

The Living Church

"With Angels and Archangels"

High the angel choirs are raising
Heart and voice in harmony ;
The Creator King still praising ,
Whom in beauty there they see .

Sweetest strains from soft harps stealing ;
Trumpets, notes of triumph pealing ;
Radiant wings and white stoles gleaming ,
Up the steps of glory streaming ;
Where the heavenly bells are ringing ,
Holy , holy , holy ! singing
To the mighty Trinity !
Holy , holy , holy ! crying !
For all earthly care and sighing
In that city cease to be !

Every voice is there harmonious ,
Praising God in hymns symphonious ;
Love each heart with light enfolding ,
As they stand in peace beholding
There the Triune Deity !
Whom adore the Seraphim .
Aye , with love eternal burning ;
Venerate the Cherubim ,
To their fount of honor turning ;
Whilst angelic throngs adoring
Gaze upon His Majesty .

Oh , how beautiful that region ,
And how fair that heavenly legion ,
Where thus men and angels blend !
Glorious will that city be ,
Full of deep tranquillity ,
Light and peace from end to end !
All the happy dwellers there
Shine in robes of purity .
Keep the law of charity ,
Bound in firmest unity ;
Labor finds them not , nor care .
Ignorance can ne'er perplex ,
Nothing tempt them , nothing vex ,
Joy and health their fadeless blessing ,
Always all things good possessing .

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The Living Church

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

CHICAGO, OCTOBER 1, 1898

News and Notes

AFTER a short intermission, the International Commission to arrange a settlement of differences between the United States and Canada, has resumed its sessions at Quebec. Representatives of various interests affected by proposed adjustments have been granted hearings, so the commission is well advised in the task it has undertaken. The question of fresh-water fisheries will likely be settled with little difficulty, as both sides desire the better protection of fresh-water fish. Indications are that the lumber question will prove intricate. Soon after the enactment of a practically prohibitive duty of \$2 per thousand feet on Canadian sawed lumber, the Ontario legislature passed a law that no logs cut on Crown lands by American lumbermen should be taken into the United States to be sawed into lumber in American mills. This enactment was disastrous to American lumbermen with Canadian timber interests. It is likely the Canadian commissioners will not agree to a modification of the Ontario law unless the United States makes an equal concession as to the tariff on Canadian lumber. Such a concession would meet with bitter opposition from Eastern lumbermen. Representatives of the Canadian Manufacturers' Association counsel the Canadian commissioners to stand by the present protective duty upon textiles and manufactured iron implements.

THE duty of bringing the Sultan to a realizing sense that a repetition of Turkish outrages of the past will not be tolerated by civilized nations, appears to have fallen to the lot of Great Britain. The recent Cretan massacre was followed by a demand from the British admiral that the ringleaders be surrendered, and that the Mussulmans be disarmed. At first the demand was rejected, and an appeal made to the "Powers," in which the Sultan attempted to show that acts of British subjects were responsible for the disturbances. The urgency of the case was shown by the fact that foreign representatives were roused from their beds at 2 A.M. to listen to a presentation of the appeal. But deaf ears were turned, and, as a result, forty-three ringleaders were surrendered, and the Sultan issued an edict calling for the surrender of arms. It is reported, however, that the chief instigators of the Candia outrage are in hiding, and that only inferior weapons are being given up, the others being secreted. It is the intention to compel the evacuation of Candia by Ottoman troops, in which event they will be replaced by British troops, and order will be maintained. The reform could be completed by forever removing Crete from Turkish control.

A RESCRIPT of Emperor Francis Joseph has been published, expressing in eloquent and pathetic language his thanks for the expressions of sympathy with him in his great bereavement. The Emperor has founded a new order, and medals of St.

Elizabeth, in memory of the deceased Empress, will be conferred upon women and girls meriting distinction in the various vocations of life, or in special religious, humanitarian, and philanthropic works. The Emperor is invested with the sole right of conferring the order, which comprises three grades, with a grand cross for the first and second classes, bearing an enameled picture of St. Elizabeth of Thuringia. The first recipient of the order was the Countess Szapary who has received an autograph letter from the Emperor conferring upon her the grand cross of the order, in recognition of her devoted services to the dead Empress in her last hours. The exchange of diplomatic notes between Berlin, Rome, and Vienna, looking to an international agreement for the suppression of anarchy, is still going on, but doubt is expressed whether it would be wise or practical, or possible of enforcement. It is felt, however, that the Powers will render mutual aid in the task of keeping anarchy in check, and that these enemies of society will be kept under closer police surveillance.

CHINA has furnished another surprise. An imperial edict announces that the Emperor has resigned his power to the Dowager Empress. This *coup* is said to be due to a desire on the part of the Emperor's mother to prevent the mission of Marquis Ito from being successful. The Japanese statesman was in Peking with the object of furthering an offensive and defensive alliance between Japan and China. As the Dowager Empress is an avowed friend of Li Hung Chang who in turn is Russia's friend, it is not improbable Li will be returned to power, if not to office, and Russia gain ascendancy over Great Britain. It is feared the inaction and conservatism of Chinese officials will stand in the way of reforms, the most recent of which was the proposed establishment of a postal system.

LIEUTENANT HOBSON has clearly demonstrated the possession of qualities other than bravery, which merit distinguished consideration. Since the destruction of Cervera's fleet off Santiago, Hobson has directed his efforts toward saving the vessels he assisted in sinking. The "Infanta Maria Teresa" was selected by the board of survey as one that might possibly be floated and added to the United States fleet. As assistant naval constructor, Hobson was given charge of the work, and proceeded on original lines. It was thought by naval authorities that his efforts would be fruitless, and early in September the bureau chiefs advised that work be abandoned. Constructor Hichborn, however, had faith in Hobson, and upon his representations, work was allowed to proceed. The sunken cruiser was successfully floated off the rocks, Sept. 23d, and with American flags flying, and amid salutes from the assembled fleet, started in tow for Guantanamo Bay, where it will be put in shape for the voyage north. Efforts will now be made to save the "Cristobal Colon."

ON the 29th of September, the people of Canada are to vote on the question of suppressing the liquor traffic. This is the first time in the history of the world that the people of an entire country have been called on to determine whether or not the manufacture of spirituous and malt liquor shall be prohibited. A majority of Canadian provinces have in years past voted for suppression, but such action has been merely provincial. The question has been agitated ever since the confederation. Ontario, Manitoba, Prince Edward Island, and Nova Scotia acted favorably on the movement, and leaders assert that if Quebec and British Columbia declare against it, the majority in the other provinces will be sufficiently large to overcome all opposition. Opponents claim the law could not be enforced.

THE commission appointed by President McKinley to investigate the administration of the war department, has begun its labors. In his address to the commissioners, the President asks that the inquiry be rigid and searching. No limit is placed on the scope of the investigation. Of all departments connected with the army the closest scrutiny is invited, all records of the war departments and assistance of officers being subject to call. It is expected the report will be thorough and complete, and will fix the responsibility for any failure or fault by reason of neglect, incompetency, or maladministration, upon the officers and bureaus responsible therefor—if it be found that the evils complained of have existed. The gentlemen composing the commission are Major-general Grenville M. Dodge, Dr. Connor, Major-general Alexander McD. McCook, Brigadier-general John M. Wilson, Major Stephen E. Mills, ex-Minister Charles Denby, General James A. Beaver, Urban A. Woodbury, Captain Evan P. Howell, Col. James A. Sexton, and Richard Weightman.

THE collision of British and French interests at Fashoda awaits a diplomatic settlement. Proceeding from Omdurman to Fashoda, General Kitchener found the French general Marchand, with a considerable force, augmented by 10,000 Abyssinian troops. According to press dispatches, he informed Marchand he had express instructions that the territory was British, and that the French must retire, and offered them passage to Cairo. Major Marchand absolutely declined to retire unless ordered to do so by his government. No fighting occurred. Major Marchand was given to understand that the British insisted upon their claims, and the rest has been left to be settled by diplomacy between the respective governments. General Kitchener hoisted the Union Jack and the Egyptian ensign, and left a garrison to occupy the town.

YELLOW fever having made its appearance at several Southern cities, there has been a rush northward from infected districts. As yet the dreaded disease has not gained great headway, and stringent quar-

antiregulations have been adopted. Jackson, Miss., is virtually depopulated. Nearly the entire white population has sought safety in flight. No business is being transacted, and railroad trains pass through the city at full speed. Being the capital of the State, official business is greatly disorganized, the governor having taken up headquarters outside the cordon. There are but four fever-infected cities in the State, but fearing a spread, every possible precaution has been taken. The Mississippi health board has quarantined against all passengers and freight from New Orleans. In the latter city there had been up to Sept. 26th, seven cases of fever and one death.

Church News

The Church Abroad

Bradford, where the English Church Congress meets this week, is not far from Liverpool and Manchester. The environment is strongly Protestant, and Mr. Kensit congratulates himself upon the fact that the conditions are favorable for a demonstration of the peculiar kind which has given him notoriety. He proposed to hold a great meeting in the town the night before the Congress in order to arouse public opinion and rally his forces. He also intended to take his place at the opening of the proceedings and insist upon being heard. He had no doubt that his presence and action would make a great scene, but curiously remarked that "he could not help that." Some very distinguished laymen are on the list of speakers at the Church Congress, including the Lord Chancellors of England and Ireland. The Bishop of Ripon will preside, and among the appointed speakers are both the English archbishops and a large number of bishops. One of the earliest subjects on the list is "The Mutual Relations of the Clergy and Laity," which it is supposed will lead up to an exciting discussion bearing upon present controversies. It is to be hoped somebody will give an authoritative definition of a "layman." Just now Nonconformists are claiming to be laymen of the Church of England, and insisting upon their right to regulate her affairs. Archbishop Temple, wonderful old man that he is, will address a meeting for men, and there will be a number of sectional meetings at the several halls engaged for the purpose. The Congress itself will meet in St. George's Hall, which will seat 4,000 people.

The Board of Missions

At its stated meeting, Tuesday, Sept. 20th, there were present ten bishops, eight presbyters, and six laymen. The Bishop of Kentucky was called to the chair. The associate secretary announced the recent death of the Rt. Rev. Dr. Wingfield, late Bishop of Northern California, whereupon the chairman bade the Board to prayer, and said the Collect for All Saints' Day and other suitable devotions.

The treasurer, in submitting the financial reports for the year, announced that the books had been closed without debt, and that this had been accomplished by the liberality of a few friends who were appealed to during the summer months, on account of the lapsing of a balance in connection with the work in Japan, representing money which could not be used during the fiscal year. He further reported that all subscriptions for the erection of the Church Missions House had now been paid in full, and also that an analysis of the contributions of the Children's Lenten Offering, made by the Rev. Mr. Duhring, had shown that the scholars west of the Mississippi contributed at the rate of 23½ cents each, and that the scholars east of the Mississippi had contributed at the rate of 17½ cents each; those in Pennsylvania and Minnesota, however, at the rate of 40 cents each. The treasurer stated that in July he had visited the offices of the great missionary societies of the English Church, and at a large meeting con-

nected with one of them, presented the most cordial greetings of our own society.

The annual report of the Standing Committee on Trust Funds was submitted. It will appear in the volume of reports for the fiscal year.

The Board was invited to appoint delegates to a conference of representatives of the several missionary boards with regard to work in Cuba, Porto Rico, and the Philippine Islands, but inasmuch as it was deemed that this subject was one which would have to go before the General Convention, it was considered premature for the Board of Managers to take action.

A pleasing incident of the meeting was a presentation to the society, by Mrs. J. Atticus Robertson, of Scranton, Pa., according to the expressed wish of her late father-in-law, the Rev. Dr. John Jacob Robertson, of the commission given him as the first foreign missionary of the Church by Bishop White, a letter of Bishop White's to Dr. Robertson written at the time (1829), and his original certificate of appointment from the "Episcopal Missionary and Educational Society" in 1827. These historical documents have been placed upon the wall of the Board room. The associate secretary was, by resolution, instructed to express the appreciation and thanks of the Board to Mrs. Robertson for the gift of such valuable papers.

Communications were received from 26 of the Bishops having domestic missionary work under their jurisdiction, and from the Standing Committee of the diocese of Iowa with regard to matters pertaining to the closing of the business of the last year and the appointment of missionaries for the new fiscal year, and, where necessary, confirmatory action was taken. Pledges for general missions were received for the present year from the Bishops of Marquette, Montana, and New Mexico and Arizona, each of whom had redeemed like pledges for the previous year. Letters were also received from the foreign field, which we shall report next week.

The following minute was adopted and the secretary instructed to forward a copy of the same to Mr. Vanderbilt:

The Board desires to extend its kind sympathy to Mr. Cornelius Vanderbilt in his late sickness, and to express its thankfulness for his measure of recovery. It feels that the warmest thanks are due to him for the manner in which, through his secretary, he has attended to the affairs of the Committee on Trust Funds during his enforced absence from duty, and to express the sincere hope that before long he will be restored to his former health.

Canada

A memorial was presented by the synod of the diocese of Huron to the Provincial Synod, asking that steps should be taken, "that as far as practicable the General Synod should supersede the Provincial Synod of Canada, and the latter should meet (if at all) only when necessity may require a session thereof." The matter of the continuance of the Provincial Synod was long and warmly discussed by that body at the triennial meeting in Montreal in September. It was finally decided that the Huron memorial should not be concurred in. The Provincial Synod will therefore meet triennially as heretofore. At the convention of lay workers and Sunday school teachers for the diocese of Huron, to be held shortly at Sarnia, the Bishop of the diocese will preside.

The Bishop of Toronto held a special service at St. Andrew's church, Toronto Island, Sept. 4th, at the request of the Bishop of Louisiana, to ordain Mr. G. P. Bently deacon. Mr. Bently has been appointed to a curacy in New Orleans. The Bishop of Toronto was appointed chairman of the board of examiners by the House of Bishops at the Provincial Synod.

In pursuance of the new plan of visitations of the clergy in the diocese of Quebec, Bishop Dunn will visit the rural deaneries of Sherbrooke, Richmond, and Coaticook in October. The object of holding these visitations in the several deaneries, is to save the clergy labor and expense involved in traveling long distances to a general visitation, as well as to lead a

large number of the clergy to prepare papers upon some portion of a very important subject, and to bring all the services and proceedings of visitation and conference before the laity in seven different centres in the diocese. The church at Melbourne Ridge was formally opened Aug. 30th, and the first regular service held Sept. 4th. The work of building this church was begun June 25th, and the church was ready for use Aug. 30th, taking rather less than two and a half months to build.

The triennial meeting of the Provincial Synod opened Sept. 14th with a special service in Christ church cathedral, Montreal. At the celebration of Holy Communion, the Archbishop of Ontario, Metropolitan of Canada, was celebrant, the Bishop of Toronto, epistoler, and the Bishop of Montreal, gospeler. The litany was sung by the Bishop of Algoma. The bishops and clergy robed in the synod hall, from which the long procession made its way round to the great centre door of the cathedral. The Archbishop of Ontario had his crozier carried before him by his chaplain, the Rev. Rural Dean Carey, of Kingston. The Bishop of Ottawa carried his magnificent pastoral staff. The sermon was preached by Dean Smith, of Kingston. The business sessions of the synod were held in the convocation hall of the diocesan college. The Very Rev. the Dean of Montreal, Dr. Carmichael, was again elected prolocutor by the Lower House. The presentation of memorials was part of the business brought before the synod on the first day. One from the diocese of Huron urged that such action should be taken as would merge the existing Domestic and Foreign Missionary Society into that of the General Synod. This was done after some lively discussion. The question of marriage and divorce, and that of religious instruction in the schools, also came up on the first day. A strong plea was made on the second day for the increase of the episcopate. There was a very large attendance at the missionary meeting in the evening. Addresses were given by the Bishops of Algoma and New Westminster, Mrs. Twing, of the Woman's Auxiliary of the United States, and Mrs. Waller, a missionary working in Japan. There was a warm discussion on the third day as to the destination of the thank offering of the Woman's Auxiliary, amounting to about \$1,400. The Auxiliary had asked the board of the Domestic and Foreign Missionary Society to designate the object to which it should be sent. A large number were in favor of sending it to complete the hospital at Nagano, Japan, upon which a large sum had already been expended, and which is in an incomplete and useless state. Finally, the original motion was carried, by which it was sent to the Chinese work in British Columbia. Bishop Dunn, of Quebec, also offered to send \$50 a year for the same purpose from his private purse. Other subjects which received a good deal of attention were the causes of the low birth rate in Ontario, and the extension of the episcopate. With regard to the latter, the Lower House adopted the report of the committee recommending the creation of two new dioceses in the province of Ontario, and one in Nova Scotia, which was then sent to the Upper House for the concurrence of the bishops. In Nova Scotia, the plan is to take the eastern portion of the province, including Cape Breton and Prince Edward Island, and erect it into a diocese, to be known as the diocese of Sydney. The synod concluded its labors Sept. 22nd, to meet again in three years.

The triennial meeting of the Woman's Auxiliary was in session the first week of the synod session, beginning on Wednesday, the 14th, and closing Saturday, the 17th. The Auxiliary's special service was held in the cathedral, Montreal, on Thursday, the 15th, in the morning; preacher, the Bishop of Algoma. One of the events of the session was a message to the Auxiliary from the House of Bishops, expressing continued approval of its work, and asking that as far as possible, funds sent in by them to the Board of Missions should be undesignated. The latter clause provoked a great deal of discussion.

New York

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

CITY.—The General Theological Seminary reopened for the new scholastic year on Sept. 21st.

The Rev. Thomas Gallaudet, D.D., who has been ill for several weeks at Hot Springs, Va., has so much improved that he is about to return to New York.

At St. Agnes' chapel, an arrangement has been made by the rector of the parish, the Rev. Dr. Morgan Dix, by which services are shared between the vicars of the several chapels of Trinity.

The adjutant of the cadets of St. Bartholomew's parish, Mr. John F. Bourke, has just died of fever contracted while he served in company H. of the 71st regiment New York volunteers, in the campaign at Santiago de Cuba.

The will of Martha C. Martin leaves to the Rev. George C. Houghton, D. D., rector of the church of the Transfiguration, \$5,000 for the relief of the poor of the parish. Another sum of \$5,000 is left to the Hahnemann Hospital.

At the last meeting of the New York Churchman's Association, the Rev. Dr. Charles A. Briggs, of the Union Theological Seminary, lately ordained in the Church, presented a paper on "The doctrine of the Church in the New Testament."

The New York branch of the Girls' Friendly Society, which has for some time maintained an employment bureau and registry for girls' situations, at the parish house of the church of the Ascension, has removed it to St. George's Memorial parish house.

A meeting of local assemblies of the Brotherhood of St. Andrew has just been held at St. Paul's chapel house, in preparation for the coming national convention of the Brotherhood at Baltimore. A number of addresses were delivered on the subject of "The worker."

The church of Zion and St. Timothy, the Rev. Dr. Henry Lubeck, rector, has presented two fine bells to Trinity church, Jefferson, N. H., in the White mountains, which have just been formally put in use. They were once the property of Zion parish before its union with St. Timothy's.

At the church of the Incarnation, the Rev. Dr. Grosvenor, rector, a tablet in memory of the late rector, the Rev. Arthur Brooks, D.D., is being placed in position on the south wall. It consists of a bronze medallion set in Sienna marble, and will be ready in time for unveiling All Saints' Day.

During the past week there has been on view at the studio of Messrs. J. & R. Lamb, a memorial window designed by Frederick Stymutz Lamb, which is to be placed in the church of the Messiah, Rhinebeck, in this diocese, by Mrs. J. R. Baker, in memory of her daughter, Florence Adele Kip Humbert.

At Calvary parish, the Rev. J. Lewis Parks, D. D., rector, much has been done, partly freely, and partly at nominal charges, to extend bed and board to returning soldiers, through the means provided by the Olive Tree Inn. The accommodations of the house have been constantly utilized to the utmost.

