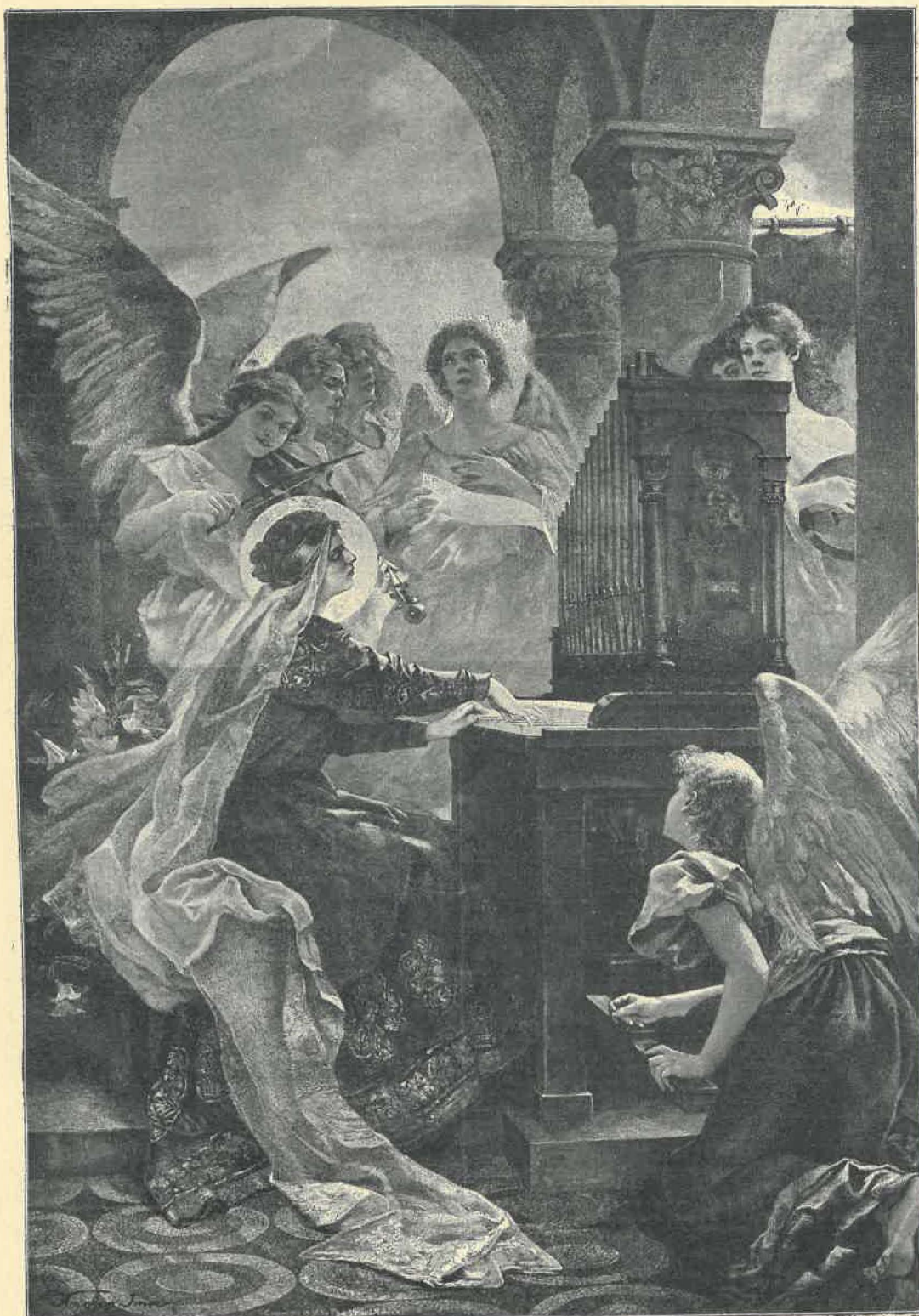


The Living Church



St. Cecilia



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ORIGINAL POEMS

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REV. C. W. LEFFINGWELL, D. D.,

Rector and Founder.

MATTERS OF VITAL INTEREST

To every Churchman will come up for action at the forthcoming General Convention, and in the interim these will be freely and fully discussed in the columns of *The Living Church*. To introduce the paper into homes where it has not heretofore had a place, and in order that all may have the benefit of these discussions, as well as full and accurate reports of the proceedings of the General Convention, we will send *The Living Church* to

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THE LIVING CHURCH, 55 Dearborn St., Chicago

The Living Church

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

CHICAGO, JULY 16, 1898

News and Notes

IT was beyond the most sanguine expectation that the destruction of Admiral Cervera's fleet should have been so complete, and that the loss of life should have been so great on the side of the vanquished, while the victors had but one man killed, sounds like a tale of the early ages which one reads with a large grain of salt. It is evident that it is one thing to possess formidable ships and quite another to know how to use them for effective ends. It appears that the attempt to escape from the bay of Santiago was not made by Cervera on his own motion, but in accordance with the commands of the Captain General at Havana. At the best it was a desperate undertaking. But desperate as it was, there was more than a chance that a part of his fleet might have succeeded in evading pursuit. Certain circumstances favored the Spaniards. All accounts agree that our people were off their guard. Admiral Sampson with his flagship was absent from the scene of action, and Captain Watson was also at a distance. Our vessels off the entrance to the harbor were unprepared for the Spanish movement, and were not conveniently situated to meet it. But the Spaniards apparently neglected to array themselves in any order of battle, and devoted all their energies to the one purpose of escaping to the open sea. They were thus, one by one, driven, wrecked and shattered, upon the shore. The Spanish sea power is now so completely broken that it would seem that the end cannot be far away.

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WHEN our last issue was sent to press, Chicago had been suffering from a four days' newspaper famine, and they were epoch-making days. Of course a few papers strayed into the city from the outside world, but the general feeling of distress was almost as keen as that of actual hunger in the state of siege. It was all brought about by a few stereotypers, perhaps a hundred, who made the molds for the press after the type was set. They were receiving \$3.25 for a day's work of eight hours, and were sure of steady employment. It is hard work over hot metal, but not so hard as that of the stokers at every steam boiler, who are not nearly so well paid. The strikers demanded \$4.00 for a seven-hour day, without delay and without arbitration. The publishers stood by each other, and are now issuing their papers with non-union stereotypers making the molds. Meantime, the world has moved on, and organized labor has been wounded in the house of its friends. The publishers are justly censured by the public for withholding the news from the bulletin boards.

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THE Scotch Presbyterians (established) have decided to try a Church Congress on the lines of the English Church Congress. It will meet at the important centres, successively. It seems, however, that it is to bear some official relation to the General Assembly, and may find itself more limited in the choice of subjects than would be nec-

essary from the English point of view, in order to serve the true purposes of such meetings. A wide range of subjects is absolutely requisite to the success of a Church Congress, as understood in England. It is also requisite that it should not become the mere organ of a single party.

