagined a more delightful intercourse than between a manly son and an intelligent, reasonable, fond mother, and the wonder never ceases to charm the tender-hearted woman, to whom it is an ever new and delightful surprise to find that her baby has grown into her champion, and her little boy become her counsellor and support.

### A Surprise After All

BY FREDERICA L. BALLARD

ELIZABETH was going to make a Christmas present, so she locked herself into her room. Mother had said, "I think it would be nice if Phyllis had paper dolls like yours to play with," when asked what to make, and Elizabeth had said, "I'll make sister Phyllis a paper doll for Christmas."

She had a pretty picture of a little girl to trace the doll from. She went over the lines with a harder pencil, and then painted it. The cheeks were pink, and so were the lips; the eyes were blue, and the hair yellow. Then she cut the doll out. Now she was ready to make the dresses. She plaited the tissue-paper very carefully for the skirts, and then she cut a hat from heavy green paper, and made a pink tissue-paper bow to glue on the side. It was very becoming. Elizabeth thought she had never made so lovely a hat. Somebody turned the knob of the door. "Elizabeth, I've come over to play with you." Elizabeth went to unlock the door. "Hello, Sue!" said Elizabeth. Sue lived just across the street. "What were you making?" asked Sue. "I'm making a paper doll to give Phyllis for a Christmas present," said Elizabeth. "Let me see," cried Sue. "O my! what a pretty one! Are you going to give that to Phyllis? Why, she will tear it up in no time! I'd just like to play with that myself. What a lovely hat!"

"Elizabeth, said Sue, 'let's play with our jointed dolls. Bessie came home last night. She's got a new blue coat. Come on and dress Isabel, and let's take them out in their baby coaches.'"

Elizabeth felt just like finishing the paper doll. Still, Sue was her visitor, and company was the one to choose what to do. So Elizabeth went to the doll's cradle where Isabel was taking her nap, and woke the poor child, put on her coat and cap, and then both little girls wheeled the baby-coaches up and down the street, and "made believe" talk for the dolls.

Soon down the street came Elizabeth's mother and Phyllis. They had been downtown to see the pretty Christmas things in the stores. Phyllis had much to tell. "And, O, Elizabeth!" she said, "I saw big dolls and 'ittle dolls and paper dolls"—Here Sue broke in: "Just wait, Phyllis, till you see the lovely paper doll Elizabeth's making for your Christmas present."

Poor Sue! She had not meant to tell Elizabeth's Christmas secret. She looked sorry the moment she had said the words. But Elizabeth thought only of her present, which would not be a surprise now. She forgot that Sue would be almost as sorry as she was.

"Sue Harris," she said, "you're the meanest girl on the street. Anybody that would tell a secret—why, they'd just do anything! I don't care if you never come to my house again." Then both little girls began to cry. Elizabeth cried because she felt disappointed and angry. Sue cried because she felt sorry and hurt. Sue turned her doll-carriage around, and pushed it home as fast as she could. Elizabeth picked hers up in her arms and carried it right into the house. Then she hunted up her mother, because she was in trouble.

Mother sat down, and took Elizabeth in her arms, though she was quite a large girl, and her feet touched the floor. But Elizabeth didn't mind that, and mother didn't mind, either. Elizabeth told mother all about the trouble. Mother said:

"I don't believe Sue meant to tell your secret, Elizabeth, and, as it is so very near Christmas, don't you think it best to forgive her?" "But, mother," said Elizabeth, "that won't fix it if I do forgive her. Now Phyllis knows about the doll, and I'll have to make something else for her present. I can't think of a thing." "I'll help you think of something," said mother. "It must be something I can do all by myself," said Elizabeth.

After Elizabeth was in bed that night mother came and sat down on the edge of the bed.

"I've thought of something you can give Phyllis," she said, "and you can make her the paper doll another time, or give her one of yours. You can buy a can of white enamel paint, and paint your old doll-carriage with it, and cover the cushions with something fresh, and cut a new piece of carpet to fit the floor of the carriage. It will look like new, and you can give that to Phyllis. I don't believe you'll need it yourself after Christmas."