The League for Social Service just organized in this city, has as members of its advisory board Bishops Potter and Huntington, and Mr. R. Fulton Cutting. Its object is by courses of lectures and publication of reform literature to spread sympathy and information regarding social needs and problems.

At the church of the Ascension, the Rev. Percy S. Grant, rector, the total attendance last year at the Boys' Club numbered 5,775. The work has been transferred to the chapel of the Comforter. The young men's club, another flourishing organization of this parish, has become independent and self-supporting.

At St. Augustine's chapel of Trinity parish, the Rev. Dr. Arthur C. Kimber, vicar, the night classes for young men and young women have just reopened for the season, with provision for instruction in art needle work, mechanical and

free hand drawing, and other practical branches. The parish school for boys has also reopened, with accommodations for about 160 boys.

At Grace church, the Rev. Dr. William R. Huntington, rector, the fresh air work of the season has cost about \$3,500. The day excursions have been enjoyed by about 2,000 women, 250 men, 3,000 girls, 1,000 boys, and 400 babies, making a total exceeding 7,000. A large number of persons were given longer terms of recreation, amounting in some deserving cases to many weeks, at a variety of localities in the country, in addition to the regular parish summer home.

The Rev. John C. Eccleston, D. D., has again presented his resignation as rector of Clifton, Borough of Richmond, this city. He has much improved in health during the summer, and was able to preach at Lake George, where he spent part of his vacation, but within a few days met with a painful accident at Asbury Park, where he stepped off the high end of a piazza, breaking his leg in two places. From these injuries he will be confined at Asbury Park for some weeks, unable to be moved. During the summer his parish has been in charge of the Rev. Sydney H. Treat.

Col. John Grigg Fay, a veteran of the Civil War, and member of a well-known law firm, died Sept. 14th. He served throughout the Rebellion, in the 3d regiment of New York volunteers, and rose to its chief command. For many years he was a vestryman of old St. Paul's church, Mt. Vernon, in the suburbs, and attended when in town St. Paul's chapel of Trinity parish, his uncle, the Rev. John Grigg, after whom he was named, having been one of the clergy of Trinity parish. The burial service was conducted Sept. 17th, at St. Paul's chapel in this city, by the vicar, the Rev. W. M. Geer, and interment was in Greenwood.

HARRISONS.—It is hoped to have the new All Saints' church consecrated on All Saints' Day.

SCARBOROUGH.—The annual meeting of the Archdeaconry of Westchester has just been held in St. Mary's church. The officers of the archdeaconry were re-elected. In the absence of the Ven. Archdeacon Van Kleeck, D.D., the Rev. J. S. Spencer was chosen temporary chairman. Interesting reports were received. Mr. and Mrs. Benjamin Knower entertained the clergymen and delegates present.

NEW ROCHELLE.—The parochial school of Trinity church began its seventh year on Sept. 20th, under the direction of the rector of the parish, the Rev. Chas. F. Canedy, with a staff of seven teachers.

Pennsylvania

Ozi W. Whitaker, D.D., LL. D., Bishop

PHILADELPHIA.—The first fall meeting of the Clerical Brotherhood was held on Monday, 19th ult., at the Church House. The Rev. G. Woolsey Hodge took the lead in the discussion of the subject of "Divorce, and re-marriage of divorced persons."

Gainor Roberts who died in August last, has made but one public bequest, \$500 to the corporation of St. John's church, Lower Merion, Pa.

In the will of Louise Roy, provision is made that after the death of her sister-in-law, Mrs. Isabella W. Roy, the principal and income from her residuary estate (about \$10,000) are to be divided in equal shares between the Home of the Merciful Saviour for crippled children, the City Mission, and Christ church hospital.

Samuel W. Paul who for the last 17 years was choir-master at St. Jude's church, the Rev. Chas. Logan, rector, died on the 20th ult., in his 51st year, after an illness of three months. Mr. Paul was an active member of St. Jude's, and was prominent in musical circles. He was a son of Abraham R. Paul, a noted musician.

Mr. John Lowber Welsh who has been president of the Union Traction Company since the consolidation of the several electric railways in the city, but has now resigned that position, has made a personal donation of \$5,000 to establish a free bed in the Episcopal Hospital, for

men injured while in the service of the company. The gift is to commemorate the restoration to health of his son.

Without any previous notification to city or hospital officials, a train load of 128 "regulars" under government auspices, arrived in town on Sunday afternoon, 18th ult., one-half of whom were colored men, and all of whom were very sick, 15 of them on "stretchers." All of these desperate cases, together with 25 others, were taken to the Episcopal Hospital, while the remainder were distributed among other institutions. The entire party came from Montauk, L. I. Including these, there are now nearly 1,200 sick soldiers being treated gratuitously in city hospitals.

The Rev. George Rogers who has been in charge of St. George's church, West End, since December last, met with a serious accident on Monday, 19th ult. While riding his bicycle, he was run down by a wagon loaded with drain pipe, sustaining a dislocated knee, thigh, and hip, and general contusion of the body. The strain on his nervous system, in conjunction with these injuries, has placed him in a serious condition. He was taken to the Presbyterian hospital in the neighborhood of where the accident occurred, and the driver of the team was placed under arrest.

WEST VINCENT.—St. Andrew's church, which was closed in 1890, was re-opened in October, 1897, and a monthly service given by the Rev. Edgar Campbell, rector of St. Peter's church, Phoenixville, which will very probably continue. The aggregate value of the parish property is \$6,200. The endowment fund for care of the cemetery is \$2,200. This church is now being remodeled. The sittings, which number 150, are all free.

AMBLER.—Although the corner-stone has not yet been laid, workmen are busily engaged in the erection of Trinity memorial church, the Rev. Lyman P. Powell priest-in-charge. The edifice is of gray stone. It is to be L shaped, 136 x 120 ft., and fronts on the Bethlehem turnpike. Three acres of ground are included in the gift. The seating capacity of the church will be 350. On the west front will be a large memorial window, 17 x 18 ft., with smaller ornamental windows on either side. A Sunday school room will be provided for in the wing, and the basement will be fitted up with rooms for the meetings of guilds, etc.

PAOLI.—The church of the Good Samaritan, the Rev. Edward T. Mabley, rector, is now being enlarged. The original edifice consisted of a small nave, almost square, without chancel, sanctuary, or vestry room. The new designs are by George Nattress & Son, of Philadelphia, and were partly described in THE LIVING CHURCH of June 25th last. They include a new chancel of good proportions, choir and vestry rooms, rector's study, a new tower and spire, with organ chamber, and a new aisle opening into the present nave by an arcade of four cut stone arches. An open timber porch of quaint design forms the main entrance to the nave. The style of architecture is that known as "Early Decorated Gothic." The east window is a three-light tracery in cut stone. In the chancel there will be choir stalls of oak, and all the interior work is designed to be in harmony with the new additions. Advantage has been taken of the slope of the ground, to form a room for the Sunday school at the eastern end of the building. The expense of the addition and improvements has already been provided for.

Albany

Wm. Crosswell Doane, D.D., LL.D., Bishop

Madame Fude Watanabe, a refined and cultured Japanese lady, has recently paid a visit to the Rev. and Mrs. C. T. Blanchet, of Philmont. Madame Watanabe is the only daughter of Baron Watanabe, a member of the House of Peers in Japan. The immediate cause of her visit to this country was a request to the Empress of Japan, by Mrs. Alice Ivés Breed, vice-president of the General Federation of the Woman's Clubs of the United States of Ameri-

ca, for a delegation from Japan to the bi-annual convention of the said association recently held in Denver, Colo. In response to this request, the Empress of Japan sent at her own expense, Miss Mume Tsuda who had spent some 14 years studying in this country, graduating some five or six years ago at Bryn Mawr College, and after her return to Japan, taught in the Normal College for Women, established in Tokyo by the Empress; and Madame Fude Watanabe who for several years past has been principal of the Young Ladies' Institute, and who has a host of friends both in Europe and in this country.

Several years ago, having received an invitation to accompany the wife of a Japanese minister to one of the courts of Europe, Madame Watanabe spent a couple of months in the Rev. Mr. Blanchet's family, then in Tokyo, Japan, to familiarize herself with European manners and customs before her departure for Europe. In this way she was incidentally brought under the influences of Mr. Blanchet's quiet Christian home and spiritual ministrations. Before leaving for Europe, she expressed the wish to be baptized, but was deterred by her friends, on the ground that she might not find an Episcopal church in the country to which they were accredited. But the good seed had evidently fallen on the good ground of a pure and honest heart, and so was not choked by the gayety and frivolities of the courts of Europe. On her return to Japan, she again expressed the wish to be baptized, but as Mr. Blanchet was then in this country, and so could not administer the sacred rite in person, she was baptized by Bishop Williams, and requested Mr. and Mrs. Blanchet to stand as her sponsors by proxy.

Having thus far accomplished the main part of the commission given her and her friend, Miss Tsuda, by the Empress of Japan, Madame Watanabe took advantage of this opportunity to visit the friends under whose influence and ministrations she was led to the Saviour some 18 or 20 years ago, and to commune with them recently at the Early Celebration. The members of the congregation were introduced to her after the mid-day service, and were delighted to meet her, but regretted that her extreme modesty prevented her from giving them an address on her work in Japan.

From Philmont Madame Watanabe goes to Boston to join her friend, Miss Tsuda, and spend a couple of weeks with some of their mutual friends and acquaintances, after which they will spend some time in Washington and other large cities, where they will inquire into the systems and methods of the highest schools for girls in this country. They will also represent the Woman's Auxiliary of the Church in Japan before the Woman's Auxiliary of the Church in this country at the General Convention.

Baron Watanabe being a man of independent means as well as a peer, naturally would like to have his only daughter pay considerable attention to the court society to which she belongs, and in which she would find a hearty welcome; but apart from carrying out the wishes of the Empress, as on this occasion, she prefers to devote herself to the advancement of the welfare of the women of her country, and so, on her return to Japan, unless otherwise ordered by the Empress, she intends to take charge of an orphanage for young girls, at Oji, a suburb of Tokyo.

Who will now say that "foreign missions are a failure"? Who can estimate the Christian influence which this refined and cultured woman has exerted upon the young ladies of rank who for the last five years have been under her instruction and fostering care, or the good she will accomplish in her new sphere of labor? Let the Church show her appreciation of this noble gentlewoman's devotion by sustaining her in whatever line of work she may be engaged for the elevation of the women of Japan.

Milwaukee

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

The 52d annual council assembled at All Saints' cathedral, Sept. 20th and 21st. The

proceedings were begun by a high celebration of the Holy Eucharist at 10 A. M., the Bishop officiating. None but the celebrant communicated at this service. The sermon, an excellent discourse on "The mission and power of the Church," was preached by the Rev. Evan J. Evans.

The council was called to order in the cathedral guild hall, by the Bishop, *ex officio*, president. During the sessions of the council there were in all 56 clerical and 41 lay deputies present, total, 97.

The Rev. Dr. C. B. Bergin Wright, of the cathedral, was unanimously re-elected secretary of the diocese. The Rev. Geo. F. Burroughs was elected assistant secretary.

The president re-appointed the Hon. William Ruger, of Janesville, chancellor of the diocese; the Ven. Dr. E. P. Wright, archdeacon of Milwaukee; the Ven. Percy C. Webber, archdeacon of Madison; the Ven. Jeremiah J. Wilkins, archdeacon of La Crosse; the Rev. C. L. Mallory, dean of the Milwaukee convocation; the Rev. March Chase, dean of the Madison convocation; and the Rev. Evan J. Evans, M. A., dean of the La Crosse convocation.

On invitation of the president, Miss Paddock spoke on the Girls' Friendly Society of America, of which she is the general secretary.

On the evening of the first day the Bishop delivered his annual address, in the course of which he said that during the past 11 months he had confirmed 643 at 73 visitations for Confirmation only; made 32 other visitations, not including work at the cathedral; 4 new churches had been opened with special forms of blessing; 2 churches consecrated; 3 corner-stones had been laid; he had baptized 4; married 6 couples and buried 1 person; had ordained 9 priests and 11 deacons; clergy at present in the diocese, 1 bishop, 77 priests, and 17 deacons, also 4 priests not canonically resident; received 6 clergymen into the diocese, and transferred 16 to other jurisdictions; there are 16 deacons candidates for priesthood; 20 candidates for Holy Orders (all for priesthood); 19 postulants and 60 lay readers. The Bishop further spoke of the many improvements in the Church fabric throughout the diocese, and of much debt that had been paid since last council. He also emphasized the importance of the diocese as a unit, and individual relationship to it.

On the second day Mr. Chas. P. Jones was unanimously re-elected treasurer of the council and of the Board of Missions. *Board of Missions:* The Rev. Messrs. Luke P. Holmes, Wm. McVittie, E. G. Richardson, and C. L. Barnes; Messrs. C. P. Jones, Jno. B. Winslow, Wm. Ruger, C. Spensley, O. Holway, E. C. Kennedy, C. E. Kelsey, and A. N. McGeoch.

Standing Committee: The Rev. C. S. Lester, Rev. Drs. W. W. Webb, and E. P. Wright, and Rev. J. Slidell; Messrs. L. H. Morehouse, E. P. Brockway, Hon. Judge Putney, and Mr. Jno. B. Winslow.

Deputies to the General Convention: Rev. Messrs. F. S. Jewell, Ph.D., D.D., Chas. L. Mallory, Wm. Walter Webb, D.D., Evan J. Evans; Messrs. L. H. Morehouse, George E. Copeland, Tracey M. Carey, and Hon. Wm. Ruger.

The Rev. Wm. Walter Webb, D.D., president of the Nashotah Theological Seminary, was summoned to the East on Sept. 22d, owing to the sudden death of his mother, Mrs. W. H. Webb, of Philadelphia. Mrs. Webb was a daughter of the late Rev. Dr. Dorr, sometime rector of Christ church, Philadelphia.

RACINE.—The sum of \$100 has recently been received for the Church Building Fund of Holy Innocents' parish, the Rev. J. Ward Gilman, rector, from the late Mrs. Anderson.

MILWAUKEE.—During the summer the men at St. Paul's Mission House have removed the partition between the two back rooms, upstairs, thus acquiring a larger space for the work shop and for the accommodation of the new printing press. The front room upstairs will be used by the Dorcas Society on Friday afternoons, when the mothers are to bring their babies who will be cared for down stairs by a committee of girls,

under the leadership of Miss Margaret Hamilton.

Nebraska

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

OMAHA.—The 50th anniversary of the entrance of the Rev. R. D. Stearns into the ministry was remembered last week by some of his friends in Trinity cathedral, who presented him with a purse containing \$50 in gold. Mr. Stearns' ministry has been long and faithful, and has been well rounded out with a golden anniversary.

Long Island

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

BROOKLYN.—A deeply impressive service was held in the church of the Messiah, on the evening of Sept. 19th, when the last office of the Church was read over the remains of its late rector, the Rev. Charles R. Baker, who died suddenly in Austria about a month since. The church was filled to its utmost capacity, and many stood in the vestibule. Nearly all the clergymen of the diocese were present. The service began with the processional "Saviour, blessed Saviour," sung by the male choir of some 40 voices. The rector's chair was decorated with asparagus fern crosses by members of the Bible class. The casket was placed within the chancel rail and rested on a bank of asparagus fern, white chrysanthemums, and white roses. On the casket were two wreaths of purple orchids given by the choir. In the absence of Bishop Littlejohn, who is in England, and of Bishop Potter, who was unavoidably detained, the service was conducted by the Rev. Dr. Swentzel, assisted by the Rev. Drs. W. R. Huntington and David Greer, of Manhattan, Rev. Dr. Henry L. Jones, of Wilkesbarre, Pa., and Rev. Dr. Richard Harris, of Philadelphia. Bowdin's arrangement of the *Kyrie Eleison* was magnificently rendered. The recessional "On the resurrection morn'" was given most feelingly by the choir. Prior to the service the trustees of the Brooklyn Institute of Arts and Sciences met at the Pouch mansion to receive the report of the committee appointed to draw up a minute on Dr. Baker's death. Realizing the very great value of Dr. Baker's services to the institute during its formative period, and recognizing his worth as a citizen of Brooklyn, as a teacher of Christianity, and in personal relations, the committee moved that the board of trustees make a permanent record of their respect and esteem for him and of their sympathy with his family and friends. After the report had been adopted, the trustees repaired in a body to the church of the Messiah, where seats had been reserved for them. The interment took place the following morning at Greenwood cemetery, Dr. Swentzel saying the committal and prayers at the grave.

The Rev. T. G. Jackson, rector of St. Paul's church, and Mrs. Jackson, have returned from their trip round the world after an absence of a year and a half. On Sunday, Sept. 18th, a jubilee musical reunion was held in St. Paul's in honor of their return home. The services were largely attended both morning and evening, and many of the parishioners waited to congratulate Mr. and Mrs. Jackson on their return home. The music was specially well rendered.

The parish house of St. Peter's church, the Rev. Dr. Lindsay Parker, rector, was re-opened on Sunday, Sept. 18th, after having undergone a complete transformation during the summer months. The coloring of the walls has been changed from dark to light tones and electricity has been substituted for gas. There was a short session in the afternoon with special dedication services. An Easter offering from the Sunday school of \$1,000, made this renovation possible.

On Sunday, Sept. 25th, at the church of the Atonement, the Rev. E. H. Wellman, rector, a memorial service for the dead heroes was held. The officers and many of the men of the 14th regiment attended in response to an invitation from the rector.

The Rev. Dr. James Buchanan Nies, rector of the church of the Epiphany, will leave in a few

days for a tour through Europe and the Holy Land. The Rev. Andrew Fleming is in charge and will remain during Dr. Nies' absence.

The church of the Ascension, the Rev. John Alexander Denniston, rector, is undergoing extensive improvements. The interior is being decorated and renovated. The 52d anniversary of the church is to be celebrated with elaborate jubilee services on Dec. 20th.

Newark

Thomas Alfred Starkey, D.D., Bishop

Mrs. M. B. Stevens, Mrs. C. B. Stevens, and Col. E. A. Stevens, of Castle Point, Hoboken, have offered the country home at Basking Ridge, N. J., as a convalescent hospital for the use of soldiers. Mrs. Palmer Campbell is now superintending the work of getting it in readiness. The home is to be conducted under the auspices of the church of the Holy Innocents, founded 25 years ago by Mrs. M. B. Stevens. Some of the sick of the Puerto Rico campaign will be sent to the home, which will be prepared to receive them when they arrive from Ponce.

Massachusetts

William Lawrence, S. T. D., Bishop

The services at the mission under the charge of the clergy of All Saints', Ashmont, were resumed Sept. 18th.

The Rev. George E. Osgood, of North Attleboro, will hold services in Trinity church, Wrentham, every Sunday afternoon, till a missionary is appointed.

St. Mary's Guild of St. John the Evangelist, Boston, is engaged in distributing discarded clothing among the needy and unfortunate.

The Rev. Mr. Johnson, of Gardiner, has resumed the services of the Church in Winchendon.

A memorial window has recently been placed in St. Anne's church, Lowell. It is the gift of Mr. Edward N. Burke, and the subject is the Resurrection.

Christ church, Springfield, will build a tower, having received a legacy of \$10,000 from the estate of J. A. Baldwin. His widow has added to the original sum, and the exterior of the church will be greatly improved by this gift.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

On Sept. 18th, Trinity church, the Rev. R. P. Williams, rector, was re-opened for the first service since the extensive improvements were undertaken in the early summer. The interior has been entirely re-painted, the walls frescoed in a Gothic design, and the old windows replaced with opalescent glass, harmonizing in color with the decoration. The chancel is paved in mosaic, and is approached by marble steps, and within the rail of oak and antique brass wrought in the form of a vine, a beautiful altar of white marble has been erected. The memorial of the late rector, the Rev. Dr. Thomas G. Addison, is a handsome pulpit of brass and marble. Other memorials are the lectern and credence, both of white marble. The building has also been newly carpeted and cushioned throughout, and the entrance is much improved by a vestibule of oak and translucent glass. The exterior has received some needed strengthening and been painted, and a cross placed on each of its two towers. A new stone sidewalk and a handsome iron railing enclosing a space of green turf, will complete the improvements, and render the block occupied by the church and parish hall a very attractive one.