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AT the Rochester diocesan conference, England, a resolution was presented, calling upon the bishops to restrain "non-communicating attendance." To this an amendment was offered, to the effect that said attendance was a good thing when properly safe-guarded, as maintaining the principle that all Christians have the right to be present at the one act of common worship of our Lord's appointment. The debate was a spirited one, but after the Bishop's summing up at the close, both the resolution and amendment were withdrawn. He was not in sympathy with some of the developments mentioned by the mover of the resolution, but he remarked that the motion asked the bishops to be bulls in a china shop. They had very delicate porcelain to deal with, the porcelain of men's spiritual convictions, vases which contained the essence of their spiritual life. The bishops, if they roughly interfered, would do what they were not entitled to do, and drastic action would be disastrous to the best interests of the Church.

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JUST after the famous engagement off Santiago de Cuba, in which the Spanish squadron was destroyed, Commodore Schley coming alongside the Texas from the Cristobal Colon, in his gig, called out cheerily: "It was a nice fight, Jack, wasn't it?" The veterans of the Texas lined up, and gave three hearty cheers and a tiger for their old commander-in-chief. Captain Philip called all hands to the quarter deck, and, with bared head, thanked God for the almost bloodless victory. "I want to make public acknowledgment here," he said, "that I believe in God, the Father Almighty. I want all you officers and men to lift your hats, and from your hearts offer silent thanks to the Almighty." All hats were off. There was a moment or two of absolute silence, and then the overwrought feelings of the ship's company relieved themselves in three hearty cheers for their beloved commander.

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IN view of the approaching opportunity for missionary work on Protestant lines in the Philippines, the Presbyterian Board suggests a union mission of all the denominations. This would surely be a practical movement toward Church unity, for a time at least; but we fear the recurrence of the divisive, sect principle, where there is no organic unity and no recognition of the Church as a divinely organized and continuous body. *St. Andrew's Cross*, commenting on the situation, well says:

We have always pitied the so-called heathen who had to make a perplexed choice between competing sects. If all the denominational bodies intending to work in the new field will combine,

the gain and blessing will be great. We do not mean to express the hope that the Board of Missions of our own Church will enter such a coalition. The Church stands for a catholic principle necessary to the unbroken life of a Church. While it does not deny, but rather thanks God for the earnest zeal of other Christian bodies, a zeal, be it acknowledged, which often puts Churchmen to shame for their lack of zeal, it cannot well join in missionary work with those who deliberately break with the facts of Church history.

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FEDERATION of the Australian colonies is not yet unanimously desired. Western Australia declined to vote. Victoria cast 93,473 votes for federation, and 20,570 against; Tasmania, 12,700 for, and 2,700 against; South Australia approved federation by about two to one, but the figures are not fully made up; New South Wales polled 70,990 for federation, and 65,619 against. As 80,000 was fixed by a special act as the necessary minimum in New South Wales, the result in that colony amounts to an adverse vote. The outcome on the whole is a majority of three colonies to one in favor of the movement. Probably those voting adversely will enter into union later when the Federation is an accomplished fact, and it is perceived to have decided advantages as it gets into working order. New South Wales has at present some local advantages which she fears to lose by joining the Federation. It is possible some amendments to the constitution may protect these for her, and so the obstacle to union be removed. Fear lest the smaller colonies, combined, obtain greater influence and commercial power than herself, may also operate to bring her into line.

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THE terrible accident by which the French vessel, "La Bourgogne," was wrecked off the ill-omened Sable Island, with the loss of over five hundred lives, has diverted attention even from the excitements and horrors of war. The terrible character of the catastrophe has been greatly enhanced by the published accounts of the frenzied conduct of the men on board the doomed vessel, who are represented as losing sight of all considerations of humanity in the one overmastering instinct of self-preservation. Later accounts have brought energetic denials of these tales of mad cruelty, and there is some hope that if anything of the kind took place, it may have been confined to a few individuals. One fact remains which cannot be altogether explained away. Out of one hundred women among the passengers only one was saved. This could hardly have been the case if there had been any vestige of chivalry, or even ordinary Christian feeling, among the throng of struggling men. All that can be said is that in the woefully short time—only fifteen minutes, it is stated—which elapsed between the collision and the sinking of the vessel, the panic was so great that it was impossible for discipline to assert itself, and when men are no longer swayed by the strength of exterior control and the habit of obedience, they are liable to become little better than madmen under

the stress of sudden calamity threatening instant death. The passengers were, of course, under no discipline, but unfortunately the charges which have been made extend to the crew generally, a large number of whom were saved. According to the testimony of the only woman who survived, the officers of "La Bourgogne" nobly remained at their posts and made no attempt to save themselves.

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The President's Proclamation

TO THE PEOPLE OF THE UNITED STATES OF AMERICA:—At this time, when to the yet fresh remembrance of the unprecedented success which attended the operations of the United States fleet in the Bay of Manila on the 1st day of May last, are added the tidings of the no less glorious achievements of the naval and military arms of our beloved country at Santiago de Cuba, it is fitting that we should pause, and, staying the feeling of exultation that too naturally attends great deeds wrought by our countrymen in our country's cause, should reverently bow before the throne of Divine Grace and give devout praise to God who holds the nations in the hollow of His hands and worketh upon them the marvels of His high will, and who has thus far vouchsafed to us the light of His face and led our brave soldiers and seamen to victory.

I therefore ask the people of the United States upon next assembling for divine worship in their respective places of meeting, to offer thanksgiving to Almighty God who, in His inscrutable ways, is now leading our hosts upon the water to unscathed triumph; now guiding them in a strange land through the dread shadows of death to success, even though at a fearful cost; now bearing them without accident or loss to far distant climes; has watched over our cause and brought nearer the success of the right and the attainment of just and honorable peace.

With the nation's thanks let there be mingled the nation's prayers that our gallant sons may be shielded from harm, alike on the battlefield and in the clash of fleets, and be spared the scourge of suffering and disease while they are striving to uphold their country's honor. And, withal, let the nation's heart be stilled with holy awe at the thought of the noble men who have perished as heroes die, and be filled with compassionate sympathy for all those who suffer bereavement or endure sickness, wounds, and bonds by reason of the awful struggle; and, above all, let us pray with earnest fervor that He, the Dispenser of all good, may speedily remove from us the untold afflictions of war and bring to our dear land the blessings of restored peace, and to all the domain now ravaged by the cruel strife, the priceless boon of security and tranquillity.

WILLIAM MCKINLEY.

Executive Mansion, Washington, July 6, 1898

Kenyon College, Gambier, Ohio

The 70th annual Commencement of Kenyon College began with the ordination service on Sunday, June 26th (recorded elsewhere), at which four members of the graduating class of the theological department were made deacons by Bishop Leonard. The preacher was the Rt. Rev. John Hazen White, Bishop of Indiana. At Evening Prayer on the same day, the baccalaureate sermon was delivered by the Rt. Rev. Thomas U. Dudley, Bishop of Kentucky.

On Monday and Tuesday mornings the Rt. Rev. Lewis Burton, Bishop of Lexington, spoke impressively to the theological students and the visiting clergy, on "The spiritual life of the clergyman." The day on Monday was given up to athletic events, and in the evening was held the annual promenade concert, with the opening of the physical and chemical laboratories and the exhibition of interesting popular experiments in electricity. On Tuesday the athletic events included a game of base ball between

alumni and undergraduates, in which the latter won by a score of 7 to 3. In the evening the sophomores gave a delightful dance.