"Yes," said Elizabeth, "I can do that; that will be a splendid thing to do. And I know what I'll do with the paper doll—I was just thinking. I'll send it over to Sue for her Christmas tree. I'll make it some more dresses. She said this afternoon she'd like to play with it herself. It will be a surprise after all."—S. S. Times.

A CORONOR'S verdict reads thus: "The deceased came to his death by excessive drinking, producing apoplexy in the mind of the jury." Inebriety produces many diseases, but the coronor mentioned above has made a discovery that doctors have failed to detect

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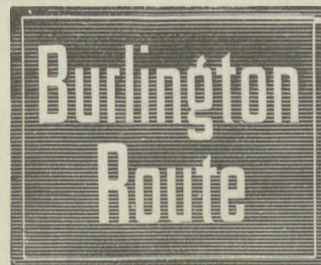
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### Food for Invalids--Concluded

How many devoted housekeepers know how to cook, for their beloved invalids, a soft boiled egg? In the usual way, if the yolk is thickened at all, the white is hard and indigestible. Now, if over the egg is poured boiling water, and the dish is covered and removed to the back of the range where there is only slight heat, at the end of six or eight minutes the contents of the shell will differ as much from the ordinary boiled egg as jelly differs from leather. In fact, an egg should never be boiled.

Gruel and porridges for the sick are often made slopy, pasty, and half cooked. For gruels, the proportions are one rounding tablespoonful of oatmeal or Indian meal to each pint of boiling water. Into the latter sift the meal slowly through the fingers, meanwhile briskly stirring the boiling contents. The cereal should not be sifted in fast enough to cause the ebullition to subside. A couple of teaspoonfuls of flour of the entire wheat, mixed with the meal, is an improvement. Cook in a double boiler or on asbestos mat three or four hours. Salt to taste, and if the physician will allow, add a tablespoonful of cream, a teaspoonful of sugar, and a trifle of nutmeg. In case of marked convalescence, instead of these accompaniments, season with the same amount of the juice of canned peaches or berries. Jellies made from gelatine or blanc-mange can be similarly flavored.

Junket or curds are delicious and nourishing. To one quart of rich milk slightly warmed, add one teaspoonful of rennet, which is procurable from grocers, and flavor with almond, vanilla, lemon peel, or anything preferred. If not firm in an hour, stir in another spoonful of rennet. It should be served cold with a sauce of sweetened cream. If preferred, the milk may be sweetened when the rennet is added, and the sauce omitted. This is a nutritious dish, and one inoffensive to a delicate stomach.

Jellied beef is extremely nourishing and provocative of appetite. Cut into two inch cubes, two pounds of lean round steak and add to them one marrow bone, cracked or sawed in two. Immerse in two quarts of boiling (soft) water, and when it begins to simmer, draw back on the range where it will only slightly bubble. As it rises scoop off all the fat it is possible to remove. In six hours take out the bones, leaving the marrow with the meat, and skim out all the meat. If water has boiled away too fast, add a little, freshly boiled, from time to time. There should now be barely sufficient to well cover the meat. The latter, drained, must, while still warm, be chopped in a bowl, moderately fine, having, an hour before, been salted to taste. The meat should then be turned into an earthen bowl, and the liquid, still warm, turned over it. If set away in a cool place it will harden into a delicious jelly, which is better and more digestible eaten cold than when re warmed. Break it into irregular masses with a fork, and garnish with parsley or bits of currant jelly. It makes a nice luncheon dish for the family table. This may be varied by adding to the liquor, before the meat is quite done, a teacupful of stewed tomato, or half as much cooked turnip, or a medium sized onion.