On the evening of St. Matthew's Day there was a special festival service at St. Matthew's chapel, the flourishing mission of Christ church, East Washington, in charge of the Rev. J. M. McKee. Addresses were made by the Rev. A. S. Johns, rector of the parish, and the Rev. Messrs. Harding and Dudley, each speaking of some lesson from the life of the Apostle and Evangelist commemorated. The Rev. Mr. Dudley, the lately returned chaplain of the District regiment, spoke of the call of St. Matthew to be a soldier of Christ.

The Woman's Auxiliary of the diocese held a special meeting on Sept. 20th, to perfect arrangements for the triennial meeting of the general auxiliary, on Oct. 6th. During the General Convention, the headquarters of the auxiliary will be at St. John's parish hall, near the church, where members will register, and will find arrangements for their comfort and convenience.

At the church of the Epiphany all is being made ready for the Convention. The Sunday school room, a very bright and pleasant, one will be furnished with desks and arm chairs for the House of Bishops. After the opening service, the chancel will be curtained off, two rows of pews removed, and a large platform, made in sections, put in place. A house opposite the church has been rented for postoffice and committees.

Western New York

Wm. D. Walker, S. T. D., LL.D., D. C. L., Bishop

One of the most enthusiastic meetings ever held by the Rochester local assembly of the Brotherhood of St. Andrew was that held in St. Luke's parish house, Tuesday evening, Sept. 20th. There was a large attendance, and every chapter was represented. The important business before the meeting was the election of a president to succeed Mr. Eugene C. Denton, who declined re-election at the last annual meeting. The secretary, Mr. Geo. H. Plummer, was chosen, and Mr. Joseph L. Humphrey was elected secretary-treasurer. The vice-president is Mr. Chas. Baker. The chapter reported their plans for the coming year, and the outlook is encouraging. The seven chapters in the local assembly are all actively engaged in Bible class and hospital work.

Kentucky

Thos. U. Dudley, D.D., LL.D., D. C. L., Bishop

In the list of deputies to the General Convention given in our last issue, there was an error in the spelling of the name of a clerical deputy from this diocese. It should read—Rev. Chas. E. Craik, D. D.

Maryland

William Faret, D.D., LL.D., Bishop

BALTIMORE.—A memorial tablet to the memory of the late Bishop Arthur Cleveland Cox, of Western New York, has been placed in the chancel of Grace church, of which the Bishop was rector from Feb. 2, 1854, to Feb. 2, 1863. The tablet is a beautiful work in early English, and in splendid harmony with the architectural design of the church. Its material is Caen stone, embellished by columns of African marble, surmounted by richly carved capitals. An inscription, giving the dates of the Bishop's birth, death, and rectorship, is carved on it. A bishop's mitre is wrought in a relief above the inscription. The height of the tablet is seven ft. Its base is two ft. 11 inches. Henry M. Congdon, of New York, designed the tablet and it was cut by Messrs. Hugh Sisson & Sons, Baltimore.

The improvements to All Saints' church have been completed. Among other things, a new flooring has been put in, together with a new furnace. The Sunday school room has been completely renovated, but is not large enough to accommodate the constantly growing condition of the parish, and it has been decided to erect a new building along the south wall of the church exclusively for Sunday school purposes. The work will commence as soon as the church is freed from debt.

The Rev. Arthur C. Powell, rector of Grace church, and his family, who have been on a tour through Canada and the North, have returned to the city. It was the rector's intention to go to Europe, but his health improved so in the North that he decided to go to Canada.

Extensive improvements are to be made in the organ at Mt. Calvary church, which will practically make a new instrument of it. It has been removed from the church, and will be enlarged nearly one-half before it is replaced.

UPPER FALLS.—The Ladies' Aid Society of St. John's church, Kingsville, the Rev. J. W. Larmour, rector, held a fair at the Casino, and realized several hundred dollars. The proceeds

will be used for paying off the indebtedness upon the church property, which aggregates about \$4,000.

North Dakota

Jas. D. Morrison, D.D., LL.D., Bishop in Charge

FARGO.—The Rev. Roderick J. Mooney has just closed the first year of his rectorship of Gethsemane church. It has been a year of marked growth in every department. The congregations have at both morning and evening services packed the building; the Sunday school has doubled its attendance. The choir ranks among the leading choirs of the West. There have been 36 persons confirmed, and over 70 additions by letter, etc. The old church building has been removed to the rear of the lots, and the work of constructing the new church building has begun. The new church will be of stone, the basement of brown stone, and the superstructure of white sandstone. It will seat 500 persons, and will cost, when completed, \$20,000. The ladies of the parish have just netted nearly \$400 at a kirmis given by them.

Colorado

John Franklin Spalding, D.D., Bishop

The convocation of the Denver deanery was held in All Saints' church, Denver, Sept. 13th. There was a celebration of the Holy Communion at 9 A. M., the Rev. F. F. Kramer, celebrant. The Rev. Thos. A. Schofield was elected secretary and treasurer. A paper by the Rev. J. H. Houghton was on the subject, "Present living issues in the U. S. government which concern the Church." An exegesis was given by the Rev. F. F. Kramer on passages referring to the kingdom of heaven and the kingdom of God, in the Hebrew and in the Greek. The subject of "Missions—vital questions," was discussed by the clergy. After collects and prayers by the rural dean, the Rev. Frank W. Henry, and the singing of the Doxology, the convocation adjourned. Canon Houghton's paper and the exegesis by Dr. Kramer were admirable and well received. Many of the clergy took part in the discussions with interest and enthusiasm. The Rev. T. A. Schofield invited the convocation to meet in Emmanuel church, Denver, in the month of February, '99.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The Rev. Dr. Warner, the rector of Trinity church, resumed the 11 A. M. service, which had been discontinued during the summer, the first Sunday in September. Trinity Industrial Lodging House lodges on an average three men a night, and during last month served meals to 185. The average number of men per night at Trinity Free Reading Room is nine. This is during the summer months.

ALEXANDRIA.—Dr. Duncan is striving to establish a Church school in his parish. He has the land and enough money to erect a building if a debt be incurred of some \$1,200. The movement is strongly indorsed by Bishop Sessums.

Mexico

Bishop Kendrick writes: "The Rev. Edward C. Cree, rector of Christ church, City of Mexico, who has been received into the Church in the United States from the Church of England, by the Bishop of New Mexico and Arizona, has recently visited Jalapa, where at a week-day service he administered the Holy Communion to 14 persons who were very glad of the opportunity. There are several other communicants who were not in Jalapa at the time. The desire was expressed to have regular services established, and it was said that there was the same desire at Vera Cruz. It was suggested that a clergyman might be appointed who would take services in Vera Cruz, Jalapa, Puebla, and Orizaba, working among the sailors and the English-speaking workmen engaged on the port works at Vera Cruz. It is hoped that the Board of Missions of the American Church will take an interest in English-speaking people in the Republic of Mexico."

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

A LETTER in *The New York Times* meets the charge that there is an "increase of formalism" in the public worship of some of the old denominations in the "section" about New York city and the Hudson River. While admitting that certain ministers are accustomed to wear black robes in the pulpit, the writer is of opinion that the "inborn aversion of these Churches to whatever savors of prelacy will be alone sufficient to hold the body of their clergy to the simple pulpit dress of their pioneer fathers whose influence has been so potent in civilizing and Christianizing the land." Shade of John Calvin! that the Genevan gown should come to be looked upon as a badge of "prelacy"! The writer goes on to indulge in the enjoyable task of holding up before the alarmed eyes of his Presbyterian readers the enormities to be witnessed in the Episcopal Church, and, to crown all, tells us how Bishop Doane three years ago preached the baccalaureate at Union College, "in gorgeous red canonicals," before a wondering audience, while shortly after, Bishop Potter, "similarly attired in rubrics," gave the chancellor's oration. In view of such doings on the part of bishops, what, sure enough, may not be expected of simple priests! Red canonicals, gorgeous ones, at that, are bad enough, but words fail us in characterizing the reprehensible conduct of a man, let alone a bishop, who appears in a pulpit on a public occasion attired in "rubrics." One's curiosity is excited. How many rubrics adorned the person of the eminent prelate, and which were selected for that distinction? No wonder the audience was amazed. Were they reminded of the ritualistic personages who sometimes parade the business streets of the city bearing upon their broad backs and other available regions of their persons, inscriptions commendatory of their employers' wares? We fully agree that the father of an eminent son would have regarded such an exhibition as quite *bizarre* and inconceivable.

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The American Episcopate

SINCE the last General Convention, ten bishops have been added to the episcopal bench. Of these, four are bishops of new dioceses; namely, Lexington, Los Angeles, Washington, and Marquette. Two are bishops of the newly erected missionary jurisdictions of Duluth and Alaska. Four are coadjutors, namely, of Connecticut, Virginia, Rhode Island, and Arkansas. All these, it will be observed, are positive gains. The Convention of 1898 will be called upon to ratify the election of a bishop for Iowa, to succeed the lamented Dr. Perry. The missionary jurisdiction of Northern California is vacant, through the recent death of Bishop Wingfield. The Bishops of North Dakota and of Wyoming and Idaho have been translated to eastern dioceses. Asheville (N. C.), formed into a missionary jurisdiction in 1895, has not yet obtained an episcopal head. At the last General Convention there were seventy-seven entitled to seats in the House of Bishops. When the vacancies above mentioned have been filled, and Asheville has been granted a bishop, the total will be eighty-eight. This is a remarkable showing for the short period of

three years, and we trust it may be taken as a true indication of the growth of the Church. Further than this, though we have no precise statistics, there is reason to believe that the division of existing dioceses and applications for the erection of new missionary jurisdictions, may swell this number still further during the next few months. There is every prospect that very early in the twentieth century the American episcopate will number upwards of one hundred.

So far as this rapid increase of the episcopate represents progress in activity and zeal, with its proper results in the increase of communicants and the extension of the influence and power of the Church, it is matter of sincere thankfulness. But at the same time, more than one serious question arises in contemplating the multiplication of bishops. What, for instance, is its bearing upon the personnel of the episcopate? It is evident to the thoughtful observer that, whatever be the cause, a marked change has taken place within the last quarter of a century. Formerly the bishops of this Church, as a body, might be designated as "gentlemen of the old school." They were usually men of cultivated antecedents, and occupied, as of right, an important place in society. Thus they expected and received a deference which was due not simply to their position in the Church, but to their high social standing. While not always profoundly versed in theology, they were sound in the essentials of the Faith, and had little patience with "novelties" of any kind. At the same time, they were almost always men of education, graduates of the best colleges and universities of their day. As they were, for the most part, past middle age, accustomed to the conveniences and comforts of city life, they were not ordinarily men of exceptional physical energy, and perhaps too easily adopted the policy of aiding in the establishment of the Church where it was urgently demanded, rather than of pushing it where it was unknown. A bishop of such a type, with a subtle aroma of the English State bishop still clinging to his personality, was the natural adjunct of an old and settled society and of a Church which was almost restricted to the more cultivated and exclusive members of the community.

Time, bringing altered conditions and larger conceptions of the mission of the Church, has either greatly modified this type, or has almost substituted an entirely new personality for that of the earlier American bishop. That this is true is one of the most reassuring evidences that the Church is alive to the necessities of her position in this land, and is capable of adjusting herself to them. If our bishops are no longer "gentlemen of the old school," the simple explanation is that the "school" itself is virtually extinct. If they are no longer marked as possessing the fictitious dignity of a leading position in society, it may be because society itself has changed. When "society" has wealth and luxury as its chief distinguishing features, rather than intellect, cultivation, and good manners, the time has come when the bishop of the Church has no natural position in it. Though approach to his presence is no longer guarded by the old conventionalities, and the last vestige of English episcopal exclusiveness has been stripped away, the American bishop still possesses, and easily maintains, the dignity of his office. Our bishops are still, for the most part, men of education and of high intelligence, and not

a few are men who would have attained a leading place in any walk of life. The House of Bishops is one of the most dignified bodies of men this country can exhibit, and the looker-on cannot fail to see that he is in the presence of an assembly which it would be hard to match for intellectual power and force of character.

At the same time, the needs of the Church in the course of her expansion from sea to sea, and the struggle to adapt herself to the necessities of our vast conglomerate population, have called for the selection of bishops who, in addition to other requisites of their office, possess the practical qualities of untiring energy, business capacity, and the power to come into sympathetic touch with all sorts and conditions of men. For these ends, it will often be felt that younger men are needed, men who are capable of great physical endurance, and men who have not become so habituated to one particular social atmosphere that they cannot readily adapt themselves to entirely new conditions. New dioceses, missionary jurisdictions, and even old dioceses dissatisfied with the progress so far made, are likely thus to demand the enthusiasm, physical as well as moral energy, and the faculty of adaptation, which are ordinarily associated with youth rather than age. The proportion of comparatively young men in the House of Bishops is likely to increase as time goes on.

Much of encouragement as there is in these tendencies, they are not without their attendant dangers. As the number of bishops increases, it becomes more difficult to select only men of established reputation in the Church. The proper candidate is by no means a matter of course, but it is often necessary to inquire far and wide. The choice may fall upon one who has so far worked in obscurity, or at most has only a local reputation. Under these circumstances the certificates required by the canons become a matter of solemn importance. Again, if a young man is selected, the risk is run of placing in the episcopate one who, whatever his early promise, may prove incapable of rising to the height of the responsibility now committed to him. In the case of one there may be a record in the past which needs careful investigation; in another, there may be, if not incapacity of administration, a tendency to unsoundness in doctrine, which, in the young man, has not yet become obvious, save to the most experienced observers. At the best, there is a liability in selecting a bishop for a difficult field to look too exclusively to what are called practical qualities, activity, eloquence, magnetism, and the like, and to neglect certain fundamental requisites.

Yet it is precisely these requisites which occupy the first and most prominent place in the testimonials which are required before a bishop can be consecrated. The convention which has elected him must testify first of all, and chiefly, to his virtuous life and his freedom from "error in religion." It must certify that he is "of such sufficiency in good learning, such soundness in the Faith, and of such virtuous and pure manners, and godly conversation," that he is worthy to be a bishop in the Church of God. The fact that this testimonial and the subsequent one which the House of Deputies or the various Standing Committees must present, dwell so exclusively upon these points, makes it very clear that it is to these requirements that the Church attaches paramount importance.

There are those who sigh for the courtly manners and perhaps somewhat unbending dignity of the fathers of a former generation. We do not, to that extent, sigh "for the good old times." A bishop may be a man of the people, accessible, sympathetic, not given to judging men by their knowledge or ignorance of the conventionalities, and be no less the gentleman—indeed, all the more truly a gentleman—for these very qualities. But it will be an evil day for this Church if there shall be any lowering of the high standard of the past in other respects, if "sufficiency in good learning" is held cheap in comparison with what are called "practical" qualities, and still more if "soundness in the Faith," "virtuous and pure manners, and godly conversation" cease to be fundamental considerations in the selection of a bishop in the Church of God.

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The Church in Hawaii

THE future status of the Anglican Church in Hawaii, in view of the acquisition of those islands by the United States, is becoming a matter of serious consideration, and the subject is very likely to come before the General Convention next month. It would be in the natural order of things that Bishop Willis should transfer his allegiance to the Church in this country. At present he is bishop of an independent diocese, owning a certain allegiance to the Archbishop of Canterbury. The churches under his charge, though possessed of some property vested in a board of diocesan trustees, are far from self-supporting. The S. P. G. contributes \$4,000 per year, and the work is also aided by certain grants from the S. P. C. K. There are, we believe, about six clergymen now at work in the islands. It is manifest that the Church is far from strong. In the event of a transfer of jurisdiction, the English grants would necessarily cease. Hawaii would become a missionary jurisdiction under the control of our Board of Missions, and the aid hitherto given from English sources must be supplied by Churchmen in the United States. When to these considerations we add the fact that the organization at present existing, the traditions accepted, and the precedents established, are all of the English type, it is clear that the problem is not a simple one. Worse than all, we learn that weak as the Church in those islands is, it is still further enfeebled by internal dissension. There is a deplorable amount of discontent, alienation, and bitterness, abroad in the diocese. The Bishop is the object of unmeasured criticism and censure. It is claimed that an unhappy and dangerous state of things has existed for many years, obstructing all progress, and sending away from the islands, disheartened and discouraged after a brief experience, the majority of the clergy who undertake work there. At this distance it seems impossible to decide upon the merits of the case. There appears no doubt that trouble exists; its extent and seriousness may be over-stated, and the real causes may be other than those thus far brought to view. We should imagine that nothing short of a wisely appointed commission conducting an investigation on the spot could bring us to any just conclusion. It may well be that our authorities will decide that it is better to leave things as they are until the Church in Hawaii has settled its internal squabbles, through the methods which belong to its

present organization, before the attempt is made to incorporate it with our own national system. It is a sufficiently serious matter to undertake the charge and, in large measure, the support, of a work which at the best will involve great expense and many serious problems, without saddling ourselves with a community so divided against itself as fatally to obstruct the objects for which the mission exists.

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Five-Minute Talks

BY CLINTON LOCKE

CLXXIV.

ALTHOUGH the average Churchman is but little interested in any Church matters outside of his own parish, yet it must have filtered into the minds of the majority that there is going to be a meeting, called "General Convention," in Washington in October. These good people have the vaguest idea as to what this meeting is about, who compose it, how it gets together, and what authority it has in the Church. Let us talk about it. The writer certainly ought to know a little about it, for he has sat in it since 1868, a period of thirty years.

In the first place, its authority. It is the supreme law-making body in our Church, and no diocesan convention, nor any bishop, has any right to make laws which conflict with those it has made, nor could any priest be obliged to obey such laws if they were made. Each diocese has, indeed, its own code of laws, but they are made to conform to the laws of the General Convention. You will hear talk of English canons, etc., but they have no legal force in this Church, except so far as they are endorsed by the General Convention. It has power to alter the Prayer Book, and often has so done; to order any particular translation of the Holy Scriptures, to change the wording of the Creeds, to define doctrine, to arrange all our judicial and executive business, and to delegate to, or to withhold from, diocesan bodies whatever powers it sees fit. It works under its own Constitution and Canons, made by itself, and alterable by itself under certain prescribed conditions. Besides the laws which it makes, and which, as I said, are of binding authority, it sometimes passes what are called joint resolutions, but they have no legal force, and are disregarded often with impunity. The bishops who form part of this Convention also issue at its close what is called a Pastoral Letter, which is read by law in all churches, but this letter has no force of law. Of course such a document carries great weight, and the good sense and loyalty of any priest would ordinarily prevent his flying in the face of its precepts, but he could if he chose.

Do you ask how this General Convention originated? Just after the Revolution, clergymen and laymen from various States got together and agreed to abide by certain laws made in concert. No religious body was ever left so headless as our Church in 1776. It had been a creature of the English State, and on the withdrawal of that sustaining hand, it seemed on the point of collapse. The Holy Spirit, however, led it safely out of the maze, and with great unanimity Churchmen from all parts of the country agreed on certain basic principles, on which rest the pillars of our Church. As new dioceses presented themselves, this central body arranged them, and now its authority is unquestioned over the whole United

States. Of course I cannot detail all the steps of this progress.