On Wednesday morning the Commencement exercises of Bexley Hall, the theological department, took place. Besides the men who were ordained to the diaconate on Sunday, there were graduated Francis V. Bear, Charles F. Chapman, and Lawrence M. Idleman. The preacher for the occasion was the Rev. George H. McGrew, D.D., of Cleveland. In the afternoon of Wednesday, the class of 1898 in the collegiate department held their class day exercises. The evening and night were given up to the fraternity banquets, at most of which there was an exceedingly large attendance of alumni members.

On Thursday morning, after Morning Prayer in the college church, the procession moved to the front of Rosse Hall, where a tent had been erected for the Commencement exercises. After the invocation, by the Rt. Rev. Cortlandt Whitehead, Bishop of Pittsburgh, the salutatory address was delivered by Philemon B. Stanbery, Jr., of Pomeroy, Ohio, the second honor man. Herbert Stocks, of Columbus, gave an oration on the "Anglo-American Alliance," which was highly complimented, both for style and delivery. The valedictory was delivered by Constant Southworth, of Salem, Ohio, the first honor man. Dr. Nathaniel Pendleton Dandridge, of Cincinnati, who was graduated in '66, gave the alumni oration, one of the most cultivated and witty addresses ever heard in Gambier. He was followed by the Governor of Ohio who presented some very interesting statistics on the subject of education in Ohio. The president of the college made formal announcement of the two prizes of the Association for Promoting the Interests of Church Colleges, which had fallen to the share of Kenyon, that of \$500 for excellence in mathematics and physics, awarded to Constant Southworth, of the senior class, and that of \$300, awarded to Carl Ransom Genter, of Akron, for excellence in the junior examinations in the same subjects. Both of these men far outstripped their competitors, the former coming out 30 per cent. ahead of the next contestant, and the latter 37 per cent. ahead. Philemon B. Stanbery stood second in the senior examination in the classics, and Jay J. Dimon, second in the senior examination in English, offered by the same association. The exercises concluded with the conferring of degrees.

The honorary degrees were as follows: LL.D., Daniel Roberts Brower, M.D., of Chicago, Ill.; Florien Giauque, '69, of Cincinnati; Marcus A. Woodward, '59, of Pittsburgh, Penn. L. H. D., Professor Harold Whetstone Johnston, of the University of Indiana. D.D., the Rt. Rev. Wm. Montgomery Brown, of Arkansas; the Rev. Prof. Francis J. Hall, of the Western Theological Seminary.

At the alumni luncheon, held in Philo Hall, 120 sat down at the beautifully decorated tables. Bishop White made an effective and pleasing toast master, and the speeches were of a high order of wit and excellence. Among the speakers, were Governor Bushnell, Bishop Vincent, Bishop Leonard, Bishop Burton, Dr. Dandridge, President Peirce, Mr. Samuel Mather, Mr. J. H. Dempsey. At an alumni business meeting the result of the election to the Board of Trustees was announced; the successful candidates are: Florien Giauque, Esq., '69, J. H. Dempsey, Esq., '82, and the Rev. William Thompson, '58. The whole day was made the occasion for rendering tribute to the Rev. Dr. Edward C. Benson who retires from the chair of Latin, after serving the college in that capacity for more than 32 years. Faculty, trustees, alumni, and undergraduates united in expressing their sense of the deep and irreparable loss the college sustains in his resignation.

At the Phi Beta Kappa dinner Thursday evening, 34 men were present. There were three initiates: the Rt. Rev. John Hazen White, '72, Professor Henry Titus West, and Carl Ransom Genter, '99. The trustees' meeting and the senior promenade concluded a very full and delightful week.

Canada

Many important matters were brought before the synod of the diocese of Toronto, which met June 14th, and remained in session till the 18th; but none excited more interest than the proposed resignation of the Bishop, Dr. Sweatman. The Bishop, in giving his reasons for this step, said he had been considering it for some years, and it was only a small part of the trouble that his salary was considerably in arrears; but the lamentable position of St. Alban's cathedral and the arrears of the mission fund, were a great burden. More than all, he did not feel he had the confidence of his clergy. The burden had been, he said, enough to break any man down, and now that he was growing old he could stand it no longer. He had received the offer of a position in England, which he proposed to accept. At the earnest solicitation of Hon. S. H. Blake and others, the Bishop consented to defer his decision till the following day, and retired that the synod might consider the matter. This was promptly done, steps were taken to remove the Bishop's causes for complaint, and he was most earnestly urged to reconsider his resignation. A series of resolutions was prepared, which acknowledged the indebtedness of the synod to the Bishop, and he was assured that there would be a larger co-operation with him in the future than there had been in the past. The Bishop withdrew his resignation. The council of the Church Boys' Brigade held the annual meeting June 13th, in Toronto. The camp is to be held at Niagara-on-the-Lake this year, from July 18th to 28th. The last company organized was that of All Saints', Kingston. There are now 72. At the June ordination in St. Alban's cathedral, Toronto, eight deacons were ordained and two priests.

The synod of the diocese of Ontario opened the annual session, June 21st, in Kingston. One important matter before it was the passing of the canon arranging the election and duties of a coadjutor-bishop for Ontario. A very complimentary address was offered to Archbishop Lewis, at the same time, on the occasion of the 50th year of his ordination, and at the reception given by Mrs. Lewis in the evening, a bouquet of crimson and white roses was presented to him. There were 73 blossoms in it, a rose for each year of his life.

At the meeting of the synod of the diocese of Huron, June 23d, a warm debate was precipitated by the report of the Temperance Committee favoring prohibition. The Dean of Huron and a number of the clergy spoke against prohibition as opposed to individual liberty. The Bishop was strongly in favor of it. The prohibition clause of the report was struck out, by a large majority. The corner-stone of the new church at Augrim was laid by Bishop Baldwin, June 3d. There was a large attendance of clergy and laity. The Bishop gave an address in the evening, on his trip to the Holy Land, in the old church. The new one will cost about \$3,000, nearly the whole of which is in hand. Special services were held in the church of St. John the Evangelist, London, June 19th, to commemorate the completion of the handsome spire presented by Mr. Thomas Kent.

Bishop Du Moulin, of Niagara, has been compelled by the state of his health to give up all duty till September. The diocese will be administered in his absence by Archdeacon Dixon, and Bishop Sullivan has undertaken to fill Confirmation engagements. At the quarterly meeting of the local assembly of the Brotherhood of St. Andrew in Hamilton, in June, the Dominion council secretary announced that Bishop Dudley, of Kentucky, James L. Houghteling, of Chicago, and G. Harry Davis, of Philadelphia, had already promised to attend the Dominion convention to be held in Hamilton in September. At the deanery meeting of Lincoln and Welland, among other business, marriage within the prohibited degrees received some attention, and more caution on the part of individual clergymen was advised.