If housekeepers generally realized the value of fruit juice, especially of grape juice, for the invalids' dietary, there would be more canning of this delectable essence and less preserve making. As a nutritive and a tonic nothing supercedes it, while it is always agreeable. In fact, it can be utilized in innumerable ways. In place of much abused vanilla, fruit juices are valuable as a flavoring, while in sauces they are good and wholesome.—HESTER M. POOLE, in *Good House-keeping*.

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## HERE'S WHAT YOU ARE TO DO:

There are thirty words in this schedule, from each of which letters have been omitted and their places have been supplied by dashes. To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. We want you to spell out as many words as you can, then send to us with 25 cents to pay for a three months' subscription to *WOMAN'S WORLD*. For correct lists we shall give \$200.00 in cash. If more than one person sends a full, correct list, the money will be awarded to the fifty best lists in appearance. Also, if your list contains twenty or more correct words, we shall send you a beautiful *Egeria Diamond Scarf Pin* (for lady or gentleman), the regular price of which is \$2.25. Therefore, by sending your list, you are positively certain of the \$2.25 prize, and by being careful to send a correct list you have an opportunity of the \$200.00 cash award. The distance that you may live from New York makes no difference. All have equal opportunity for winning.

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Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. In making your list of answers, be sure to give the number of each word:

- |                                                             |                                                            |
|-------------------------------------------------------------|------------------------------------------------------------|
| 1. - R A - I - A country of South America.                  | 16. B - S M - - K A noted ruler.                           |
| 2. - A -   -   - Name of the largest body of water.         | 17. - - C T O - I - Another noted ruler.                   |
| 3. M - D - - E - - A - E - - A sea.                         | 18. P - R - U - A - Country of Europe.                     |
| 4. - M - - - O - A large river.                             | 19. A - S T - A - I - A big island.                        |
| 5. T - A - - S Well known river of Europe.                  | 20. M - - I N - E - Name of the most prominent American    |
| 6. S - - A N - A - A city in one of the Southern States.    | 21. T - - A - One of the United States.                    |
| 7. H - - - - - X A city of Canada.                          | 22. J - F - - R - - N Once President of the United States. |
| 8. N - A - A - A Noted for display of water.                | 23. - U - - N A large lake.                                |
| 9. - E - - E - - E - One of the United States.              | 24. E - E - S - N A noted poet.                            |
| 10. - A - R I - A city of Spain.                            | 25. C - R - A A foreign country, same size as Kansas.      |
| 11. H - V - - - A A city on a well known island.            | 26. B - R - - - O A large island.                          |
| 12. S - M - E - A well known old fort of the United States. | 27. W - M - - S W - R - D Popular family magazine.         |
| 13. G - - R - L - A - Greatest fortification in the world.  | 28. B - H - I - G A sea.                                   |
| 14. S - A - L E - A great explorer.                         | 29. A - L - N - I - An ocean.                              |
| 15. G - L - F - - - I - One of the United States.           | 30. M - D - G - S - A - An island near Africa.             |

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will send any way that winners require. The *Egeria Diamond* is a perfect imitation of a *Real Diamond* of large size. We defy experts to distinguish it from real except by microscopic test. In every respect it serves the purpose of *Genuine Diamond of Purest Quality*. It is artistically mounted in a fine gold-plated pin, warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. At present our supply of these gifts is limited, and if they are all gone when your set of answers comes in, we shall send you \$2.25 in money instead of the *Scarf or Shawl Pin*, so you shall either receive the piece of jewelry or the equivalent in cash, in addition to your participative interest in the \$200.00 cash prize. This entire offer is an honest one, made by a responsible publishing house. We refer to mercantile agencies and any bank in New York. We will promptly refund money to you if you are dissatisfied. What more can we do? Now study, and exchange slight brain work for cash. With your list of answers send 25 cents to pay for three months' subscription to our great family magazine, *Woman's World*. If you have already subscribed, mention that fact in your letter, and we will extend your subscription from the time the present one expires. To avoid loss in sending silver, wrap money very carefully in paper before inclosing in your letter. Address:

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