How is this body made up? It has two chambers, like the civil government under which we live. One chamber is called the House of Bishops, in which all diocesan, coadjutor, and missionary bishops have seats; and a second, though not inferior, chamber, called the House of Deputies, made up of elected deputies, four clerical and four lay, from every diocese, and one delegate of each order from every missionary jurisdiction. This body meets once in three years, choosing, generally, its meeting place in the chief cities in different parts of our land, a wise provision, for it is a wonderfully educative body. It sits about three weeks, with long daily sessions. This time could easily be reduced to two weeks, if it were possible to curtail the long-winded speeches, the petty interferences with business, and the general unwisdom incident to humanity; but powerful as the human will is, it is not powerful enough to effect those reforms. Either chamber may originate a measure, pass resolutions upon it, and communicate them to the other chamber. Then the second chamber takes up the matter, considers the resolutions from its own standpoint, and adopts its own separate resolution to concur or not concur with the other chamber. If both chambers concur, the measure passes. If one chamber agrees in part and disagrees in part, with the resolution sent up to it (which often happens), then each House appoints a committee of conference, and this committee endeavors to recommend some compromise which shall make the resolution acceptable to both Houses. Although there are eight delegates from each diocese, in certain very important matters there are only two votes, one clerical and one lay, and the very smallest diocese has in these cases the same voting power as the great diocese of New York, for example. This may seem unjust, but up to this time no system has been devised which would not be as equally unjust in some other way. The Convention always contains the very best legal and ecclesiastical ability in our Church, and the most distinguished statesmen are proud to sit in it. Its debates are very brilliant. Those in the House of Deputies are open to the public, but the discussions of the House of Bishops are private. I am not sure whether that is wise or unwise. It certainly obviates any necessity of the bishops talking to the galleries. The House of Deputies, rather a difficult body to govern, has had a presiding officer for many years who is matchless in that position, the Rev. Dr. Dix. Now that I have tried to give some little idea of the Convention, is it too much to ask of praying people that they remember it in their private and public devotions?

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The Church in England

DEAR LIVING CHURCH:—In your editorial comments upon the present unhappy state of some phases of Church life in England, you have set before your readers a fair and an impartial view of the conditions. Nothing better could be said than you have said, but there are one or two aspects of the question which are not so well known, and which I think ought to be considered.

During the two or three months I have been on this side the Atlantic, I have had good opportunities of studying the matter,

and I venture to lay briefly before you some conclusions I have reached.

I do not concern myself with the legality or illegality of the ritual acts done in the churches, which have aroused the ire of mobs led by self-appointed and irresponsible "reformers," such as Mr. Kensit. That is a point for others to decide. Nor do I wish to imply that I approve or disapprove of the ceremonial or doctrines objected to. I have my own opinion of the whole matter, but just now I wish only to touch upon the method and manner of "protestation."

When wandering, as I have done this summer, through the slums of London and Liverpool, like most strangers, I have been astonished and bewildered not only at the extent of depravity, but much more at its extraordinary manifestations. Vice does not seek to conceal itself, but in street after street, in the full light of day, sin stalks, flaunting itself, fearless of consequences and heedless of punishment. In these great seas of misery and degradation, I find that whatever efforts are made to save the fallen and to help the destitute, are largely put forth by the "Ritualists" and the Salvation Army. The people who are fighting candles and incense have little strength left to expend upon the lanes and by-ways of the great cities. That department is left almost entirely to the men and women "saturated with Romanizing germs." I know whereof I speak when I say that the great mass of people who have taken upon themselves the censorship of the Church, and are now causing the unseemly disturbances in divine service, are far more anxious that the parish priest does not turn to the East, than they are that he should turn to the world's suffering poor.

Moreover, in the churches known as ritualistic—and in England even the simple and innocent manner of service in St. James' church, Chicago, would be so styled—I observe that the congregations are always large, and the seats invariably free. By far the greater proportion of these churches are unendowed, and have no revenue of any kind except from the voluntary offerings of the people. The clergy who officiate in them can scarcely be said to be living upon the wealth of the Church of England. They are supported by the contributions voluntarily made by congregations which believe in the doctrines taught them, and love the ritual practiced by them. It is only fair that this should be known. No "Protestant" money goes to maintain "Ritualism."

And now for the motive which has led to the disturbances of the last few months. It may be "religious." If so, an impartial observer finds it difficult to detect the "religion." The bitterness, clamor, anger, spitefulness, and injustice which characterize the "protesting" faction, do not savor much of holiness or honesty. On the contrary, the movement is political from beginning to end. It is a Radical and an Orange attack upon the Church, and is designed, first, to furnish the now disgruntled and disunited political minority in England with a rallying battle cry; and, secondly, to bring about Disestablishment. This is shown by the eagerness with which Radical leaders have rushed into the fray. They and their Nonconformist supporters are fast working up a suspicion that the Church of England is playing into the hands of Rome, and therefore, unless the nation desires a return of the days which made a Smithfield possible, the Church must be thrown out and secularism be put in its

place. In all this there is not a shadow of spirituality or the faintest desire to advance the glory of God or the good of man.

To help towards the end desired by the leaders of this movement, there has been published "The Secret History of the Oxford Movement." Perhaps some might think a good companion volume would be "The Secret History of the Church Association." Some pages towards such a work may be found in Proby's "History of the Low Church Party."

No fair-minded man would think for a moment that "Ritualism" has any understanding, either secret or suggestive, with Rome. There is much more likelihood that the extremists on the other side are in league with Dissent. Cardinal Vaughan positively denies that the Church of Rome has any thing to do with any school of thought or practice in the Church of England. Judging from what I saw of the inertness of the Roman Church in France, she needs all her strength within her own borders. It will be said, perhaps, that I know nothing of "secret history." I do not. I simply believe the word of Christian gentlemen, and I venture to claim some common-sense.

What will be the outcome of this present attack upon the Church? No man can foretell the future, but possibly one may gather from the indications what it probably will be. So far as I can see, there is no likelihood that the movement will bring about Disestablishment. The Church is too strong in the hearts of the vast majority of the English people for such an end to be brought about; and, after all, compared with the great mass of the Church, the extremists on either side are a small band. Possibly they may fall off, but the Church as a whole will go on doing the splendid work for God and man she is doing to-day, indifferent to the men who are disturbing the world about questions which belong not to her life or to her purpose. The winds that create Atlantic waves agitate only the surface of the waters. A few feet below the roaring billows all is calm and still; and this storm which has come to the Church of England is not destined to touch her heart or to endanger her life. It will pass away, and possibly even the Church Association may some day give its attention to the people who know not God, rather than to the men who only differ from other men as to the ways by which Christian folk shall be brought nearer to their Lord and Saviour.

You, sir, and they who may read this letter, know full well that I hold no brief for "Ritualism." I only wish to see justice entertained, if not done, in this aspect of the question; and to give the results of my own observations. I would also help towards allaying in the American Church any apprehension that disruption is coming to the Church of England. The present attack is so extravagant, unjust, and unworthy that it must needs fail of its own self.

Yours very sincerely,

JAMES S. STONE.

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Letters to the Editor

ALTAR WINES

To the Editor of The Living Church:

The question often comes up concerning altar wine, and many are anxious about its purity. I want to ask this question: If I have grapes on my place and make my own wine after a certain recipe, say four quarts of juice to one quart of water, do you not think that would be

good altar wine? Certainly I would know that there were no impurities put into it, no doctoring. Would that not be the real thing? U. S.

CANONICAL NOTES

To the Editor of The Living Church:

Referring to your "Canonical Notes," in your issue of Sept. 17th, may I ask for some information touching paragraph (c) in the canon recommended to be left out, though still in force, reading, "All other acts not authorized by the rubrics of the Book of Common Prayer." Having had unusual opportunities to attend the services of our Church all over the country, instances have arisen which seemed so conclusively unlawful that no candid mind could justify them. Allow me to mention one: I was present at the mid-day Celebration in one of our large churches. At the offertory, the celebrant priest took from the altar, in his right hand the flagon, and in his left the paten, and turning to the congregation in a most dramatic way, said "And Melchizedek, King of Salem, brought forth bread and wine; and he was the priest of the Most High God." Where in the rubrics, or any where else in the Book of Common Prayer, do these words occur, or is there in it any authority for either the use of them or the "act" itself? Will you kindly publish the information?

CARLOS A. BUTLER.

Orange Valley, N. J.

MISSIONARY STUDY IN PARISHES

To the Editor of The Living Church:

At this time, when there is so much discussion as to how missionary interest may be aroused and sustained, perhaps you will kindly allow room in your columns for statement of a plan for missionary study.

The Student Volunteer Movement for Foreign Missions prepares every year three courses of missionary study for its members. These members are students in colleges, theological seminaries, medical schools, etc. The lessons are prepared by experienced and able men. The courses for the autumn and winter terms each have eight lessons; the spring term has six. The course this autumn will be on China. Seven lessons on the country, its history, people, customs, religions, etc., have been prepared by the experienced secretary of the Educational Department of the Student Volunteer Movement, who was himself for twenty years a missionary in China. For the eighth, the undersigned have prepared one upon the China mission of our own Church. Great care has been taken to make it accurate and interesting, and up-to-date.

We hope that not only in our Church institutions, but also in many parishes, classes will be formed for this course. During the past two years we have each of us led classes in these courses, and we can recommend this mode of study from experience. We have found that it combines the pleasure, interest, and profit of a literary club with the aims and usefulness of a missionary society. Either of us will gladly give any further information that may be desired.

M. C. HUNTINGTON,

336 Collins st., Hartford, Conn.

ANNIE GRAY BARBOUR,

254 Washington st., Middletown, Conn.

DEFINITION AND EXPLICATION

To the Editor of The Living Church:

If I might be allowed to answer your correspondent who asks "why the Church of this land might not properly assume the title, Holy Catholic," I should say: Because it is not the Holy Catholic Church. Even if qualified by the phrase "in the United States," it would still be faulty as a title, since a title should define not explicate.

Explication finds its appropriate place in the Creeds, where, in the one, we confess our faith in the Church as Holy Catholic, and in the other, as One, Catholic, and Apostolic, the name of the one body being there, as elsewhere, The Church, which, as being universal, needs no defining title, though its branches need to be

defined; that is, their limits need to be indicated territorially, and only territorially.

The body of Christians that in this land can prove itself to be the branch of the Church lawfully planted here (and but one branch could be so planted) may without arrogance assume the title, "The Church in the United States." And it will need no other, at least not until Greater United States becomes, by manifest destiny, known in law, as now in speech and song, America.

That body of Christians owes as its first duty to "our common Christianity" thus to define itself. After that there will be time and place for "explication" of the terms by which, as a branch of the True Vine, its characteristics are set forth, and its claims urged to the allegiance of every follower of the one Lord in this dear land of ours—claims that in time will meet with a respectful hearing never accorded to a Church that posed as a sect among sects.

Moreover, the duty is the same whether that body of Christians rank numerically as the first, "the eighth," or the eighth hundredth, in this land of which the French *chef* explicated that there were "a hundred religions and but one gravy." Y. Y. K.

BE CONSISTENT

To the Editor of *The Living Church*:

Archbishop Gibbons (Roman Catholic), in his "Faith of our Fathers," says that "a few of the Protestant Episcopalians may call themselves Catholics, but the Church itself, which is the true authority, plainly declares itself to be Protestant." From which he argues that "Protestant Episcopal," "Methodist Episcopal," etc., are all sects of a late human origin. "Whoever heard," says a prominent Roman Catholic writer, "of a Protestant Episcopal Church in the days of the Lord or in the early days of Christianity—the very title betrays the recent origin of the sect." Now I am a Low Churchman and like a plain service, I also like a plain title. The title, "Protestant Episcopal," simply places a deadly weapon in the hands of Romanists to belittle our Church and to set up their own. Ninety-nine people out of one hundred will not investigate, but will take what the Roman writer to whom I have referred asserts to be the truth. Whoever did hear of a Protestant Episcopal Church in the days of Christ or in the early days of Christianity? No one. Therefore the Protestant Episcopal Church must be a sect, of human and late origin, on a level with all the sects of the nineteenth century. The masses will thus reason; almost in vain do we bid them read and ascertain; they have neither the time nor the inclination to read. "Assert your claim," say they, "on your title page, and if you do not there assert it, do not be surprised if the world refuse to allow it. If you are John Brown don't come before the world as Dick Smith, for you will be known as Dick Smith. If you are the Catholic and Apostolic Church for the United States of America, why in God's name do you play the Jesuit trick of appearing before the public in a title which is both recent and human, "Protestant Episcopal?"

It seems to me honesty is the best policy; our title page ought to be made to agree with our profession in the Creed. In the Creed we say we believe in the "Holy Catholic Church" or "One Holy Catholic and Apostolic Church"; why not take the title of the Church in which we profess to believe? American Catholic is good, but the Creed name, the name of the Church in which Low, Broad, High, and all sorts and types of Churchmen, profess to believe as often as they stand before God in public worship, is best.

If none of us are afraid or ashamed to stand before God in His Church at public worship and say: "I believe in the Holy Catholic Church," why should any deputy to the General Convention be afraid or ashamed to give to the title page this, our true title, so that same might be relieved of Protestant Episcopal and read, "The Book of Common Prayer, etc., according to the use of the Holy Catholic Church in the United States of America."

If it be expedient to profess our belief in the

Church of the Creed before God, "Holy Catholic," it certainly is expedient, and not only expedient, but wise and best and plain and honest, to have the same name, as our legal title, on the title page. H. C. WILSON.

"FITFULLY PAID"

To the Editor of *The Living Church*:

As a parish priest whose salary is "fitfully and fragmentarily paid" by a well-housed, well-fed, well-clad flock, "Warden's" article on "Church Support," in your issue of Sept. 4th, appeals to me, as I know it must appeal to hundreds of priests circumstanced as I am, as an ideal presentation of the subject.

The article would, I think, have been happier in its practical effects had its last two paragraphs been omitted. It was a pity that the issue of plain, practical duty—that of contributing toward Church support—should have been mixed up with a theological issue; that the High Churchmen (meaning, I suppose, the Ritualists) should have been threatened with their supposed *terminus ad quem*, Rome, and the Broad Churchmen with Unitarianism.

While I, and doubtless many others, both clergy and laity, heartily concur in the suggestion that some sort of discipline ought to be devised for "dead-beat" communicants, I submit that the suggestion would meet with much more favor, and would stand a far greater chance of commanding votes in the General Convention, if it had been free from doctrinal and partisan recriminations.

I protest against these recriminations, neither as a High nor as a Broad Churchman, but as a Prayer Book Churchman anxious for the success of "Warden's" main suggestion; anxious that it may command the votes of all Churchmen in the coming Convention on its common-sense merits, irrespective of parties.

Whether we have Primates, Archbishops, or Presiding Bishops, I believe that efficient legislative discipline could be, and should be, enacted, whereby the obligation of contributing to parish support might be brought home to communicants who desire the enjoyment of Church privileges, and yet withhold their contributions thereto. How would it do to enact a canon disqualifying every one from voting at parish meetings or holding a position upon the vestry, who failed during the previous year to contribute towards Church support in the manner prescribed in the parish; i. e., either under the pew-rental system or the pledge system?

FITFULLY PAID.

THE CHURCH IN HAWAII

To the Editor of *The Living Church*:

I had the honor, some years ago, of serving as curate to that noble English gentleman, George Mason, late Archdeacon of Mani, Hawaiian Islands. It was customary in those days to say, when a story was repeated characterized by ignorance, maliciousness, and falsehood, "Oh! that is a native story."

I have been reminded of this saying by reading the letter in your issue of the 24th inst., from Los Angeles, Cal. If the gentleman who wrote the letter had spent a longer time on the Hawaiian Islands than is usually allowed for a clergyman's vacation, he probably would not have been so willing to vouch for so much that he listened to about "the Church in Hawaii," etc.

For a quarter of a century and more, the Bishop of Honolulu has stuck to his post, although "nearly forty different priests of the British and American Churches," after doing the Islands, left for more promising fields of labor. I can assure this traveler that this love of change did not first make itself manifest in Hawaii in the days of Bishop Willis; neither is it altogether unknown in other parts of this western hemisphere.

These are not the days of Kamahamaha IV. and Queen Emma, of Bishop Staley, Archdeacon Mason, and true and faithful George Whipple. These are all gone, and the little kingdom to whom they ministered is submerged, and new races, outnumbering and overpowering the na-

tive, occupy the land, and the Hawaii quickens his step to meet the aborigines of this country in the happy hunting ground where every Indian is a good Indian, and where, it is to be hoped, no Kanaka is a leper.

He who is elected American Bishop of Honolulu is only successor in name of Staley, the first occupant of the see. He should be a man of Herculean strength, for the moral filth is great and innate. Above all, the Bishop-elect, before accepting, should study long and well that beautiful engraving illustrating Rev. iii: 20, "Behold, I stand at the door and knock."

Satan has passed over this "Paradise of the Pacific." His slime is plainly manifest to the experienced. And his offspring quickly discover themselves to the wise traveler by the slanders which they pour into his ears for the accomplishment of their own ends.

Gladstone, Mich.

EDWARD WARREN.

"THE BAPTIST NAME"

To the Editor of *The Living Church*:

In *The Baptist and Reflector*, a Nashville publication of recent date, appears an article by Rev. Robert Stewart MacArthur, pastor of Calvary Baptist church, New York city, on "The Baptist Name," inspired apparently by the Lambeth declaration for the "Historic Episcopate." These statements being made:

"When one analyzes the remarks made regarding the Historic Episcopate, he inevitably finds an implication of the so-called Apostolic Succession. So long as this implication is present, a great majority of Christians will refuse to endorse the Historic Episcopate. The Apostles have no successors, and, in the very nature of the case, could not have had successors."

Further along Dr. MacArthur says: "In the very nature of the case the Apostles could have no successors. It is not possible that the great majority of believers can accept the Historic Episcopate as the term is ordinarily understood, as a basis of unity in the Church of Jesus Christ. More and more do Baptists see the wisdom of making the Word of God the only rule of faith and practice. It cannot share its divine authority with creeds made by men."

Inasmuch as the brother, in the same article, refers to our branch of the Church somewhat contemptuously, possibly a few thoughts suggested by the above quotations may be of service in reaching a better understanding. Necessarily I must be brief, as your columns are crowded:

1. If, as Dr. MacArthur says, the Apostles "could not have had successors," how did we get the Christian ministry? Does not Dr. MacArthur's assumption destroy the great commission, "Go ye . . . and, lo, I am with you always, even unto the end of the world"?

2. If we make "the Word of God the only rule of faith and practice," is it not pertinent to inquire how we got this word? Let the reader turn to "the epistle dedicatory," to be found in the Holy Bible as "appointed to be read in churches," and he will at once perceive that the Historic Episcopate gave us the authorized canon of Scripture. Dr. MacArthur should not pour contempt on an institution which has done so much for him in giving him a Bible from which to preach.

3. Dr. MacArthur is very much disturbed because of "creeds made by men," and he rejoices that "Baptists are not hampered by effete creeds." He tells us that human creeds are "stiff, cold, formal, and mechanical." But all through his article he is exalting Baptist principles—"soul liberty in the interpretation of the Word," "entire separation of Church and State," "the integrity of the ordinances," and so on, all of which, it occurs to me, form a pretty large creed, made by men, too. In entering the Baptist Communion, certainly I must subscribe to something, and that something is a creed—not "effete" possibly, but nevertheless a declaration of faith—a creed.

4. If Baptists have "stood for the integrity of the ordinances as given by Christ and his Apostles," and if, as Dr. MacArthur rightly says, Baptism is a "divine ordinance," are they

not bound also to stand for the divine ministry, and does not that bring them around inevitably to the Historic Episcopate? A "divine ordinance" can only be administered by a divine ministry; it was to "the eleven" that Jesus gave the commission to "teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

5. In exalting the Baptists at the expense of others, Dr. MacArthur says: "We are not hampered by effete creeds; . . . we believe that the nineteenth century is as able to do its own thinking as any century in the history of the Christian Church." If we are to do our "own thinking," what use have we for the Bible? Why talk about "the Bible as the only rule of faith and practice," when we are doing our "own thinking"? Jude's exhortation to "earnestly contend for the Faith which was once delivered unto the saints," is negated by Dr. MacArthur when he does his "own thinking" and says he welcomes "additional truth." Evidently an "effete creed" would be a good tonic for our Baptist brother. LAYMAN.