Bishop Thornloe, of Algoma, delivered his first

charge at the meeting of the triennial council of Algoma, which concluded June 3d. He mentioned the great extent of the diocese, 800 miles from Port Arthur to North Bay, and south from North Bay to Gravenhurst. Provision will have to be made for the support of some missionaries, as the great English society, the S. P. G., threatens to withdraw all grants from Canada by the end of 1900, or in some cases, 1905.

The Bishop of Quebec left Gaspé for the coast of Labrador, June 15th. His pastoral visit will continue there during a great part of July. Dean Norman, of Quebec, left for a two months' visit to England, July 3d. The convocation of Bishop's College was held June 30th, in the Bishop Williams Hall, Lennoxville, Chancellor Heneker presiding. The reports of Principal Adams, of the college, and Mr. Petry, of the school, showed marked progress in all departments. Bishop Niles, of New Hampshire, received the degree of D.D., and made an address; Bishop Potter, of New York, also made an address, in the course of which he spoke of the good feeling at present existing between Great Britain and the United States. Three new windows have been placed in the chapel at Lennoxville, and four more are promised. Some rearrangement of the rural deaneries of the diocese of Quebec has been decided upon. The whole diocese is now divided into seven deaneries; viz., Quebec, Levis, Gaspé, Sherbrooke, Coaticook, Richmond, and Cookshire. It is hoped that the diocesan organization will be more helpful and complete in this way.

The synod of the diocese of Nova Scotia opened June 24th. Bishop Courtney expected to reach home by the 21st, from England. A Sunday school convention for St. George's deanery is to be held at Half Way Cove in the latter part of July.

Bishop Potter, of New York, preached in Christ church cathedral, Montreal, July 3d. His sermon excited interest as touching on the laws of human brotherhood and Anglo-American friendship. The new St. Mark's chapel of ease, Dorval, was opened June 26th with appropriate dedication service. The closing exercises of Dunham Ladies' College were held at Dunham, June 11th, the Bishop of Montreal presiding. A fine portrait of the late Dr. Henderson, principal of the Montreal Theological Diocesan College, and practically founder of Dunham Ladies' College, was presented to the latter by the pupils. The gift was suitably acknowledged by the Bishop. The Dean of Montreal is absent in England for the summer vacation.

New York

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

CITY.—The associates of the Sisterhood of St. Mary have just held a Retreat at St. Gabriel's School, Peekskill, N. Y.

The Church Periodical Club has undertaken the distribution of Prayer Books to the army and navy, as far as means permit.

Bishop Potter has taken a temporary rest at his summer cottage, at Newport, R. I. At the see house extensive repairs and improvements are in progress.

St. Luke's Hospital has benefited to the extent of \$5,000 by a legacy of the late Mrs. Julia E. Brown. She left, also, \$2,500 for the work of St. Johnland.

St. Luke's Home for Indigent Christian Females, and the Diocesan Fund for Aged and Infirm Clergy, have each received \$5,000 by legacies in the will of the late Sophia R. Brown.

At St. Thomas' chapel, the vicar, the Rev. Dr. Wm. H. Pott, has returned from his long tour in Oriental lands. He was able to visit his brother, the president of St. John's College, Shanghai, China.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the choristers' school has just closed its annual session. Selections from Tenyson's "Holy Grail" were recited by the choir

boys, and music was rendered. The rector presented prizes.

Mr. Isaac Esleeck Sheldon, a well-known publisher, died June 30th, at his country home, in Rye. He was a member of St. Bartholomew's parish, in this city, and of Christ church, Rye. The funeral was conducted by the rector of the latter church, the Ven. Archdeacon Kirkby, D. D., July 2d.

The first trip of the floating hospital of St. John's Guild, for the summer, was made July 6th. The barge had 150 infants aboard, with their mothers or guardians. They were taken to the Seaside Hospital, at Cedar Grove, Staten Island. A day's outing was given to those not sick enough to be left ashore.

At the Church Missions House a farewell service for the Rev. L. B. Ridgely was held in the chapel, July 5th. The new missionary goes to China. A similar service has just been held to bid farewell to the Rev. Mr. Sweet and his wife who are going to Japan. A Berkeley Divinity School alumnus, the Rev. W. W. Partridge, has volunteered to go as a missionary to Bishop Rowe's jurisdiction.

Bishop Potter made an address at the first graduating exercises of the nurses' training school of the Manhattan State Hospital, at Ward's Island. An address was also made by Judge Howland. Miss Eleancra Kinnicutt and Miss Louisa Pierpont Morgan, of the board of managers, awarded diplomas to the graduates. The Rev. Percy S. Grant conducted religious exercises.

A hindrance has occurred to the work in this city of the Church Temperance Society. A resolution authorizing the continued use of its night lunch wagons in the streets has been vetoed by Mayor Van Wyck. The work done was exceedingly beneficent and had become self-supporting—the profits being used to increase the number of ice water fountains, freely open to the public of crowded neighborhoods. Some new arrangement will become necessary to assure the carrying on of this work.

At St. Luke's Hospital, on the Fourth of July, exercises of special interest took place in connection with the raising of flags on the tops of two pavilions of the institution. The trustees had caused to be placed in position flag staffs nearly 50 feet in height. A large number of officials gathered, and after suitable religious services, and with the singing of patriotic songs, the superintendent, the Rev. Dr. Baker, hoisted the hospital flag of yellow with a red cross in the centre, and the national flag. Special prayers were offered for the army and navy, and three cheers were given for the national colors.

Grace-Emmanuel church, the Rev. William Knight McGown, rector, has just opened its memorial summer home at Pleasantville, N. Y., for its ninth season. Religious exercises were conducted in the chapel of the home, in the presence of many friends who had gone up from the city to be present, music being supplied by the children of the home. Addresses were made by the rector and the Rev. Stephen F. Holmes, of Pleasantville. There are now more than 40 children of both sexes enjoying their first two weeks' stay amid the cool breezes. The next party to be admitted will be larger. The work is not limited to members of the parish, but for persons or children who are not parishioners a small charge to cover board and railroad fare is made.

NEW ROCHELLE.—A meeting to organize a junior auxiliary of the Red Cross Society was held in Trinity parish house last week. The rector, the Rev. Charles F. Canedy, presided, and was assisted by Miss Bolton. The children, about 40 of whom were in attendance, elected their own officers. A badge designed by Miss Jane Emmet, and consisting of the Red Cross and national emblems entwined, was given to each child.

SING SING.—The Rev. Dr. and Mrs. C. M. Niles have returned home from their trip abroad, and the former resumed his services in St. Paul's church, Sunday, July 3d.

Pennsylvania

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

PHILADELPHIA.—Members of the Brotherhood of St. Andrew have sent Chaplain Brady a handsome little organ, which will be used in the regimental services at Chickamauga Park.

Grace chapel, the Rev. C. E. Spalding, priest-in-charge, has contributed 18 boxes to the National Relief Commission, through the Whitaker Auxiliary.

The Rev. J. T. Carpenter will be in charge of Gloria Dei (Old Swedes') church until July 31st, inclusive, after which date it will be closed for repairs. The rector, the Rev. S. B. Simes, is traveling with his family.