Personal Mention

The Rev. Charles M. Armstrong is taking a short vacation.

The Rev. Mr. Brooks who has for the past year been officiating at St. Mary's church, Amityville, has been transferred to St. Mary's mission, Dunton, L. I.

The Rev. James A. Boynton has accepted the charge of St. Stephen's church, Escanaba, diocese of Marquette.

The Rev. J. McClure Bellows, rector of Grace parish, Norwalk, Conn., has returned from abroad.

The Rev. H. A. Brown who has just been mustered out of volunteer service as chaplain of Col. Roosevelt's regiment of Rough Riders, returns immediately to the duties of his rectorship of the church of the Advent, Prescott, Ariz.

The Rev. Thomas H. Cuthbert, of River Falls, Wis., has accepted a call to St. Paul's parish, Elk Rapids, Mich., and will enter upon his new rectorate Oct. 2d, 1898.

The Rev. Richard Cobden has been appointed chaplain of the 2d New York Regiment, U. S. Volunteers.

The Rev. E. J. Dennen has become assistant in St. John's church, East Boston, Mass.

The Rev. E. B. Doolittle and family spent the month of August at Paris Hill.

The Rev. James D. Freeman has returned from his summer tour in Europe, and resumed his duties in St. Andrew's memorial church, Ludlow, N. Y.

The Rev. Clarence D. Frankel has taken temporary charge of the church of St. Michael and All Angels, Baltimore, Md.

The Rev. Herbert J. Glover, of Farmingdale, has been appointed by the Bishop of Long Island minister-in-charge of St. Mary's church, Amityville.

The Rev. A. J. Gammack has become assistant to the Rev. George Brinley Morgan, at Christ church, New Haven, Conn.

The Rev. R. Tyng Homans has been spending his vacation in the White Mountains.

The Rev. George C. Houghton, D. D., returned from Europe on the steamship "Umbria," of the Cunard line, Sept. 17th.

The Rev. W. J. Hooper has resigned his position as assistant in Emmanuel church, Boston, and has accepted the charge of Calvary church, Providence, R. I.

The Rev. Alfred Gethyn Harrison has resigned Mauston, diocese of Milwaukee, and removed to Wau-paca, in the diocese of Fond du Lac.

The Rev. Frederick Foote Johnson has resigned the curacy of St. Stephen's church, Colorado Springs, Co. o., and accepted the rectorship of St. John's church, Boulder, in the same diocese, to take effect in November.

Bishop Kinsolving, of Texas, has been resting at "The Wiscasset," Mt. Pocono, Penn.

The Rev. C. O. S. Keator has accepted the position of curate at Trinity church, Geneva, N. Y. Address 226 Pulteney Place, Geneva, N. Y.

Bishop Littlejohn, of Long Island, has completed the "cure" at Carlsbad, Germany.

The Very Rev. J. N. Lewis has been spending vacation in the Eastern States.

The Rev. C. M. Murray has resigned the curacy of Mt. Calvary church, Baltimore, Md., and accepted the temporary charge of St. Andrew's church, in that city.

The Rev. Frederick A. MacMillan has accepted the charge of the chapel of the Prince of Peace, Philadelphia, Pa.

The Rev. Henry C. Parkman, having completed his year of service as curate of Christ church, Indianapolis, has accepted charge of St. Mark's, Mecklenburg Co., diocese of North Carolina. Address after Oct. 1st, Bristow, Mecklenburg Co., N. C.

The Rev. W. Dudley Powers, D. D., has accepted the position of general secretary of the American Church Missionary Society, and his address is changed to Room 33, No. 281 Fourth ave., the Church Missions House, New York.

The Rev. M. N. Ray has accepted the charge of Christ church, Yankton, jurisdiction of South Dakota.

The Rev. H. W. R. Stafford has resigned the rectorship of the church of the Good Shepherd, Barre, Vt., and will take a post-graduate course at the General Theological Seminary, New York city.

The Rev. H. D. Stebbins has returned to his parish, after a vacation passed at Seal Harbor, Me.

The Rev. F. R. Sanford has entered upon his duties as rector of Grace church, Fair Haven, Conn.

The Rev. Herbert M. Smith has now charge of St. Paul's church, Riverside, Conn.

The Rev. H. H. Smythe has sailed for England, to be absent some time.

The Rev. Schurer Werner has accepted the charge of Emmanuel church, Litchfield, Minn.

At the urgent request of the congregation of Good Samaritan church, Colfax, Washington, the Rev. Wm. J. Wright has withdrawn his resignation.

The Rev. G. Sherwood Whitney, rector of St. Thomas' church, Thomasville, Ga., has returned from his three months' trip abroad, and resumed duty in his parish.

The address of the Rev. E. W. Worthington, rector of Grace church, Cleveland, Ohio, is changed from 84 Huron st. to 34 Cheshire st.

Official

THERE will be a meeting of the Church Periodical Club in Washington, at the time of the General Convention. It will be held on Monday, Oct. 10th, at 8 P. M., in St. John's parish hall, Sixteenth and H. sts., N. W. Addresses will be made by several of the bishops and clergy, telling of the work of the club in different parts of the country. All are cordially invited.

ANN H. LAIGHT,

Recording Secretary.

ASSOCIATE ALUMNI, GENERAL THEOLOGICAL SEMINARY, NEW YORK

The triennial reunion of the Associate Alumni, G. T. S., will be held on the evening of October 13, 1898. The sermon will be preached by the Rt. Rev. Geo. F. Seymour, D. D., Bishop of Springfield, in St. Paul's church, Washington, D. C., at 7 P. M. A banquet will be served in the Ebbitt House, at 8:30 P. M.; price of cover, \$2. Tickets should be procured at least one week in advance, from the Rev. Alban Richey, treasurer, 354 W. 21st st., New York city.

JOHN KELLER, Secretary, etc.

THE WOMAN'S AUXILIARY

The triennial meeting of the Woman's Auxiliary to the Board of Missions will be held in Washington, Thursday, Oct. 6th. At 7 A. M., the Holy Communion in the church of the Epiphany, St. Andrew's, St. John's, St. Mark's, St. Paul's, and Trinity; and at 7:30 A. M., in the church of the Incarnation and St. John's, Georgetown. The "banksgiving service in Trinity church, Third and C sts., N. W., at 9:30 A. M.; Holy Communion and address by the Bishop of Washington. At this service the United Offering will be made. The general meeting in National Rifles' Hall, G st., between 9th and 10th. Morning session: addresses of welcome by the president of the Washington branch, presiding officer of the day, and by the wife of the Bishop of Washington, first vice-president of the branch; roll-call by dioceses, and introduction of missionaries and visitors, with address upon "Personal consecration," by Mrs. Lewis, honorary president of the Canadian Woman's Auxiliary; triennial report of the secretary.

Afternoon session at 2:30; addresses: "Training needed for work in the mission field," the Rt. Rev. Peter Trimble Rowe, D. D., Missionary Bishop of Alaska; "The education of women in Japan," Miss Tsuda, of the Peereses' School, Tokyo; "The laity a body of missionary volunteers," Mr. John W. Wood, secretary of the Brotherhood of St. Andrew; "The priest and his people at work for missions," the Rev. Charles H. Brent, of St. Stephen's church, Boston. These addresses will be followed by a report upon the United Offering.

NOTE. To ensure that their guests may find room in the hall on Thursday, the Washington branch have provided cards of admission for all visiting members of the Auxiliary. These cards will be given

at St. John's parish hall, 16th st., between H and I, on Tuesday and Wednesday, from 9 A. M. to 6 P. M., and as the congregation leaves Trinity church on Thursday.

Ordinations

On St. Matthew's Day, at All Saints, Winter Park S. Florida, took place the ordination, to the diaconate, of Mr. Robert Benedict who is to have charge, under the Bishop, of the work at All Saints. The candidate was presented by the Rev. John J. Andrew. The Rev. W. H. Bates was the preacher, and the Rev. H. W. Greetham assisted the Bishop in the Morning Prayer. The Bishop celebrated the Holy Eucharist. After the service the Bishop and clergy and visiting friends enjoyed a collation hospitably served by the ladies in the rectory. Mr. Benedict, having at one time been a student in Rollins College, Winter Park, goes among friends, and his ministry is most promising.

In All Saints' cathedral, Milwaukee, by the Bishop of Milwaukee, on Sunday, Sept. 25th, 1898, to the diaconate: Lewis Russell Levering and William Aylesworth Howard, Jr. The candidates were presented by the Rev. Canon St. George, and the Rev. C. B. B. Wright, the latter also preaching the sermon. The Rev. Mr. Levering continues his work as tutor at Racine College Grammar School, where he has been successfully engaged for two years last past. He was formerly a licentiate preacher in the Moravian denomination. The Rev. Mr. Howard goes to Star Prairie, (P. O.) Wis., and New Richmond, as missionary. He has for some months been living as licensed lay-missionary at Darlington, Wis.

Died

BOWEN.—Entered into the rest of Paradise, at Waverly, Central N. Y., Sunday, Sept. 18th, the Rev. Geo. Bowen, priest, in the 66th year of his age.

"May he rest in peace."

CRUMMELL.—On Saturday, Sept. 10th, 1898, Alexander Crummell, D. D., rector emeritus of St. Luke's, Washington, D. C., for fifty-four years a presbyter of the Church, and member of the Commission for Church Work among the Colored People, in the 80th year of his age.

DUANE.—Entered into the rest of Paradise, at Esperance, N. Y., at sunset, on September 19, 1898, Frances A., widow of the late Benjamin M. Duane, in the 80th year of her age.

FARRAR.—Entered into rest, on Aug. 20th, 1898, at St. Mary's rectory, Salamanca, N. Y., Ernest Farrar, youngest son of the Rev. John A. Farrar and Mary King Farrar, brother of the Rev. G. W. Farrar, of Salamanca, and the Rev. Frederic Farrar, of Pendleton, Ore.

FRENCH.—Entered into rest, on the feast of St. Matthew, at the rectory of Holy Trinity parish, Greensboro, Md., Adalene Leland French, aged 24 years, daughter of the Rev. Samuel J. French.

"Grant her, Lord, eternal rest, and may perpetual light shine upon her."

Appeals

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

BOARD OF MISSIONS

The triennial session of the Board of Missions will begin in the church of the Epiphany, Washington, D. C., on Friday morning, October 7th. On the morning of the second day, the completion of twenty-five years of the episcopate of Dr. Hare as missionary bishop will be especially marked. Sermon before the Board by the Bishop of California, in the church of the Epiphany, on the evening of Sunday, Oct. 9th. Children's missionary mass meeting in the church of the Ascension, Sunday afternoon, October 16th. Missionary rally in the same church that evening.

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

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

Church and Parish

RARE COPIES of Convention Journals and files of Church papers are for sale, with the collection of theological and historical works of the late Bishop of Iowa. Address MISS PERRY, Bishop's House, Davenport, Iowa.

APARTMENTS DURING GENERAL CONVENTION may be rented in the house where the Church Press headquarters are located, near Epiphany church. Address Business Manager, LIVING CHURCH, Chicago.

A CLERGYMAN'S daughter, whose parents live in a retired place, and of limited means, would like to receive a boarding school education, that she may be able to earn her own livelihood. Please address M. T., LIVING CHURCH.

The Editor's Table

Kalendar, October, 1898

2	17th Sunday after Trinity.	Green.
9	18th Sunday after Trinity.	Green.
16	19th Sunday after Trinity.	Green.
18	ST. LUKE, Evangelist.	Red.
23	20th Sunday after Trinity.	Green.
28	SS. SIMON AND JUDE.	Red.
30	21st Sunday after Trinity.	Green.

Hymn for a Dedication Festival

WRITTEN BY THE REV. E. C. CREE, AND SUNG AT
THE OPENING OF CHRIST CHURCH,
CITY OF MEXICO

Come, to-day, let praise enraptured
Mount in song to heaven's high throne,
Praise for countless gifts of mercy
Giv'n in love by God alone;
Costly tokens of His favor,
Deeds divine that He hath done.

Praise Thee for this sacred temple,
Where we feed on food divine,
And the Church, her children blessing,
Signs them with the holy sign;
And where contrite hearts in sadness
Lose their sorrows at Thy shrine.

Praise Thee for this house erected,
Which the faithful makes his home,
And where twain as one united
Get a blessing from Thy throne;
Where Thy Blessed Word proclaimed
Doth a guilty world atone.

In this temple now we praise Thee,
Which we dedicate to-day,
May we walk as friends and brothers,
Hear us as to Thee we pray;
And hereafter may we praise Thee
In the world that lasts for aye.

Praise Thee for Thy saints in glory,
Who, on earth, once "walk'd in light,"
And with staunch and fearless valor
Fought the Christian's inward fight,
Conquering in a thousand battles
By their Saviour's kingly might.

Praise we then the loving Father,
Praise we then the glorious Son
Praise we then the Holy Spirit,
One in Three and Three in One,
Whose beloved saints and martyrs
On the earth as lights have shone.

— x —

The Feast of St. Michael and All Angels

ANCIENTLY two days were dedicated to St. Michael; namely, May the 8th and September the 29th, but the day most generally observed was that which we now keep. It appears in the lectionary of St. Jerome as the dedication of the church of St. Michael. In the Book of Daniel, Michael is represented as a prince of the hosts of heaven, and as the special guardian of the people of God, as "Michael, the great prince, which standeth for the children of Thy people," and it is as the guardian angel of the Christian Church, the true Israel of God, that he is spoken of by St. Jude and in the Revelation of St. John. With the commemoration of St. Michael is appropriately associated that of All Angels. We know by observation that there are countless orders of creatures below us in the scale of created life, and revelation teaches us that so also there are above us. The holy angels, we are told, are the ministers and messengers of God. They are commemorated by the Church with faith—amply justified by the teaching of the Scriptures—in their communion with the saints, and of their ministrations among us on earth. Thus it is said in the Epistle to the Hebrews: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of

angels"; and "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" From first to last in Holy Scripture they are represented as not only interested in Christ's redeeming work, but as actually sharing in that work. The heavenly visitant who appeared to Zacharias in the temple, said: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee and to shew thee these glad tidings"; and he was subsequently the messenger of the Annunciation to the Blessed Virgin. Not only does the Evangelist tell us how "the angel of the Lord" appeared to the "shepherds who watched their flocks by night," but also how a great multitude of the heavenly host joined in celebrating the greatness of God's mercy in the gift of a Saviour and Redeemer, which is Christ the Lord: "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Even the "Strong Son of God" condescended to angelic ministrations, not only in the time of His temptation in the wilderness and in His agony in the garden, but also in His glorious resurrection and ascension; and He has Himself said that the angels will come with Him in the clouds of heaven when he shall appear to make an end of his redemptive work, and usher in the new heavens and the new earth wherein dwelleth righteousness. We have our Lord's blessed assurance that the angels have knowledge of, and a sympathetic interest in, our present warfare on earth. He told of them as rejoicing over the sinner that repenteth, and as especially watching over little children. "Their angels do always behold the face of My Father which is in heaven;" and so they may share with us in the blessing of those who minister to Christ in ministering to those who are members of Christ. He said: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Nor is the service of His angels confined only to the young and innocent. They are represented in Holy Scripture not only as cognizant of the worship, the prayers, the praises, and the alms of the faithful, but also, as in the case of Lazarus, even carrying them to the rest and peace of Paradise. We have good cause then to believe that they share in all our devotions, in our acts of worship, prayer, praise, and holy communion. And so in our Holy Eucharists—our highest act of worship our nearest approach to God on earth—we are taught to say—"Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name: Evermore praising Thee, and saying, Holy Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High."

— x —

A CORRESPONDENT, after describing the lack of ritual and reverence in some of the churches in Virginia, adds: "Not many weeks ago, the diocesan paper of Virginia undertook to attack the Bishop of Milwaukee for his ritualism. I afterwards learned that the Virginia Seminary is the learned Bishop's *alma mater*, and really I think the diocese of the Old Dominion should be proud and thankful that she has turned out such men as the Bishop of Milwaukee,

as well as many others as well learned, who have done so much to advance the Church in the various sections of the country."

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THE official title of the Moravian Church is "The Protestant Church of the United Brethren," commonly called for short, "Moravians." And now (Sept. 12), in the General Synod, sitting at Litiz, Lancaster County, Pa., they want to change their name. Rev. S. Morgan Smith, York, offered a resolution that the word "Moravian" be dropped from the name of the denomination, and that "The Brethren's United Episcopal Church" be substituted. The resolution was referred to the Committee on Church Government. In New York city, the old church had on its exterior the following inscription: "The Protestant Episcopal Church of the United Brethren."

— x —

A MOST important discovery of a bibliographical character has recently been made, and the result of it is to be published during the autumn by Messrs. Kegan Paul & Co. Some six years ago Mrs. Lewis and her sister, Mrs. Gibson, were examining treasure in the Convent of St. Katherine, on Mount Sinai, when the librarian called their attention to a beautiful manuscript, whose value he was desirous of knowing. This proved to be a Palestinian Syriac lectionary, of which it was believed only one example existed in the Vatican. Further research resulted in the discovery of yet another such manuscript, and the book which Messrs. Kegan Paul & Co. are to publish will contain the text of that first discovered, with notes embodying the different readings existing in the later manuscript, as well as that which is contained in the Vatican. The printing of the book has taken over four years, and has been entrusted to Messrs. Gilbert & Rivington, the well-known Oriental printers. It is thought that this work will be one of the very first importance, both to antiquarians and theological students.

— x —

THERE have been no Bampton Lectures at Oxford this year, as the income from the farms which form the endowment of the foundation has been so much reduced by agricultural depression that it does not now amount to more than half of the former stipend, besides which it has been necessary to spend a considerable sum in improvements. The Rev. William Inge, Fellow of Hertford College, has been elected Bampton Lecturer for next year, and his subject will be "Christian Mysticism." The Bampton Lectures will be again suspended in 1900.

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THE *Critic* finds "something stimulating and suggestive in the name of Richmond Pearson Hobson!"—The war has roused renewed interest in the author of "The Star-Spangled Banner," and caused the poem itself to be regarded as the national anthem. The recent unveiling of a monument to Francis Scott Key, in Mt. Olivet Cemetery, in his native city, Frederick, Md. is therefore timely.—There are not many men in the world who, like Mr. Alfred C. Harmsworth, of England, are proprietors of no less than thirty-three papers, including dailies, weeklies, and monthlies. And yet his years are not as many as his papers!—Speaking of newspapers, *The Critic* is authority for the statement that the

largest price ever paid for a one-page advertisement is \$15,000, received by a Boston publication.——A Presbyterian minister, writing to the editor, says: "I see on page 503 two brief articles on a matter which I have thought of; viz., dropping the P. E. and retaining only as the title, the Church in the United States of America. I have often wondered why that was not done in the revision of the Book of Common Prayer."——Last month died Robert Taylor, postmaster, County Down, Ireland, aged one hundred and twenty years. He was congratulated last year by the Queen, upon the attainment of his one hundred and nineteenth year.



Marginal Readings of Holy Scripture

The Commission appointed on the above-named subject has completed its work and will present its report to the General Convention. Copies of the report will be distributed at that time to the bishops and deputies. They will also be on sale at Mr. Thos. Whittaker's, 2 Bible House, New York. We give herewith the Preface to the Recommendations of the Commission:

PREFACE

In presenting the Recommendations on which we have agreed, we desire to set forth the principles by which we have been guided in our work.

In accordance with what we understood to be the intention of the Convention in appointing the Commission, our object has been to provide such marginal notes and alternate renderings as would make the familiar King James' version of 1611 at once more intelligible and more accurate.

1. The text, or body, of the version of 1611 is left unaltered. Our recommendations are only of marginal readings and notes.

2. These alternate readings we recommend for authoritative adoption, so that it shall be lawful for the minister at his discretion to use them in the reading of the lessons in the public services of the Church.