The church of the Ascension, the Rev. G. Woolsey Hodge, rector, and the church of the Ascension, Atlantic City, N. J., have recently received equal shares of a balance of the estate of Julia A. Pleasanton, deceased, amounting to \$4,311.

Among the passengers who sailed from this city for Liverpool on the 9th inst., per steamer "Waesland," were the Rev. J. P. Bagley, of the Episcopal Hospital Mission, and Mrs. Bagley; also the Rev. R. G. Moses, rector of Grace church, Merchantville, N. J.

On Sunday evening, 3d inst., at St. Barnabas' church, Haddington, a special patriotic service was held for the children. The chancel was beautifully decorated with flowers in the national colors. The children marched in with their class banners, and each bearing an American flag. The shortened form of Evening Prayer was said, and appropriate hymns were sung. Addresses were made by the Rev. H. M. G. Huff, on "Nerves," and by the priest-in-charge, the Rev. Samuel P. Kelly, on "The national flag." At the conclusion of the service, as the congregation departed, each person was presented with an American flag.

At the civic celebration of "the Fourth," under the auspices of the Society of the War of 1812, the invocation was made by the Rev. A. H. Hord, rector of Emmanuel church, Holmesburg. The Hon. John Cadwalader (of old St. Peter's) presided, and introduced his Honor, Mayor Warwick (of St. Matthias' church) who made a brief opening address. The Hon. Geo. F. Edmunds (of St. James' parish), ex-Senator from Vermont, delivered a masterly oration. The benediction was pronounced by the Rev. Horace E. Hayden, of St. Stephen's church, Wilkes-barre, Pa. The German singing societies rendered the music.

The near approach of Independence Day was heralded throughout the city by flag-raising in very many localities. There was one at St. Timothy's Institute, Roxboro', on Saturday afternoon, 2d inst., where speeches were made by the Rev. R. E. Dennison, rector of St. Timothy's church, and others, and the Sunday school children sang patriotic measures. On the same afternoon, a parade of the Park Front Flag Association preceded the presentation of a handsome national flag to the Boys' Brigade connected with Grace chapel, West Philadelphia. Ex-U. S. District Attorney Ingham presented the banner, and addresses were made by the Rev. Charles E. Spaulding, priest-in-charge, Major Moses Veale, and others.

The 8th anniversary of the church of the Holy Spirit was celebrated on Sunday, 3d inst., by holding services for the first time in the beautiful new parish church. As pews have not yet been placed in it, chairs were temporarily used for seats. The chancel, also, and the wainscoting around the entire interior are unfinished, but the work will be prosecuted as rapidly as possible. The rough masonry of the wainscoting was concealed by red, white, and blue bunting, and several U. S. flags gave a festive, as well as patriotic, appearance to the interior. The morning service opened with a procession of the mixed vested choir, followed by the clergy and Bishop Whitaker. Assisting the Rev. Samuel H. Boyer, priest-in-charge, were the Rev. Messrs. Benjamin Watson, D. D., and H. L. Duhring. The parish was projected

by the South-east convocation, and its first service was held in a hall on July 8, 1890, there being 19 persons present, including the Rev. L. Bradley, dean of convocation, and Mr. Boyer. The Sunday school was organized two months later, with one scholar. Since then, the work has grown steadily, until at present there are 170 communicant members, and the officers, teachers, and attendants in the Sunday school number 500. The services have heretofore been conducted in the parish house adjoining the church. When the latter is finished, the total cost of the lot, church, and parish house will amount to \$40,000; and the church will be free from debt and ready for consecration. The sermon was preached by Bishop Whitaker who also celebrated the Holy Communion. In the afternoon a patriotic service was held by the Sunday school, with addresses by A. D. Harrington and the Rev. Mr. Duhring.

Chicago

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

At the last meeting of the faculty of Illinois College, the oldest higher educational institution in the State, the Rev. Samuel C. Edsall was voted the degree of doctor of divinity. The Rev. T. N. Morrison, D. D., holds his degree from the same institution.

At St. Mark's church, Evanston, a new rood screen was blessed on St. John Baptist's Day. The rector, the Rev. A. W. Little, has left for his summer vacation, and the services during July are in charge of the Rev. F. W. Keator.

Christ church, Woodlawn, has lately received a gift of a new and elaborate bishop's chair for the sanctuary, given by Mrs. Press, in memory of her mother.

About 100 children attended the Sunday school picnic of St. George's church, Grand Crossing, under the personal charge of the Rev. T. J. O. Curran, at Washington Park.

The Rev. F. F. Beckerman has moved to Millard Ave. Hotel, Lawndale, to be nearer the centre of his work in the Lawndale and Douglas Park missions.

CITY.—The clergy, Sisters, and lay helpers at the cathedral have undertaken a system of house-to-house visitation, for the purpose of knowing absolutely the entire neighborhood in the vicinity of the cathedral. The visitors have organized themselves into a guild for especial intercession for the families under their charge, and for the spread of the kingdom of Christ in that district. The work at the cathedral has lately assumed much greater activity. The woman and girls have been organized into six guilds and societies. The men and boys will be organized very soon. The attendance at the mission service Sunday night has doubled, and the Sunday school is on the increase.

Special services with sermons upon the President's thanksgiving proclamation, were held in many of the city parishes last Sunday, July 10th. The Rev. T. N. Morrison, D. D., at the church of the Epiphany, read the President's proclamation in full, and preached upon the issues of the war. The Rev. S. C. Edsall, D. D., preached to a crowded church upon the Divine Providence in the war. The service was very patriotic, with the United States flag in the processional.

The Rev. H. C. Goodman, formerly of Marine City, Mich., has taken charge of St. John's mission, Clybourne ave. He held his first service Sunday evening, July 10th. The Rev. Mr. Goodman is a graduate of Nashotah Theological Seminary.

WILMETTE.—The new church for St. Augustine's mission was formally opened for worship, Sunday, July 10th, at 11 A. M., by the Rev. Joseph Rushton, L. H. D., who also preached upon the text, "Push out a little from the shore." At the Celebration which followed, 71 Communion services were made, the largest number in the history of the mission. In the afternoon the crowded attendance equaled that of the morning. The patriotic sermon on the issues of the war was preached by the Rev. S. C. Edsall, D. D. Pres-

ent in the chancel were the Rev. Messrs. Wolcott and Morse, the Rev. Drs. Rushton and Edsall, and Messrs. Young and Brandt, lay-readers. The music at both services was rendered by the boy choir, assisted by the ladies of the congregation. The church thus formally opened was erected at a cost of \$4,000, all of which was raised by the people of the congregation, through the earnest efforts of the finance committee, and represents hard work carried on by persevering laymen and clergy since the foundation of the mission, four years ago, by Mr. Young. There were many valuable gifts and memorials. The altar brasses were given by the Hughenin family as a memorial of their mother. The choir cross was given by Mrs. Benton Thoms, as a memorial of her mother, Mrs. Sarah Otto; a hymn board, by Mr. Jordan; pews and carpeting, by the Ladies' Guild; the big front window, by the Daughters of the King; a missal, by Mr. Young, and a large Oxford Bible, by Mr. M. N. Burchard, of Kenilworth. The great success of the mission during the past year, has been due in large measure to the painstaking endeavors of Mr. F. E. Brandt, who, as student in the middle year of the Western Theological Seminary, has had charge of the work. It promises much for the future.

New Jersey

John Scarborough, D.D., Bishop

A spiritual Retreat for priests was held June 21-25th, at the church of the Ascension, Atlantic City, at which a large number of the clergy from this and neighboring dioceses were present. The conductor was the Rev. Fr. Huntington, O. H. C. The Retreat is the second one held at Atlantic City, and its success will probably lead to its becoming an annual event.

At All Saints' church, Cadwalader Place, Trenton, the basement of the church has been fitted up, at a cost of \$300, for parish rooms, in which the various guilds meet, and which, also, the Cadwalader Free Public Library uses for the storage of its books.

A new rectory, built at a total cost of over \$10,000, has now strengthened for the future the parish of St. James, Elberon. The church is a summer chapel, open three months in the year, the Rev. W. B. Bodine, D. D., being minister-in-charge. Last year the total receipts of the parish were \$13,910.51.

Christ church, Middletown, the Rev. J. P. Taylor, D. D., rector, also has a new rectory, erected at a cost of \$3,000.

Long Island

Abraham N. Littlejohn, D.D., LL. D., Bishop

BROOKLYN.—The Guild of the Chimes of St. Clement's, of St. Clement's church, the Rev. Dean P. F. Duffy, rector, held a public installation of officers on the evening of July 5th, at Cook's Hall. At the conclusion of the ceremonies refreshments were served, and dancing followed. The guild was organized eight years ago, for the purpose of securing for the church a set of chimes. A considerable sum has already been raised, and by next Easter at least two bells will be bought and put in place. The membership of the guild is 35.

The congregation of St. Mark's church, the Rev. Spencer S. Roche, rector, gave the surpliced choir of men and boys a trolley party on June 24th. The party left the church at 7 o'clock, and arrived at Newtown at 8:30. An excellent supper was served at the Jackson Point Hotel.

GREAT RIVER.—The Sea-Side mission connected with Trinity parish, Manhattan, was opened June 29th, when 65 orphans arrived, under the charge of Sister Gertrude, of the Sisterhood of St. Mary. The children remain two weeks, when another party takes their place, thus giving an outing to several hundred during the summer.

SEA CLIFF.—On the evening of June 30th, Bishop Littlejohn visited St. Luke's church, the Rev. George C. Groves, Jr., rector, and administered the rite of Confirmation to a class of 20. An address was made by the Bishop to the class,

and at the close of the service he announced to the congregation that Mr. Groves had finally decided not to accept the call given him to Washington, and would remain at Sea Cliff for the present. The Bishop expressed gratification at the state in which he found the parish. The offering was devoted to diocesan missions. After the service, Mr. Groves was greeted with expressions of gratification from his friends and parishioners at his decision to remain with them. On the following Sunday, he announced to the congregation that the debt of \$1,000 on the church would in a few days be lifted, the amount necessary to cancel the mortgage having been subscribed. About \$800 was raised by contributions from parishioners and their friends, and the balance was given by the Hon. F. W. Geissenhainer. It is hoped that the Bishop will be able to consecrate the church at an early date.

HOLLIS.—Work on the rectory of St. Gabriel's church has stopped, as it has been found that there is a reversionary clause in the deed of the property, which was given by the Hollis Land Co. to Bishop Littlejohn.

BAY SIDE.—A large number of the members of the 13th battalion of the 22nd regiment, stationed at Willets Point, attended All Saints' church in a body on Sunday, July 3rd. A special patriotic sermon was preached by the rector, the Rev. George W. Eccles. The offering was for the benefit of wounded soldiers.

Milwaukee

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

The 25th anniversary of the opening of All Saints' cathedral, as the cathedral church of Wisconsin, by Bishop Armitage, was duly kept at the cathedral on Whitsunday. The cathedral has never yet been formally consecrated. It perhaps will be this coming All Saints' Day. It is wholly free of debt—this having been finally lifted from it by Bishop Welles. At this recent commemoration of the 25th anniversary, the Bishop read the identical sermon preached by Bishop Armitage at the opening—the original manuscript having been carefully preserved. Perhaps not more than six persons were present on this occasion who heard that sermon at the time of its first utterance, a quarter of a century ago.

At St. Paul's, Alderley, the subscription list for the proposed brick or stone church has reached the large sum of \$2,700. Also a half acre of ground is to be deeded as a gift, and several promises of stone and other materials are made.

Rarely does any community give a larger honor to a deceased priest of our Church, than the city of Beloit has lately given to the memory of the late Dr. Royce, for 28 continuous years the esteemed rector of St. Paul's church. By order of the Public School Board in Beloit, and in response to the well-nigh unanimous request of the citizens there, the public schoolhouse now being erected is to be known hereafter as the "Royce School."

The Bishop has recently administered the rite of Confirmation in the diocese as follows: Number last reported, 457; St. Peter's chapel, Kemper Hall (special), 2; St. Mark's, Beaver Dam, 3; Racine College chapel, 4; St. Edmund's, Milwaukee, 15; Grace church, Hartland, 3; Trinity, Wauwatosa, 4; St. John's Military Academy, Delafield, 16; Christ church, Chippewa Falls, 8; Grace church, Menomonie, 13; St. Luke's, Racine, 21; St. John's, Portage, 9; St. James', West Bend, 7. Total to June 22d, 562.

Kansas

Frank R. Millsbaugh, D.D., Bishop

The convocation of the deanery of Atchison, met at Trinity church, Lawrence, June 21st and following day. At the evening service a powerful sermon was preached by the dean of the cathedral, on "Speak unto the children of Israel, that they go forward." Holy Communion was celebrated by the dean of convocation, the Rev. C. Rowland Hill, on Wednesday morning, and the following papers were read and discussed: "Church architecture," by Mr. John N.

Macomb; "The Higher Criticism," by Mr. A. E. Skinner; "Gladstone as a Churchman," by the Rev. P. B. Eversden. At the afternoon meeting, reports were made from various chapters of the Daughters of the King in this deanery, and papers were read by Miss Cobb, of Ottawa, Miss Elizabeth Stone, and others. The Bishop made a short address, complimenting the "Daughters" on the splendid results achieved, and was followed by Mr. C. P. Skinner, of Ottawa, who gave a graphic and interesting account of his recent trip through Palestine. A missionary service was held in the evening, addresses being delivered by the Bishop and several of the visiting clergy. This service closed what was unanimously voted to be the most successful and profitable meeting of this deanery.

Fond du Lac

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

GREEN BAY.—On the evening of the 3d inst., Christ church, the Rev. C. M. Pullen, rector, burned to the ground. It was the oldest church building in the State, having done service for over 50 years. It is a serious loss to the parish and to the Church, as the insurance is not sufficient to build a new edifice, and there is no available fund for it otherwise.