3. Having this purpose before us, we have kept in mind the necessity of alternate renderings being conformable in style to the language of the ordinary text.

4. While, if a fresh translation were being attempted, there are numerous passages which could be more exactly rendered, we have limited our recommendations to cases where a more accurate rendering seemed needed, either to make an obscure passage clear, or to emphasize some important point.

5. To avoid a needless number of marginal readings (which would defeat the object we had in view), we have not been careful to guard against the charge of inconsistency for not following a strictly uniform rule of translation. For instance, the aorist we have not always noted, but only when the difference between its use and that of the perfect tense seemed to be of real importance. So also in the case of the definite article, and with the exact rendering of prepositions.

6. The more important variations of reading in the Greek text we have noted, as well as differences of rendering. The possibilities of arriving at an approximately original text are, of course, far greater now than when the King James translation was made.

7. We believe that one effect of showing to all what are the important variations or omissions from the ordinarily received text, will be distinctly to reassure many persons who have been led to think or fear that the text of Holy Scripture was generally uncertain. It will be seen how comparatively few are the doubtful passages, and how the great truths of the Christian religion are unaffected by any alterations which may be demanded by an honest, critical investigation of the text.

8. Our recommendations and notes are derived from various sources, but chiefly from the

marginal readings of the translators of 1611 (which were declared to be authorized for use in the services of the Church), and from the Revised Version of 1881.*

9. It should be understood that the alternate readings or renderings placed in the margin are not in every case considered by the Commission preferable to the ordinary text. We believe that every alternative which we have suggested has a reasonable claim to consideration.

Our aim has been to furnish both hearers and readers who have not the opportunity for individual research, with such marginal notes and alternative readings as will make the version of 1611 a faithful reproduction, in all important points, of the writings of the Apostles and Evangelists.

The Commission has been deprived of the services of three of its members, by the death of the Rt. Rev. Dr. Coxe and of the Rev. Dr. Drowne, and by the illness of the Rev. Dr. Harwood. The Bishop of New Hampshire was appointed by the chairman of the House of Bishops to take the place of the late Bishop of Western New York.

The Commission has in this report limited its Recommendations to the New Testament.

T. U. DUDLEY,
Bishop of Kentucky.
WM. W. NILES,
Bishop of New Hampshire.
THOMAS F. DAVIES,
Bishop of Michigan.
THOMAS F. GAILOR,
Bishop of Tennessee.
ARTHUR C. A. HALL,
Bishop of Vermont.
E. A. RENOUF,
JOSEPH CAREY,
GILBERT H. STERLING.



Education by Correspondence

EXCERPTS FROM PRESIDENT POTTER'S STATEMENT TO THE CHURCH UNIVERSITY BOARD OF REGENTS, AND OTHERS INTERESTED

The spread of "correspondence-instruction" is one of the signs of the times. In primitive times epistles furthered the propagation of the Gospel, and the upbuilding of Christian converts and communities. Beyond the Church, as within it, especially in classic usage, they were potent means of disseminating knowledge. Why should not instruction by correspondence be used more extensively by the Church and its members and institutions?

Requested last autumn to give to the Cosmopolitan Correspondence University "the benefit of the advice and experience" gained in the past, President Potter undertook the work for one year, having in view the organization of the new enterprise, and with the concurrence of the Diocesan, and of the Bishop of New York, within the limits of whose diocese the university building is being completed. Before turning to other duties, it has been suggested that some points of more general interest and possible usefulness be herein presented.

TENS OF THOUSANDS OF STUDENTS

The correspondence work here referred to, which began only last autumn, includes, as enrolled during its freshman year, more than twenty thousand applicants, of whom many thousands have been for months under careful instruction by means of correspondence. The applicants are from various parts of the New World, as well as from the Old, including China and Japan.

*In the subjoined Recommendations, RV stands for the text of the Revised Version, R Vm for its margin, A Vm for the margin of the Authorized Version (1611), RV† marks a slight variation from the Revised Version, whence the reading is in substance derived. The comparatively few recommendations which are not thus marked are taken from other sources, among them "the readings and renderings preferred by the American Committee," recorded as an appendix to the Revised Version.

REAL STUDENTS

It is noticeable that "correspondence students" take their work seriously, nothing being gained by any other course. Professors report excellent work done in the seclusion of their homes by those likely to be unfavorably affected by contacts liable to occur in recitation, lecture room, and in college and university life. The question is not, however, whether there are compensations, if not advantages, in correspondence instruction, either actual or possible. Our colleges and universities heretofore have been founded and equipped for those financially able, or made so by scholarship and other aid, to attend them. Numberless thousands can receive competent correspondence instruction, and at a surprisingly moderate cost, without ever being "in residence" at the seat of instruction. In England, also, good work is done, and there degrees are won, and largely by correspondence. In this country well reputed work has been done by summer schools and university extensions, lectures, and similar agencies.

THE MISSING LINK

But there are those in almost countless numbers whose duties prevent them going far afield, and there are many others who cannot meet the cost, either of travel or of the usual home expenses, of education. Americans prefer to pay for what they receive, but will accept, if in actual need, the remission of small fees for a time. Instruction can thus be furnished to thousands lacking means for other forms of education. The cost may be met, if not by gifts, by profits from paying students. Many competent judges, therefore, hold that the demand urgently needing sufficient supply, is adequate correspondence-instruction. The purpose has been to give the largest number practicable the most suitable teaching attainable, rather than to attempt to provide unsurpassed advantages for a few applicants, or to satisfy some exceptionally gifted specialists. An eminent author and chief justice suggests the use of the term "missing link" in this connection, reporting an instance which came under his observation in the region of deserted farms, where a gifted child elected to remain with her aged parents who needed her at home, where she has gained education, increasing her bread-winning ability, and accomplishments making her the light of the home and the neighborhood. Already instances multiply of hearths and homes brightened and otherwise benefited by correspondence-instruction.

CORRESPONDENCE CAN EDUCATE AND PAY DIVIDENDS

That correspondence-instruction educates is inferred from the careful supervision and large appropriations given to correspondence-schools connected with well-endowed institutions, which have also many students "in residence." The University of Chicago is a well known instance. An isolated incorporated correspondence-school of excellent reputation, whose pupils evidently gain increased efficiency for work and wage, is reported to have from thirty to forty thousand correspondence students each year. In its sightly and costly buildings it supports a large and effective staff of teachers; it gives no degrees, simply testimonials, after severe examination of work accurately done; and, what some will too highly esteem, it has long paid large dividends. Another enterprise is reported to have seventy-five thousand students. If it charges each only two or three dollars a year, its income exceeds one hundred thousand dollars each year. Yet its expenses are small, and its pupils seem benefited and gratified.

VOLUNTEERS

The plan of assigning pupils to competent volunteer teachers (furnishing from the central office, without charge, the forms of instruction, etc.), has, in some instances, worked exceedingly well. Further, the "educational market" is so overstocked (as a result, it seems, of fellowships, scholarships, and other forms of student aid) with gifted graduates possessing almost all knowledge save that of bread-winning, that

many throng for teacher's places, no matter how small the honorarium; especially is this the case in well-known instances where slight lack of sight or hearing, tact, or cast-iron nerves, or any of the qualifications needed for effective class-room work, are wanting. Further indicating the spread of knowledge without money and without price, it is found that the correspondence pupil is often the centre of a circle for home study. Restricted means preventing the purchase of more than one copy of the needed text book, when not in use by the registered student, it is used by others who may assist in the purchase, and also by some who have not even a penny to contribute.

NOTHING EDUCATES LIKE TEACHING

Capable, cultured Church people, lacking useful and interesting occupation, can readily find it. To organize large numbers who have the ability, time, and disposition, to take a well-selected text book and, under suitable restrictions, to instruct one or more needy pupils by correspondence without charge, is found practicable, and a blessing both to them who give, and to them who take the instruction.

NEW ENTERPRISES

New correspondence enterprises are springing up rapidly. Several of these now opened are not unworthy of the respect and support of Churchmen. It has been suggested that Church colleges, with excellent faculties and small numbers and resources, might, by correspondence instruction, honorably increase both; and that their classes, as well as those of Church schools (not to speak of Sunday schools, etc.), broken up by increasingly long summer vacations which defy the law of continuity in education, have here a ready means of instructive touch between teachers and scholars, who now are often too long separated. Without advancing the theory of "telepathy," or vibrations, it has been found in correspondence with pupils that, although separated by half the world, the true teacher's touch of sympathy unites them. Our rule has been that any reference in pupils' letters to bereavement, ill-health, joy, or sorrow, or anything postponing work is, in the teacher's answer, to be referred to with the intelligence of those who kindly feel that the touch of nature makes mankind akin.

THE PHONOGRAPH

This is one of many modern means of facilitating correspondence instruction. It can help the teacher in imparting the correct pronunciation of a language. If as yet it is not generally available, there are in almost all communities obliging persons who will give to a correspondence pupil help in pronunciation. Failing that, intelligible information on the subject is given in text-books. Thus Spanish, being a language which more and more Americans need seek, it is found that a good reading and writing, and, to a considerable extent, speaking knowledge of the language can be given by the competent correspondence professor. Knowledge of economics and civics and American history, and the claims to patriotic duty, are extended by correspondence. The need of light and leading may be inferred from the numbers seeking social revolution, or evolution, in various "commonwealths" and new communities and societies, some of which are definitely opposed to the Church. Whether for good or evil, vast are the possibilities of correspondence instruction. A few Churchmen, desiring to impress the character and influence of our patriotic Churchman, George Washington, upon the twentieth century, have the means at hand.

The University Convocation of the State, a body comprising all the incorporated universities, colleges, academies, and high schools in the State of New York, unanimously passed the resolution as to commemorating the centennial of Washington's death. And other civic as well as religious bodies are interested in the movement for the suitable commemoration of the death of George Washington, on or about Dec. 14, 1899, or upon the following anniversary of his birthday, somewhat as was done by suggestion of Congress a hundred years ago.

Patriotic associations and bodies, such as the Presbyterian General Assembly, and the General Convention of our own Church, together with the Church University Board of Regents, are interested in the proposed patriotic movement. By volunteer and other help in correspondence instruction by cultured Church people, and the use of a brief adequate biography, vast numbers of Americans and others could be enlightened by the life and light of Washington, who, now have, at best, but a partial knowledge of the man as he was, as many have of the oft but incompletely quoted sentence in his honor. In its original form it stands as follows: "First in war, first in peace, and first in the hearts of his countrymen, he was second to none in the humble and endearing scenes of private life."

The United States Commissioner of Education has called attention to supplementing by instruction in the fine arts, the instruction now given in other branches in the public schools. The effect of sacred and Christian art in furthering reverence and faith, seems now to be admitted. From their strong vantage ground, cultured Church people could reach large numbers by devoting to correspondence art instruction a few hours a week. The needed manual and wall map illustrations, publishers of large experience say, can be furnished in vast numbers at an infinitesimal cost for each. Thus the doors might be thrown wide for the spread of influences of reverence in religion and life, which now reach only the favored few.

Is not true culture calculated to bring in the "parliament of man," the "disarmament of nations," the kingdom of the Prince of Peace? Endowments and property, such as are deemed scarcely adequate for small colleges, could, if well invested and organized, reach helpfully hundreds of thousands of students; on lines different, however, from those of mediæval or mandarin usages.

Our own Church seems to be the first Church-organization which has entered the vast field of correspondence instruction. It is several years since the establishment of that successful school for the Home Study of the Holy Scriptures and Church History, the seat of which is now in the city of Washington. Its devout originator being still its director, writes: "If ever our Church awakens fully, and how can she but waken, with so many clarion calls, to the exceeding importance of fuller and richer religious instruction for all her children, older as well as younger, then will there spring up everywhere systems of instruction which will supersede some of our present work, and at the same time give us more, I trust, of a higher order. But it is not for me to outline the plans which I pray that stronger and more skillful hands may shape in due time."

The possibilities of correspondence instruction seem not unworthy the attention of the Church University Board of Regents, and of others interested in education and the Church.



Book Reviews and Notices

Two Parables. By Chas. R. Brown. Chicago Fleming H. Revell Company.

In the preface of this little work, Mr. Brown, who is a Congregational minister, disclaims any attempt at a systematic exposition of the two Parables—The Good Samaritan and The Prodigal Son. His aim is to develop in the ten sermons here presented to his readers, some practical lessons suggested in these portions of our Lord's parabolic teaching. We rejoice to read such words as these, and wish they might sink deep into the hearts of those preachers Mr. Brown has in mind while he writes: "By the pressure of that more than Athenian craze to hear ever some new thing, some of us are impelled to search out the queer and odd texts that lie in the corners of Holy Writ. The cleverness displayed in some of the startling selections is remarkable, but wholesome good taste often suffers in the house of those who should be its staunchest friends. 'Old friends are the best,' and so are old texts. Those verses from the

Bible which have passed into such common use as to form part of the circulating medium of daily speech, will, when interpreted in fresh and vital fashion, prove the most useful texts to be had." These ten sermons are clear and crisp in thought and language, and are interesting reading, on account of their pointed illustration and application. They are free in their pointedness from anything savoring of irreverence and vulgarity. The sermon on "The Men Who Looked On," is full of very wholesome warning to those who study and talk about our public and social evils without any feeling of responsibility in the matter. His words on slumming are worth quoting: "They find an unnatural pleasure in going down and seeing vice, squalor, wretchedness, which they have not come to reform or relieve, but merely to look upon, and then they calmly draw their skirts away and pass it by. . . . it is the Levite disposition that likes to come close to misery, study it, collect the statistics, photograph it with a kodak, and with no effort at or purpose of practical relief, pass it by. How ugly and how hateful it all is! The same spirit has invaded literature. Zola and Hardy and Hall Caine have been giving us what they call realistic fiction. It often means that they go down and take the vicious elements of society in their crude animalism, and introduce them into the parlor and the study. To what end? It may serve some useful purpose in awakening us to the need of social betterment. . . . but undistilled, the grosser details of vice and misery are not wholesome, edifying reading for the miscellaneous public. Mission workers, students of penology, and those who seek statistics for scientific charity and reform, need to come close and know things as they are. But the great outside world, that has no ability nor wish to deal with the mysteries of Whitechapel or the vices of Paris, or the wretchedness of the other half of New York, has no more right to wade through this slough of fiction than it has to make personal visits to the pest-houses in fever-stricken Memphis. It is a bent and twisted element in our human nature that prompts us to look upon pain and sin with no other purpose than simply to see it and then pass by on the other side."

Caleb West, Master Diver. By F. Hopkinson Smith, with illustrations by Malcolm Fraser and Arthur I. Keller. Boston and New York: Houghton, Mifflin and Company. Price, \$1.50.

This has been one of the most popular books of the season, and deservedly so. The work is well done, even as the light-house on Shark Ledge, about the building of which such fine descriptions are given; though the story closes somewhat mistily. The materials are managed with consummate skill, or they would be as dangerous as dynamite—two wives who preferred other men to their own husbands; one suffers and is restored, the other seems to be in a fair way of making the best of a bad marriage. All readers will love and admire the simple, tender-hearted Caleb.

The Empire and the Papacy, A. D. 918-1273. By T. F. Tout, M. A., Victoria University. New York: Macmillan & Co. Price, \$1.75.

This is in reality a text book, and is bound by the limitations of a text book, which must confine itself to facts without brilliant theorizing or dramatic painting. It is, however, a well done piece of work, and is thoroughly readable, and more than all, supplies a want in its particular sphere. It is a political rather than an ecclesiastical history, and occupies itself chiefly with Germany, Italy, France, and the Eastern Empire. The Crusades and the development of the religious orders are lightly touched on, but there is a very comprehensive view of the splendid twelfth century renaissance, which was quite as important as the one that came after. At the beginning of each chapter is a list of the most useful and attainable authorities, for the guidance of those wishing to study the subject more in detail, and scattered through the book are small and most helpful maps. There are also good tables and indexes, without which

such a book is perfectly useless. The main subject of the book, the great struggle for supremacy between popes and emperors (the most concrete expression we have ever had of what is still going on—the rivalry between the spiritual and temporal powers) was the central event of the Middle Ages, and they cannot be understood unless the main features of that conflict are mastered. It really begins with the investiture contest, which is well discussed in this book. The Papacy triumphed in that, but the struggle was not ended. It inspired the contest of Alexander III. with Barbarossa, of Thomas a Becket with Henry of England, of Innocent III. with nearly every king in Europe, and the last great conflict between the successors of Innocent and Frederick II. of Germany. The Papacy was then for a time triumphant, but within two generations of the death of Frederick II., the empire was again victorious. The period covered in this book embraces the whole romantic and economic history of chivalry and feudalism.

Books Received

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

A. C. ARMSTRONG & SON

The Story of John G. Paton. By the Rev. James Paton, B. A. Illustrated.
Colossian Studies.—Lessons in Faith and Holiness from St. Paul's Epistles to the Colossians and Philemon. By H. C. G. Moule, D. D.

THOMAS WHITTAKER

Popular Misconceptions of the Episcopal Church. By Dr. William Reed Huntington, rector of Grace church, New York. Fifth edition. 25 cts.
The Spiritual House. A first lesson in architecture. By Dr. William Reed Huntington, rector of Grace church, New York. Second edition. 25 cts.

HARPER & BROTHERS

A Study of a Child. By Louise E. Hogan. \$2.50.
China in Transformation. By Archibald R. Colquhoun. \$3.
Constitutional History of the American People. By F. N. Thorpe. In 2 vols. \$5.
The Golfers' Alphabet. By A. B. Frost. \$1.50.

MACMILLAN & CO.

Letters to His Son on Religion. By Roundell, First Earl of Selborne. \$1.25.
The Modern Readers' Bible. By Richard R. Moulton, M. A. (Camb.), Ph. D. (Penna.) 50 cts.
The Control of the Tropics. By Benj. Kidd. 75 cts.

DOUBLEDAY & McCLURE

The People of Our Neighborhood. By Mary E. Wilkins. 50 cts.
Natural Taxation. By Thomas G. Sherman. \$1.
Military Europe. By Nelson A. Miles. \$1.50.

G. BELL & SONS, London

The Acts of the Apostles. By Rev. M. F. Saddler. \$1.50.

FLEMING H. REVELL

Light Amid the Shadows. By Annie Clarke. 50 cts.

THE CENTURY CO.

Hosanna. Edited by A. T. Schaffner. 30 cts.

JAS. POTT & CO.

Holy Bible, Revised Version and References.

NOVELLO, EWER & CO.

The Child Voice in Singing. By Francis E. Howard. 75 cts.

Periodicals

In the September *Blackwood's* the papers of most interest as connected with current events, are "The Company and the Individual," suggested by the methods of Mr. Hooley; "The End of an Old Song: Confessions of a Cuban Governor," and the comments of "Looker on" upon the late war and its results, and other subjects of present interest. The literary features of this number, short stories, sketches of travel, etc., are unusually good even for "Maga."

We are of those who do not believe that any "discoveries" can radically affect the Catholic religion. We are not, therefore, very much excited by the notion, expounded in *The Expository Times* for September, that a great religious revival is to follow "the re-discovery of the historic Christ," by Prof. McGiffert and other critical scholars. An interesting paper of notes on the

"Acta" of martyrs, comes from the pen of Prof. Ramsay. "Contributions and Comments" contain much that is stimulating to advanced students of the Bible. They are chiefly critical. Both Sayce and Hommel are contributors to this number.

As might be expected, with the Spanish war, the Soudan expedition, the Dreyfus case, and the recent death of Prince Bismarck, the magazines have enough material and to spare. *The Fortnightly Review* for September has included all these subjects in its list of articles, and added several others. "Kitchener and Khartoum" is good, in the light of events which have occurred since it was written, as the author anticipated they would. "The Original Intention of the Monroe Doctrine"—a valuable paper, by the way; "An All-British, or Anglo-American Pacific Cable," and "The Carlist Policy in Spain," are germane to our recent brief but brilliant war. "Prince Bismarck" consists of two excellent papers, by Sir W. H. Dawson and the able writer who signs himself Diplomaticus.

The Nineteenth Century for September is not devoted to politics. Mr. Edward Dicey who always writes of American affairs with intelligence and appreciation, has a discriminating article on "The New American Imperialism." But even he cannot free himself from a little touch of the prevalent British exultation over the turn affairs have taken here, a sort of quiet chuckle because the United States has been forced into the wider arena of the world's politics. Perhaps Europe, and even England, may not be altogether happy on this account when we really get our hand in. "The Historical Method of J. A. Froude" turns out to be a most unhistorical and untrustworthy method, under the scathing criticism of Frederic Harrison, and the worst thing about it is that the critic is right. Mr. Oswald John Simon vigorously opposes the Zionist movement, in his "Return of the Jews to Palestine." The first portion of a very interesting article on "The Art Treasures of America," by William Sharp, gives a good account of the paintings in the Metropolitan museum in New York, and will be enjoyed by lovers of art. Altogether this is an excellent number of the magazine.

The Sanitarian for September contains an able paper by the editor, Dr. Bell, on "A Quarter Century of Sanitary Work." That branch of medicine that looks to the prevention rather than the cure of disease, never before has had such attention paid it as in the past twenty-five years. Whether disease has its origin in germs or in chemical action, matters little, so long as it is found that filth is always an accompaniment of epidemics. The pro-consular reality that obtained in New Orleans after its capture, made "Yellow Jack" an impossibility. So, too, the proper sewage of Memphis, by Col. Waring, has made out of one of the dirtiest cities, one of the most salubrious. Filth furnishes the habitat; cleanliness is the remedy more than germicides. This the paper emphasizes. Dr. Bell has for many years been doing grand service in the interest of sanitation, and his periodical ranks first for influence and interest in this field. The issue before us gives an able summary, from consular reports, of the commercial, geographical, and sanitary conditions in Cuba and Puerto Rico. This is timely and important. The paper on "The Barber Shop as a Menace to Health," should be read by all concerned, and that means nearly everybody. "There is scarcely a step in the process usually employed by the barber which does not carry an element of danger when the most careful precautions are not observed." Compulsory regulations should be established by the authorities for guarding the public from this danger

the value of their services the world can well afford to make. They work in the interests of business. They are a more efficient constabulary than an armed police, and do more to restrain the evil influences of society than a standing army. If the full object and interest of their labors was recognized and accepted, and the golden rule which they proclaim and enforce was obeyed, taxes would be lower and hard times come seldom if ever. It hardly seems desirable to lower the standard to any further degree. It is low enough. If firms and corporations desire to express their appreciation of ministers' services to the community at large, we can see no good reason why they should not be allowed to do so, or why the minister should not accept it on the basis of Paul's authorization.

City of Mexico Herald

SHARE THE BLAME.—Just now the American press is indulging in hysterics; it has found out that war is war, and that politicians are not good executive managers, that they will inevitably mess up anything that is serious. They can tell just what is needed to reform things, and they learnedly discourse on the necessity of a general staff for the army. This is right; but why did not the infallible newspapers think of all this before war was declared? They planned campaigns and they discoursed like so many Jominis for a sou on the art of war, and, in short, made immortal donkeys of themselves and fairly brayed President McKinley into a war fever, and impelled the fat-witted and perplexed Congress to become martial and stop talking about silver and the tariff in its fine, inconclusive way. The war came. The American fighting man was all right; he was of the best the world has seen, and he proved he could, unsupported by artillery, unprovided with smokeless powder, armed with antiquated rifle, and under the awful fire of powerful batteries, storm a brave enemy sheltered behind intrenchments. Fever broke out, as inevitably it must among men camped on a wet soil in the muggy humidity of a tropical summer. The brave boys fell ill and became emaciated. The fatuous War Department and the swivel-chaired incompetents brought them home in stinking troop ships, even in cattle ships, or in hospital ships with no medicine and few doctors, and some of the horrors of the middle passage were enacted. Then the newspapers began to cry out lustily, as if they were not in great part to blame. They had, in their infallibility, urged the "on to Havana" movement, which got directed Santiagoward; they had censured the War Department and the President for slowness, and they finally got what they wanted, at the expense of the finest little army that has been seen in the western hemisphere. Now they should keep quiet and allow the men of sense and technical ability to make the required examination into this miserable business of starving American soldiers. They should put black borders around their columns in sign of repentance.

Harper's Bazar

WHOSE THE RESPONSIBILITY.—All the concerns of our armies seems to be in somewhat better order now, though camps, soldiers, hospitals, and fevers are still the absorbing topic in the newspapers. A great many regiments are being, or already have been, mustered out; the provision of food is much better and more suitable than it was, and the conditions in all camps not abandoned, have improved. Still, there must come a reckoning for the disasters that have come upon our troops in their home camps. Bereaved parents and others who have lost friends or relatives from causes apparently preventable, or from results of neglect, will demand with bitterness to know where the blame must fall. It is not likely that they will have even the meagre satisfaction of seeing the responsibility brought home. It is too widely diffused. If it be true that the Secretary of War and his immediate associates are blameworthy, account must also be taken of thousands of incompetent officers—incompetent chiefly through ignorance of their business—appointed by governors of States.

Opinions of the Press

Christian Intelligencer (Reformed Church)

MINISTERIAL RECOMPENSE.—We are not disposed to condemn trade discounts or special privileges to ministers. It is a recognition of

Tracing the responsibility still further back, one must go to the bound volumes of the *Congressional Record*, read of the repeated efforts made in recent years to reorganize the staff of the army, note the names of the members who defeated those efforts, and include them in the list of those whose fault it is that we have had to look on at our volunteer armies rotting in their camps at home.

The Presbyterian Banner

THE CZAR'S PROPOSITION.—The Czar's proposal is a splendid piece of plain truth speaking. It says right out what everybody knows, but what diplomatic reserve has hitherto spoken of with bated breath. It simply tells the truth about

modern military armaments. They pile up a tremendous and ever accumulating burden upon the backs of the people, crushing them under its weight. Millions of money are squeezed out of the people by taxation and poured into them, and hundreds of thousands of men are drawn away from productive industries and forced into them; yet all this preparation for war adds no grain of wheat or thread of wool to human welfare, but is simply so much waste. It is as though an animal were to secrete the greater part of its strength into teeth and claws, and leave its vital organs to starve and waste away. Even as a means of maintaining peace, they are a false and foolish device, and immensely in-

crease the danger. They poise peace on an inverted pyramid where, as it grows frightfully top-heavy with ever larger armies and bigger guns, it is in constant danger of crashing down in universal disaster. They raise the temperature of the military spirit in the boiler of society until the steam hisses at the rivets, and then something must give way, and there is an awful explosion. The Czar in eloquent language has turned the light upon this huge idol that Europe has been worshiping, and shown that it is a hideous Moloch that devours its own devotees. In doing this he has struck the common-sense of mankind, and put a thought and hope in the minds of men that will not soon die.

Twenty Funny Stories of MARK TWAIN

They relate to Mark Twain's eccentricities, and his aptness in making the most ordinary episodes appear ludicrous. The stories are brimful of fun.

When I Stood Face to Face With Death

General A. W. Greely, the great Arctic explorer, tells here, for the first time in print, the graphic story of his fearful exile of 278 days at the North Pole, when his comrades daily dropped dead at his side, and when all waited day by day for death to come.

Miss Wilkins in Her New England Home

An entire photographic page will show the author of "Jerome" and "Pembroke" as she is at home: her friends as they grouped around her; going out to walk with her dog; with her favorite cat; and in an evening gown ready for a reception.

John Wanamaker's Sunday-School

The Most Interesting Sunday-School in America

How it has grown to be a factor in a city's life, together with the wonderful man who has devoted his energies to its development. Illustrated.

These are Some of the Special Features in the October Number of

THE LADIES' HOME JOURNAL

We will mail *The Ladies' Home Journal* from now until January 1, 1899, and *The Saturday Evening Post*, every week from now until the end of the year, on receipt of only Twenty-five Cents.



THE SATURDAY EVENING POST

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The Household

Tree People

BY MARGARET DOORIS

As I sit on my easy veranda chair,
In the soft, sweet breath of the summer air,
I have learned strange things of the world around,
The meaning of many a sight and sound.
Alone, and in silence, the soul of things
Is hovering near on invisible wings—
Sometimes I hear its whisperings.

Sometimes I see it flash by like a gleam,
So brief it is only like to a dream;
It hides in each flower and in every tree,
I search for it there, and often to me
Nature reveals some mystery.

Wonderful things I have sometimes seen
In the branching trees, midst the tangled green;
"Tree People," I call each form or face
Which takes shape, that my vision can clearly
trace,
And day by day I know their place.

It is not all fancy that paints, that weaves
These subtle things in the tremulous leaves;
It is Life and Soul with their force, their will,
With their pulsing throb and surging thrill.
I will try to show you some things I see
Midst the graceful boughs of a grand old tree,
As they seem each summer eve to me.

I

THE OLD MAMMY THAT LIVES IN A TREE

It may seem very strange, as strange as can be,
That any old mammy would live in a tree;
If you were but here, I'd point the tree out,
And you'd see her yourself if you have any doubt.
But you are so many, and so far away,
I think you would better believe what I say.

will sketch you her picture, the first thing of all,
As well as I can, for the tree is so tall.

'Tis the funniest thing, she never comes down,
And although on its edge, has ne'er been in town.
She wears a poke bonnet, the kind, you will mark,
That is always described as "brought from the Ark."
She has but one dress, as is easily seen,
And it is a fabric of bright-colored green;
The cut is not in the style of the day,
In fact, it is more than a good deal *à la*see.

But she is so faithful, so constant, so sweet,
No truer I'd love were her toilet complete.
What could be more kindly than mammy's old face,
Smiling out from her poke, the best of her race!
When evening comes, and I sit for awhile
Enjoying the air, she will bow and oft smile.

She will not, I'm told, either borrow or lend.
Be that as it may, she's an excellent friend.
I think it is best for neighbors to be
On sociable terms without making free;
It is only a gossip goes to the back door
To get, beyond doubt, a little news more.
Don't think mammy's idle, her birds go in flocks,
And the little tree-baby she nurses and rocks.
I love to look on as its hammock she swings,
And list to the songs that to it she sings.

(To be continued.)

Skipper George

BY THE REV. FREDERIC E. J. LLOYD,
MUS. DOC.

SKIPPER GEORGE had lived from the
age of ten years on the north coast of
Newfoundland. When I first knew him he
was nearly, or quite, ninety years old.
"Skipper" he was, and had been for many
years, affectionately called by his fellow-
settlers along the coast. He was as finely
built a man as I had ever seen, standing
more than six feet high, broad-shouldered,
and, in spite of his daily avocation, very
well preserved. His hut was perched on a
slight rocky eminence overlooking the sea.
There were several others near by, all of
which were occupied by the old man's nu-
merous married sons. For more than two
hundred miles east and west, George Galton
was a well-known character, though all
liked him. Truth to tell, the old man was
given to moods, and at times he was any-

thing but lovely in disposition. He lived
in Savage Cove, and reigned there like a
king. Skipper George's word was law to
his subjects, and woe betide the man, wom-
an, or child who refused to obey him. I
found him one of the most interesting of the
members of my large and extended mission,
and always enjoyed my days and nights
with him. He had figured prominently in a
score of adventures by sea and land, and his
prowess in the forest after deer or bears, or
at sea after seals, was the admiration of all
who knew him. He spoke in a voice as of a
giant, was very fierce of aspect, self-opin-
ionated, defiant, but gentle and kind to lit-
tle children.

Savage Cove was more than fourteen
miles distant from my headquarters, hence
my visits were not frequent to the old man.
He was ever most anxious as to my safety in
traveling, and I never left him until I had
given the most attentive ear to his warnings
and advice. In the winter he would bid me
be careful of the frost, of the ice, or of bears;
in the summer, of the swamps or the tides.
I was careful to heed him on all such occa-
sions, for he spoke from a long experience
of the dangers incident to travel on the
north coast of Newfoundland. Skipper
George never tired of telling me (though,
at length, I grew tired of hearing) of his
having once lived alone in the far inter-
ior of the island for more than three
months, giving his time to trapping and
hunting. In a highly imaginative way he
would describe the lonely nights while the
storm whistled over his wigwam, preventing
sleep, or the calm peace of the moonlight
when the wolves would pay inquisitive vis-
its to his abode. The number of silver fox
skins, otter skins, and beaver skins he ob-
tained on that memorable occasion were al-
most of fabulous value.

The old man was not very kind to his wife,
though he never ill-treated her, save by ab-

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ruptness and irritability of manner. I did
not like him for that; indeed, this seemed
to be the chief flaw in his very interesting
character. When I first met him, and for
more than a year later, the old man enjoyed
perfect health. He went to the fishing
grounds regularly, took a part in curing and
shipping the fish, shot a seal now and then,
and was always the first out of bed in the
morning. It was quite curious to see the
old fisherman going the rounds of the Sav-
age Cove settlements calling the inhabitants
to rise.

Toward the end of my second year on the
coast, Skipper George began to show de-
cided signs of failing health, and a cancer
in the throat rapidly developed. Hearing
of his illness, I visited him regularly twice
a month, and as he grew worse, still more
frequently. He always brightened up when
I stepped across the threshold of his low

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hut, and as long as he was able to speak, he chatted with vigor and interest; though I saw that his power of speech would soon cease as the cancer made its terrible inroad upon the throat and neck. Later it took an upward direction, and the cheek began to decay. At length, the old man sank into a most pitiable condition, and though he made the utmost efforts to make himself understood, there was not a word that could be gathered. His attempts to speak were most piteous. He looked so helpless and forlorn; but whenever I would read to him and pray, he would grow brighter, and an expression of deep gratitude would overspread his rugged and distorted countenance.

At last the end grew near, and, perceiving this, I was particularly attentive to the poor sufferer. On the first day of December I visited him for the last time. I found him barely alive, though when I went up to his bed he opened his eyes and gazed for a few seconds most earnestly at me and tried to speak. The effort to do so was agony to those who stood about him; but his agony must have been tenfold greater. I felt sure that he had something special to speak about, though I had frequently asked him if there was anything that gave him anxiety, begging him to unburden his grief to me. Being unable to write, the condition of the dying man can be understood by the sympathetic reader of this narrative. His oldest son, a man of more than sixty years old, told me that his father had been trying to make him understand him for some hours before my arrival. We could do nothing for him, but before leaving him, I pressed Skipper George's withered hand and we all prayed for him most pleadingly. I bade him good-by, and never saw him alive again. He died that evening, and on the next day but one, I committed his body to the grave.

We now come to a very strange occurrence in the history of Skipper George Galton; but I am witness to its truth. We buried the old man, as I have said, on the 4th of December. On the 15th of the same month, George Galton verily appeared in the flesh to a former acquaintance and brother-in-law, named James Shenicks, at the settlement of Port au Choix, fifty miles from Savage Cove where he died. There was no means of communication between the two points, yet James Shenicks told his neighbors of the old man's death a considerable time before the actual tidings of it had reached them. The following is the account given me by James Shenicks "I was in the woods cutting timber for a day and a half. During the whole of that time I was sure I heard footsteps near me in the snow, although I could see nothing. On the evening of the second day, in consequence of rain, I returned home early. I knew my cattle had plenty of food, but something forced me to go to the hay-pook (a small hay-stack). While there, in a few moments, I stood face to face with old Skipper George. I was not frightened. We stood in the rain and talked for some time. I noticed a large hole in his throat. [Shenicks did not then know of the disease from which the old man had died.] In the course of our conversation he gave me a message for his oldest son, and begged me to deliver it before the end of March. Immediately afterwards he disappeared, and then I was terribly afraid."

Some time after this event the man She-

nicks journeyed on foot to Savage Cove, called at my residence on the way down, delivered the message entrusted to him in so strange a manner, and again called on me on his way home. The contents of the message were not made known until nearly a year later. It was an expression of repentance on the part of the old man for a life-long accusation of his wife for some alleged wrong-doing which he had always known to be false.

The reader will not wonder at the interest Skipper George Galton has for me, in view of the above most true incidents.

In Honor of Gen. Gordon

To day the Union Jack flies over the grave of Gen. Gordon. Detachments of all the British and Egyptian regiments left Omdurman early in the morning by steamer for Khartum. The boats trudged slowly up the river against a heavy current. Before ten o'clock they drew up opposite a derelict stone building. Its regular rows of windows were once shaded by shutters; now they are loosely bricked up. Once it was a two-storied building; now it shows only a single story, half concealed by silted-up rubble. This forlorn ruin was formerly the seat of the government of the Sudan and the scene of the death of Gordon.

The troops were drawn up in firing lines around three sides of a quadrangle opposite the front of the ruin; the Egyptian detachment on the right, the British on the left, in the same order they had taken for Friday's battle. From the battered tower rose two flagstaffs with halyards, which were in charge of Lieut. Stairley, R. N., Capt. Watson, A. D. C., Major Milford, and the Sirdar's native aide-de-camp. The Sirdar, who stood with his staff inside the quadrangle, suddenly raised his hand; the band of the Grenadiers played "God Save the Queen," and the Khedivial hymn, and at that moment the British and Egyptian ensigns were run up side by side. The Sirdar then called, "Three cheers for the Queen," and immediately afterwards for three cheers for the Khedive. The Union Jack shook itself and streamed out strongly on the breeze. The guns of the Melik boomed a salute of twenty-one guns.

The next part of the ceremony had special reference to Gen. Gordon. The British band played the dead march in "Saul," and the Egyptian band the march from Handel's "Scipio" in memory of their dead. The four chaplains—Roman Catholic, Presbyterian, Anglican, and Methodist—advanced and faced the Sirdar, and alternately read the burial service, the gunboat all the while pealing minute-guns. The service over, the pipers of the Camerons and Seaforth's wailed a lament, and the band of the Egyptians followed. The burial rites having been consummated, the troops were dismissed.

We wandered afterwards through Gordon's garden. It is still green with palms, and acacia, orange, lemon, pomegranate, and fig trees, and sugar cane. It was a vivid and refreshing scene after the arid, foul smelling bank of Omdurman. Finally, the force embarked and returned to camp.

The general feeling is less an outburst of exaltation over the conquest than a sigh of relief that a long deferred duty is at last accomplished. The force moved here yesterday, finding all the streams choked with the carcasses of donkeys, which had their throats cut, the evident intention being to poison the water.—*Dispatch to London Daily Mail.*



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Children's Hour

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

Two Lessons

MT. GRAY, NOV. 18, 1893.

DEAR AUNT AND COUSINS:—I am at school at Mt. Gray, only fifty miles from you. Papa has given me permission to spend the Thanksgiving vacation with you. I will arrive at Vernon, Monday, P. M.

Cordially yours,
ETHEL GRANT.

Lois Temple read this letter aloud to her mother and brother. Then she dropped it, crying:

"Coming here, Monday! Why, mother, what will we do?"

Mrs. Temple's delicate face flushed. "Do all we can to make her welcome, dear. I shall be very glad to see Clara's child."

The color in Lois' rounded cheek deepened. "I think it very rude in Ethel to descend upon us in this manner," she declared.

"Lois!" The mother's voice expressed pained surprise.

"Oh, mother, how can we entertain her? Ethel's father is rich, and she has been surrounded with luxury all her life. Look," and she waved her hand around the little room, with its home-made carpet and plain furniture.

Mrs. Temple turned aside her face. Life had been hard for them since the death of the husband and father, three years before. Her own ill-health and Loyd's crippled condition laid heavy burdens upon fifteen-year-old Lois. The girl was brave and sunny, yet the mother knew how she longed for school and the simple pleasures enjoyed by many of her young friends.

"I know, dear, it will be hard for you," she began, gently, "but will you not try to forget all about difference in position, and welcome Ethel as the child of my dear, dead sister?"