Newark

Thomas Alfred Starkey, D.D., Bishop

CLIFTON.—St. Peter's mission is the outgrowth of a Sunday school organized on Aug. 16th, 1896. Early in November, 1896, the Bishop consented to the organization of a mission, and placed the same under the pastoral care of the Rev. William P. Evans, of St. Mark's church, Paterson, with George T. Anderson, as lay-reader, to conduct the services. The hall over the postoffice was secured, and the first Church services were held on Wednesday evening, Nov. 18th, 1896. Since that time services have been held regularly twice on Sunday, and on Wednesday evenings, also a session of the Sunday school on Sunday afternoons, at all of which the attendance has been very satisfactory. In fact, the mission has prospered more than the most sanguine of its organizers had hoped for or expected. Starting with a few chairs and a borrowed organ, the mission now has a comfortably furnished room, a good Mason & Hamlin organ, and everything that is necessary to conduct the services of the Church decently and in order. A plot of land 50x115 ft. has been purchased in Clifton ave., on which it is proposed to erect as soon as the property is clear, first the guild room, and then as soon as the funds are in hand, the church itself. Mr. Anderson who was one of the organizers of the mission, and had conducted all the services, in addition to taking charge of the Sunday school, was recently compelled to resign his charge on account of ill health, and the Rev. Ernest A. Osborne, late of Los Angeles, Cal., has been secured to act as priest in-charge. The Rev. Wm. P. Evans, of Paterson, will still be rector of the parish. Mr. Anderson will still act as superintendent of the Sunday school, and assist with the services when his health permits. It is hoped that the balance due on the land can be taken care of so that the work on the guild room can be commenced during the summer. The credit for the financial success of the mission is due very largely to the Dorcas Guild, composed of women interested in the work of the mission, ably assisted by the young people of the Grace Guild.

Western Michigan

Geo. De N. Gillespie, D.D., Bishop

During the last week of June, Bishop Gillespie, and the Rev. Woodford P. Law, visited the mission stations at Luther, Cadillac, Sherman, and Mancelona. At the two former places confirmations were held, and at the latter place a church was consecrated. The people at Mancelona, numbering only 15 communicants, and encouraged by certain promises of assistance made by the general missionary, determined to "arise and build." A neat church valued at \$1,000, and costing in money not over \$500 has been erected, paid for, and consecrated, within the last ten

months. Miss Cobben, of St. James' cathedral, Toronto, trained the chorus choir of adults and boys for the services attending the consecration. On Tuesday evening the Bishop and missionary took part in the service, and the Rev. J. W. Armstrong preached a sermon showing our responsibility for small gifts. On the morning of St. Peter's Day, the clergy were met at the door of the church by Mr. C. H. Kemp, warden and chairman of the building committee. Mr. J. C. Dillon read the request and the instrument of donation, and the Rev. Woodford P. Law read the sentence of consecration. The service was followed by a celebration of the Holy Communion.

PETOSKEY.—Through the earnest efforts of the rector, the Rev. J. W. Armstrong, and the co-operation of his people, the debt resting upon Emmanuel church and guild room has been extinguished, and the interest on the rectory debt will be paid by the rector in lieu of rent. Eventually this debt will also be cancelled, and a once small and struggling mission become a self-supporting parish.

Albany

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

ALBANY.—Just previous to his departure for Bar Harbor for the summer, Bishop Doane made the announcement that the whole of the mortgage debts upon the Corning foundation of St. Agnes' School, the Child's Hospital, St. Margaret's Home, and the Sisters' House, were now entirely removed. The work has been accomplished during the last three months by the Bishop's earnest efforts, and through the kindness of his many friends. For the past five years there has been no debt of any kind upon the cathedral, and a memorial door was carved at the centre of the north transept, a few years ago, to commemorate this happy circumstance.

GREEN ISLAND.—After nine years of uninterrupted work, the rector of St. Mark's parish, the Rev. R. J. Adler, has been granted three months' leave of absence. Meanwhile, the parish will be in charge of the Rev. Edward Welles Burleson, of the diocese of Michigan. Mr. Adler sailed on the 25th, and will spend his holiday in Holland.

Nebraska

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

WYMORE.—The Rt. Rev. Dr. Millsbaugh, Bishop of Kansas, acting for the Bishop of Nebraska who is absent from the diocese on account of sickness, visited St. Luke's church and administered the rite of Confirmation, June 27th. The Bishop's sermon was on the spirituality of the Prayer Book, dwelling upon the devotional and Catholic tone of it, comprising as it does the combined wisdom and piety of the saints and martyrs of all the past ages. The church was crowded, the music was good, and the whole service was impressive.

Iowa

WHAT CHEER.—A deep gloom has been cast over the Church, and the community of What Cheer, while a thrill of grief has passed through the diocese, by the sad tragedy of Monday, June 20th, when the Rev. F. Parkinson, the devoted priest of the mission, with two friends, was drowned by the overturning of a pleasure boat. The Rev. Frederick Gilderdale Parkinson was a native of England, and entered upon the charge of What Cheer as a lay-reader, August, 1892. Within a few months he had secured a fine site, and built a good and commodious frame church whose cross-topped spire is visible for a wide distance around. In due course he was admitted to the diaconate and priesthood, and for six years, with his wife, a most devoted and efficient helpmate, has persevered in his hard and almost unremunerated task of caring for the poor mining folk and scattered families in the neighborhood. Calls to more desirable parishes had come, but Mr. Parkinson, with a rare spirit of self-sacrifice, refused them rather than leave his struggling mission. For the past two years Washington has also been in his charge, and both churches were growing and prospering under his care. Of late, Mr. Parkinson had developed a considerable literary talent, both in

prose and verse, and one of the first uses that he made of this increased income, was to turn over the salary from What Cheer, to defray the debt on the church. In so many ways he seemed to be beginning to see the fruits of his labors, when thus cut off in his early prime. The three funerals were all conducted from St. Paul's church, by the Rev. Dr. Green, of Cedar Rapids. Every place of business was closed, and the whole town in mourning. The Church in Iowa deplores the loss of this able and devoted priest, and deep sympathy is felt for his young widow and children and the aged mother who had made her home with them.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
Robert A. Gibson, D.D., Bishop-Coadjutor

The 75th annual Commencement of the Theological Seminary was held June 23d and 24th. The exercises on Seminary Hill began with the final sermon to the students of the Episcopal High School, preached on Sunday night, the 19th, by Bishop Gibson. On Tuesday night were held the joint celebration of the literary societies, in Liggett Hall. Medals were conferred for excellence in reading, declamation, and debate. The valedictory was delivered by Fontaine A. Cocke. On Wednesday, the meeting of the trustees of the seminary was held. The Rev. Arthur S. Lloyd, rector of St. Luke's church, Norfolk, was elected professor of history. On Wednesday night a missionary service was held, the Rev. Carl E. Grammer, S.T.D., being the preacher. On Thursday morning, at 10 o'clock, the seminary exercises began in the chapel. Essays were read by Charles E. A. Marshall, on "The bearing of the sixth chapter of the Gospel of St. John on the Lord's Supper"; Flournoy Boulding, on "The teaching of St. John's writings on the union of Christ with the believer"; and Willoughby N. Claybrook on "Cardinal Newman." Certificates for partial course and diplomas for full course were then delivered. At the alumni meeting, Bishop Whittle was re-elected president, Bishop Peterkin, vice-president, and Dr. Wallis, secretary. Dr. Crawford was elected treasurer, to succeed Dr. Grammer who had gone to Norfolk. The Rev. G. W. Nelson read an essay on "Parties in the Church, High, Low, and Broad." The usual alumni dinner was served in the seminary refectory. At the conclusion, addresses were made by Bishop Gibson, the Rev. Cornelius Bolton, of Pelham, N. Y., a classmate of Bishop Whittle in 1847, the Rev. Julius Grammer, D.D., the Rev. P. N. Meade, and Dr. Carl Grammer. A purse of \$850 was presented to Dr. Walker, the retiring dean, by Bishop Peterkin, in the name of the alumni, to which Dr. Walker replied tenderly and affectionately. Later in the afternoon another meeting of the alumni was held, when the affairs of *The Protestant Episcopal Review* and the matter of election of trustees were discussed and disposed of satisfactorily. The Rev. W. H. F. Powers was chosen essayist for the next meeting. On Friday, the 24th, ordinations took place (recorded elsewhere.)