Lois hesitated. To do and to bear for her mother and brother was joy. But this cousin who would be stylish, and doubtless secretly amused at their simple way of living—oh, that was different.

"I'll do the best I can," she replied, rather coldly. Then the next moment, she said, gayly, "Now, Loyd, laddie, if you will kindle a fire in the kitchen stove, I'll fry some apple fritters for supper. Dear me! What will we offer that girl to eat?"

It was four o'clock, Monday afternoon, when the Eastern-bound train stopped at Vernon. Ethel Grant gathered up her umbrella, her book, and box of bonbons, and leisurely descended the steps. She was a slender little maiden, and although only a few months younger than Lois, her fair face and child-like blue eyes made her appear far less self-reliant.

Lois hurried forward. There was a moment's hesitation; then Ethel spoke:

"Are you my Cousin Laura?"

"Lois," the girl corrected, hastily, while her face burned. To think that her cousin had forgotten even her name!

They shook hands. Lois said, abruptly: "I think we had better be going at once. It looks like rain."

"I had my valise checked. Here is the check, if you will give it to your man."

It was only by a strong effort of will that Lois kept her voice steady. "I drove over for you myself. I will get the valise."

"Oh, that was so kind in you—," Ethel commenced; but Lois hurried off.

A few moments later she led her cousin to where an old gray horse stood. He was hitched to a single farm wagon, from which the red paint had nearly all disappeared.

Lois turned to her guest. "Do you think you can ride in such a conveyance as this?" she asked, a sneer in her voice.

"Oh, yes," Ethel hastened to say, but her face flushed. Surely this was a strange welcome.

They left the village and struck into a narrow road leading into the higher country that sloped up to Temple Farm. The sky was gray and threatening, the trees were almost leafless, and the fields were bare and brown.

Ethel shivered a little. Just then a rain drop dashed against her cheek.

"You had better put this around you, Lois said, extending a coarse gray shawl.

"But you need it yourself." Lois glanced from her shabby black jacket to Ethel's trim tan one. "The rain can't hurt me. It isn't very nice, but it will keep you dry."

Ethel accepted the shawl, fearing to offend if she refused. She raised her umbrella.

"I'm afraid I can't shield you very well," she exclaimed. "Oh, here is a larger one," and the next moment she had substituted the faded cotton umbrella which had been lying in the bottom of the wagon for her silk one.

"Never mind me," Lois said, proudly. "Keep yourself as dry as possible. The rain won't hurt me."

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The Magyars, of Asiatic origin, conquerors in the 9th century, are to-day the dominating race in Hungary, consequently the Magyar is the official language. The Mongolian origin of the people is shown in their love for quick, passionate dancing, the accompaniment to which is familiar to most music-loving people. It is further shown in their fondness for bright colors and rich embroidery.

In another column is pictured a country tailor of the district of Heyduke, as he sits at a Singer Sewing Machine applying heavy, bright-colored braid to the gala costume of a Magyar peasant.

INTERNATIONAL CONVENTION BROTHERHOOD OF ST. ANDREW,

At Baltimore, Md., Sept. 28th to Oct. 2nd.

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The Clergy and Lay Delegates attending the General Convention at Washington are invited to inspect the work recently erected, and now being erected by me in St. Mark's church (Pro-cathedral), and at St. Paul's church.

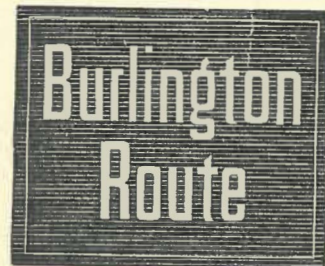
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LAUNCHING OF BATTLESHIP "ILLINOIS,"

Newport News, Va.

October 4th, 1898.

For this occasion, on October 2nd, the Baltimore & Ohio Railroad will sell excursion tickets, Chicago to Old Point Comfort, Va., and return, via Washington, at rate of \$20 00. Tickets will be good for return leaving Old Point Comfort within ten days, including date of sale, and stop-over will be allowed at Washington, D. C., on the return trip. Observation cars and fast trains, with Pullman sleeping and parlor cars, will afford the traveler every comfort and facility for viewing the historic and sublime scenery through the Allegheny mountains. Detailed information at B. & O. City Ticket Office, 193 Clark st., or B. N. AUSTIN, G. P. A., Chicago.



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Ethel laughed merrily. "I'm not such a Philistine as to heed your command. The rain will not hurt me, but I will do my best to keep it off us both."

Lois was surprised. She had expected that her cousin would be frightened by the steady downpour of rain. They nestled close under the shabby umbrella, and Lois found the resentment slipping from her heart.

Before they reached the farmhouse the rain had ceased. Lois watched Ethel closely as they drew near. The little, weather-beaten, one-story house would certainly bring a curl of scorn to the lips of the city-bred girl.

Instead, she leaned forward and fixed her eyes upon the slender, stooping figure which hurried down the path, leaning on a crutch and dragging one foot.

"Is Loyd lame?" she whispered.

"Yes."

The one word was cold and defiant. If Ethel dared wound her brother, Lois felt sure she could never forgive her.

The guest sprang lightly from the wagon, and advanced, holding out both daintily-gloved hands.

"You are my Cousin Loyd. Now, if there's one thing more than another that I've always wanted it's a brother. Cousins come next. So Lois," flashing a roguish glance over her shoulder, "I give you fair warning that I shall love Loyd almost as well as you do."

To Lois' surprise, the embarrassment faded from Loyd's face, and he smiled genially upon Ethel.

When Ethel stood face to face with her aunt, the girl grew pale, and tears stood in her eyes.

"You are like mamma, Aunt Helen," she said, "and I—I want her so."

Lois stole away and left them together. As she prepared supper her thoughts were busy.

"It must be awful to be without a mother," she said to herself. "Still, she has her father, and remembering her own dearly loved father, Lois sighed: "She is not as bad as I thought. I dread her sitting down to supper, though. It will be so different from what she has been used to."

The supper table was spread in the tiny kitchen. The cloth was coarse and the dishes of heavy earthenware. Yet all was neat, and there was fresh bread and butter, fried chicken, cabbage salad, canned strawberries, and simple cake. Ethel ate heartily, chatting with Loyd in the meantime.

The visit lasted a week. Mrs. Temple grew very fond of her niece, while Loyd's delight in Ethel's society was so frankly expressed that Lois sometimes felt something strangely akin to pain. Would not all this talk of books and the great busy world make him dissatisfied with his narrow life?

There was a reserve between the girls. Ethel tried in vain to banish this. Why could she not get nearer to Lois?

It was Lois who drove the visitor to the train. The day was a perfect one; it was as if autumn, loath to give place to winter, created for herself a regal farewell. The distant hilltops were crowned with golden mist, and the sunlight touched the drifts of russet leaves along the highway with radiance.

They were only out of the gate when Ethel wiped her eyes and began:

"Lois, I've learned a lesson this week, and you've been my text-book. I am afraid,

though, that at first I was a little envious of you."

"Envious of me!" and the brown eyes of Lois opened to their widest possible extent. "Why, what can I have that you are without?"

"Love," was Ethel's reply. "I have been so lonely since mamma died, and you have shown me that it is my own fault. I thought papa was too engrossed in business to care for my company, so I selfishly went my way. I never tried to make him happy. You have given up your hopes of an education to work for your mother and Loyd."

"But you are always kind and loveable," Lois began, when her lips were closed by her cousin's hand.

"Don't Lois. Why, it's easy enough to be sweet when you have everything you ask for. It's doing for people that make their hearts hungry for you, and I'm going to do."

"Oh, Ethel," Lois cried, penitently, "forgive me for thinking you—well, I'll have to say proud."

Their hands met in a firm clasp. Then Ethel said, slowly:

"You and yours have given to me; now it is my turn. Loyd shall go to Chicago to be treated for his lameness. I am sure he can be helped. He shall have books and—"

"Ethel, Ethel," and a look beautiful to see overspread the dark face of Lois. "Oh, cousin, if he could!"

"I understand. It shall be done. As for you, you dear, brave girl, there are brighter days in store for you."

Lois' eyes were brimming over. She bent her head and kissed Ethel's cheek. "I, too, have had a lesson," she said, brokenly. "To do isn't all. To be is something."—*The Presbyterian Banner.*

IN the following "ad" of a grocery firm of Kirksville, Mo., is a very good temperance sermon: "Any man who drinks two drachms of whisky per day for a year, and pays ten cents a drink for it, can have at our store 30 sacks of flour, 220 pounds of granulated sugar, and 72 pounds of good green coffee for the same money, and get \$2.50 premium for making the change in his expenditures."

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KNIGHT TEMPLARS AT PITTSBURGH

Oct. 10th to 14th

On account of the Knight Templar Triennial Conclave at Pittsburgh, October 10th to October 14th, the Baltimore & Ohio Railroad will sell tickets at one fare for the round trip, from October 8th to 13th inclusive. Tickets good for return passage, leaving Pittsburgh not later than October 17th. Tickets may be extended to October 31st, on payment of 50 cents at time of deposit with Joint Agent at Pittsburgh. See nearest B. & O. Ticket Agent for full particulars, or address B. N. AUSTIN, G. P. A., Chicago.



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The Chartists

It is interesting to remember that this is the fiftieth anniversary year of the uprising of the Chartists. The Chartists were workingmen who were deeply dissatisfied, not so much with the ministers as with the politicians. They had grievances of which one may read with profit in Kingsley's "Alton Locke," in Carlyle's "Past and Present," and in the "Life of the Seventh Earl of Shaftesbury." The political economists of their day were teaching the blessings of selfishness and extolling the Christian virtues of competition. The result was a white slavery the memory of which is a sufficient answer to those who doubt if the world is growing better. The Chartists conceived the idea that their wrongs might be redressed by Parliament. They prepared the People's Charter, which contained a statement of their desires: Manhood, suffrage, vote by ballot, abolition of property, qualification for a seat in the Commons, and other matters which to us seem equally reasonable. The charter had miles of signatures, and with those attached was big enough to fill a cab. The plan was to present it to Parliament, at the head of a procession of a million workingmen.

The procession, however, never proceeded. It did not get even so far as Coxe's army. The government gathered its soldiers, the city enrolled most of its citizens as special constables, the leaders did not lead, and the followers knew not whom to follow, and finally the portentous menace turned into an idle farce. The charter was presented, but Parliament pleasantly voted it down. Fifty years, however, having passed away, the impossible is found to have happened, and most of the articles of the charter are on the statute book of England. It was in the midst of the Chartist excitement that Frederick Denison Maurice, Charles Kingsley, and Thomas Hughes started that helpful movement which they called Christian Socialism. One of the purposes of it was to bring the workingmen and the minister into such fraternal relations that such talk as our correspondent reports from work-rooms might be forever after impossible. —*The Churchman.*

Puerto Rico

III

Much interest is already being evinced by people from the United States in the matter of investments in Puerto Rico, and on this subject there is a variety of opinion. Coffee plantations are first considered, as they have a reputation of having paid from 15 to 25 per cent. profit annually upon their cost. They are held at high prices, however—from \$75 to \$200 per acre in Puerto Rican money, according to location, quality of coffee produced, age of trees, etc. The western part of the island is considered the best for coffee, and produces the celebrated "Cafe Caracolilla," which is all sent to Europe, at the export price of 83¢ cts. per pound in Puerto Rican money. Sugar plantations are considered next in importance, and are relatively higher in price because of the more expensive machinery required, while their attractiveness as investments is reduced by the fact that many plantations have of late been abandoned as such, and turned into cattle ranges. Tobacco has been very profitable of late, because of the shortage in Cuban tobacco, for which it has been substituted, though whether it will continue its popularity when the Cuban article resumes its normal position in the market is uncertain. Tropical fruits have had little attention, either among local exporters or American investors, but might prove more profitable than the other interests more discussed, as they are ready for shipment at a time of the year when the markets of the United States have not begun receiving the Florida or California fruits. As to the increase which may be expected in the production and consumption of the island, it will depend somewhat upon the improvements

made in harbors, roads, transportation facilities, etc., and the energy with which the Americans may push the work of its development. The land in the valleys is extremely rich, and that of the mountain sides, even to the very top, is of good color, and productive, especially for coffee and some of the fruits. With the opening of roads to the interior, it is probable that considerable land not now tilled would be brought under cultivation, and the general consensus of opinion among intelligent residents of the island is that the products can be increased fifty per cent., or perhaps more, and the profit greatly increased by modern methods of cultivation and transportation, and the consuming power of the island increased in about the same proportion. Even should this happen, however, the island could furnish but about ten per cent. of our annual consumption of tropical products, and consume but about two per cent. of our annual exports. The business enterprises most likely to be successful in Puerto Rico are those related to the tropical productions which flourish there, and cannot flourish in the United States, while to our own temperate climate and well-established industries should be left the task of supplying the general food products and manufactures required by the people there, sending them the products of our grain fields and factories by the vessels which return laden with their tropical growths. An acre of land in Puerto Rico can produce more of value in sugar or coffee or tobacco or fruit than if planted in corn or potatoes or used as pasture, while there are single counties in the United States, larger than all Puerto Rico, which are only suitable for the production of these general food supplies. While there is a general demand for manufactures in Puerto Rico, they can be more cheaply supplied by our great factories at home than to attempt their manufacture there, especially as no coal has yet been developed in the island, and fuel is high and water power not to be relied upon. Among the most important needs for the development of the island are a thorough survey and readjustment of property lines and titles, construction of roads and harbor facilities, and the establishment of such hotel enterprises as will make practicable a leisurely and careful study of its conditions, conditions which have never been carefully studied or developed by the Spanish government, which has controlled the island since 1509.

WHAT is probably the oldest piece of furniture in existence has lately been placed in the British Museum. It is the throne of Queen Hatusu, who reigned in the Nile Valley some sixteen hundred years before Christ, and twenty-nine years before Moses. Although much dilapidated by the lapse of so many centuries, the throne (apparently lignumvitæ) yet presents signs of former magnificence. Traces of carving still remain, those upon the legs being inlaid with gold; upon the back with silver.

STARVING

In the Midst of Plenty.

That's what people with poor digestion are doing every day. They have no appetite, or if they do have an appetite and eat what they require, it does them no good, because the stomach does not digest it, and the fermenting mass of food becomes a source of



MR. JUDSON A. STANION.

disease, of headache, sleeplessness, languor, and the thousand and one symptoms of disordered digestion. Mr. Judson A. Stanion, the great Church and Sunday School worker, and president Christian Endeavor Union, St. Louis, Mo., says:

"I have had to be extremely careful what I ate. Many things were indigestible, and after a hearty dinner I could scarcely keep awake. I never have been sick in bed, but have had a great deal of inconvenience from indigestion. Since I learned of the merits of Stuart's Tablets, I keep them in my desk or carry them in my pocket, and find that I can eat anything at all without discomfort. They were recommended to me by a friend who is enthusiastic in their praise. I cannot afford to be drowsy after lunch, and find these tablets just the thing to assist digestion and keep all my faculties wide-awake." Stuart's Dyspepsia Tablets promptly relieve and cure all forms of indigestion. They have done it in thousands of cases, and will do it in yours. The reason is simple. They digest the food whether the stomach works or not, and that's the whole secret. At all druggists, 50 cents a box. For book on stomach diseases, giving valuable advice, address, F. A. Stuart Co., Marshall, Mich.

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THE LIVING CHURCH, SEPT. 24th

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Finance and Commerce

The past week has disclosed no pronouncedly new features in the general business situation. In the markets for all the great commodities, prices are on the whole steady, wheat improving a little and cotton scoring a small decline. The whole situation is marked by a steady, healthy activity. There is no soaring of prices of commodities regulated by supply and demand alone, nor of those in which speculation plays an important part. This is a quietly gratifying symptom. Public interest and opinion is too much given to esteeming advancing prices as the sole evidence of general prosperity and the end to be sought and welcomed. And this, too, in spite of the most apparent fact that the ultimate tendency of the price of all standard commodities, and the services by which they are exchanged, is downward.

After a period of financial depression like that following the panic of 1893, the one element wanting is confidence. Confidence is a thing of growth. It must be built up little by little, step by step. The unmistakable and most hopeful symptom of the present is the growth and expansion of confidence. This process is slow of course, as it should be, but out of it will come that enlargement of activities by which wants are supplied and surplus wealth accumulated. Neither in the present condition, nor in looking ahead, is there to be seen any menace to the growth of confidence. Trade statistics, the volume of bank business, the daily developments of new but conservative enterprises, all show that the contracting and shrinking process of the past five years has given away to a process of unfolding and enlargement. And all this is not founded upon sentiment. It grows out of hard material conditions. It is the result of the consensus of individual experiences. Down at the bed rock of things the business situation is sound. Even in that department of labor where competition is greatest and wholly unregulated—agriculture—the farmer is master of the situation and is marketing his surplus barely as fast as the immediate food requirements necessitate. Heretofore he has been obliged to thresh from the shock and sell from the thrasher. All reports now agree that he has not money to burn, but money to buy lumber and build granaries. In the immediate financial situation there is no marked change. Apprehension of further stringency in Wall street has abated. The bank statement last week showed further considerable loss in deposits and loans, but an increase in reserves. The government has but a little more to take in on the bond sale, and disbursements will rapidly follow. The first accumulation of wheat from the new crop is practically all in transit, and much of it is going abroad and will bring an immediate return. Nothing serious darkens the political situation. Fears are occasionally expressed that a revival of the silver enthusiasm will take place. That the effort will be made in some quarters there is no doubt, but it will be hampered by sectionalism and discouraged by many former friends. More than all, it was the offspring of discontent. Dissatisfaction gave it birth, and fed and nourished it. We are a much more contented people than we were two years ago.



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A firm, fresh tomato, skinned, laid on a lettuce leaf (on a handsome china plate), the pulp scooped out, and the cavity filled with celery salad. This should be served ice-cold.

A deviled egg on a crisp lettuce leaf, with a spoonful of golden mayonnaise poured over.

A few stuffed dates; removing the stones, a small spoonful of fresh Neufchatel cheese inserted, and the sides of the date pressed together.

A nice, mealy, baked potato, broken in half; the hot tuber scooped out and mashed well with a dab of butter, a little cream, pepper, and salt, the mixture being returned to its shell. Into this stick a souvenir spoon (around which cluster some pleasant associations), and wrap in a bit of violet crepe paper.

Surfeited with beef tea and meat broths, give, for a change, tomato bisque, puree of peas, cream of celery, and clam bouillon, the recipes for which can be found in any reliable cookbook.

A cooling and nutritious drink is made by thoroughly boiling a fine grade of oatmeal. When cold it is flavored with nutmeg and sugar and thinned with ice-water. This is especially nice for a night drink, when the mouth is hot and parched, and the stomach wants nutriment.

An appetizing dessert is made by laying in a pretty glass dish three or four lady fingers that are slightly stale. Over them was poured enough prune juice to thoroughly saturate them, and some mashed prunes. Covering the whole was some nice whipped cream. Apropos, whipped cream is sometimes improved by beating up with it the whites of eggs; it is particularly nice if the cream is to be used with hot coffee or chocolate.

Another appetizing dish may be made by using a slice of angel food, or sponge cake. Over this pour a lemon sauce that has been tinted pink by a few drops of red fruit coloring.

Remember that this menu is not arranged for persons recovering from a severe illness, and who have to have a careful diet, but rather for confirmed invalids and semi-invalids whose jaded appetites need stimulating. It is well to remember, too, that in serving food for the sick it is well to cater to the esthetic sense. Please the eye and olfactory nerves first, and it is highly probable that the sense of taste will be stimulated.—*Good Housekeeping.*

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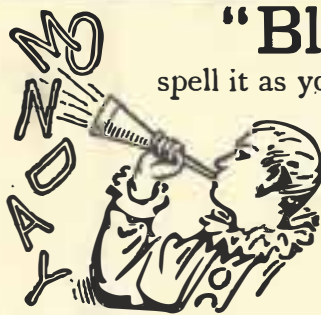
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