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

In St. Andrew's chapel, Park View, near Portsmouth, Sunday evening, June 19th, the Committee of Ways and Means met for the purpose of discussing the feasibility of erecting in the place of the chapel a handsome little church. A subscription list was circulated, and the sum of \$1,375 realized. The membership of St. Andrew's chapel own a fine piece of land at the corner of A and Hatton sts., upon which it has been definitely decided to build at once a structure to cost \$1,500. The new building, after being completed, will not be independent of Trinity, the mother church, the Rev. J. F. Funsten, rector, but will sustain the same relation that St. Andrew's chapel does now.

A solemn and impressive service in memory of the late Rev. John D. Powell was held in St. John's church, Portsmouth, Sunday afternoon, June 19th. Addresses were made by the Rev. Robert Gatewood, D.D., and by the Rev. Beverley D. Tucker, D.D.

The Living Church

Chicago

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

SPEAKING of the present war that we are waging with Spain, Bishop Huntington says: "Nobody but atheists can doubt that it will be overruled by Almighty God." All Christian citizens are rejoiced that our President, in the proclamation of last week, has so reverently recognized the hand of God in our behalf. It is a grand spectacle, a great nation pausing in its onward rush of army and navy, to give thanks to the God of battles and the Ruler of nations. It should make even the profane more thoughtful, and cause the worldly man to cease his boasting about the power and resources of the American people. Without question these are enormous, and so were those of Spain, three hundred years ago. It was on a vastly larger scale than our invasion of Cuba, that Philip II. undertook the invasion of England. Humanly speaking, England was doomed. But everything went wrong with the Spaniards from the beginning to the awful end, and Spain has never recovered from the shock and shame of the "Invincible Armada." With us everything has gone well, all in our favor, wonderfully well. Manila is history now; Santiago soon will be. Dewey with his fleet was an Ishmael of the sea; in two hours he changed the map of the world without loss of ship or man. The overwhelming of Cervera's superb fleet, with the loss of a single man, is the marvel of the day. But let us not boast; let us thank God that he has vouchsafed the conditions out of which American skill and courage have won such victories as have made the world to admire and envy. If we have better ships, and better soldiers and sailors than those of Spain, it is God's blessing upon our national life. For three hundred years Spain has been growing feeble, and we have been growing strong.



IN the body of amended canons recommended by the Joint Commission, the one on persons authorized to officiate reads as follows:

No person shall be permitted to officiate in any congregation of this Church, by preaching or by performing any priestly, clerical, or ministerial act, without producing sufficient evidence of his being duly ordained to minister to this Church.

This, says *The Independent*, excludes positively from any sort of ministerial service in any congregation, any member of any other denomination. It excludes by a canon as definite as could be made, all interchange of ministerial fellowship with Baptists, Congregationalists, Methodists, and Presbyterians! Nevertheless, we may be sure that this canon expresses the opinion of the Episcopal Church. The fact was made perfectly plain by the answers of the bishops to the question which was put to them some years ago by *The Independent*, when they almost unanimously declared that they would not advise any change in the canons such as would allow clergymen of other denominations to minister in their pulpits.

We are glad to see that *The Independent* so clearly appreciates the situation. It might derive some further light on the subject from a careful perusal of the Preface to the Ordinal. From this and from a study of the Ordinal itself, it will be seen that the principle embodied, both in the present and in the proposed canon, is fundamental in this Church, and that to ignore it would be a species of suicide.

Church and Kirk

A STRIKING spectacle occurred at the meeting of the General Assembly of the State Church of Scotland. This was the attendance of the venerable Archbishop of Canterbury who made the journey to Scotland for the purpose. It was a unique circumstance. The representative and embodiment of Prelacy appeared before the sons of the Covenanters, and was received with every evidence of reverence and honor. The immediate mission of the aged Primate was to deliver an address on the subject of Temperance. But though his purpose was not ostensibly ecclesiastical, and he might be said to appear before the Assembly precisely as he might before any other organized body, to speak on behalf of a humanitarian movement, without the slightest reference to the primary character of the body itself it could not but be felt, in view of the historical relations between the Church of England and the Kirk of Scotland, that the very presence of the Primate of all England had a significance far beyond that of a mere temperance orator, however distinguished. The reception accorded him was such as would have been awarded to no other person, however high in rank, who came on a similar errand. On the entrance of the Archbishop, the Assembly involuntarily broke into enthusiastic cheers, and when he rose to make his address the members stood up, as their custom is in receiving a representative of the Queen, and gave loud and continuous applause. He was listened to with all but breathless interest, and more than one old member declared that the Assembly had seldom been so moved.

The Scottish Guardian admits, somewhat grudgingly, that there was to some extent a real desire on the part of the Assembly to promote friendly feelings which might hereafter, in the distant future, make steps toward re-union easier. That paper, however, is suspicious that such desires are not very deep-seated. Otherwise the representatives of the Kirk would show a tendency to abate somewhat of their disdainful attitude toward the Scottish bishops. It finds a deeper and stronger motive for this ebullition of respect and enthusiasm for the representative of the Church of England, in the desire for the political friendship and support of that Church. Though the disestablishment spectre has been laid for the present, it is thought, with reason, that the Kirk will be the next object of attack. Hence the long-headed Presbyterian elders are supposed to be seeking a valuable ally against the time of danger. Hence the invitation and conferences which resulted in the visit of the Archbishop to the North.

But whatever may have been the motives of sagacious and far-sighted leaders, it seems vain to accuse the rank and file of being consciously influenced by political considerations. "Their speeches, their prayers, and the very air of the Assembly hall were full of Christian sympathy and a desire for reunion." *The Guardian* admits that "a warm feeling has been created, which will reach every Presbytery in Scotland, and though of no immediate benefit to the Church in Scotland, it will remain to influence any future movement. In whatever light the visit of the Archbishop may be viewed as to its present purposes, there is little doubt that it will be viewed hereafter as an event of the highest importance in the religious history of Great Britain.

The Bishops of York on Ritualism

A NOTHER notable debate has taken place in the Upper House of the convocation of York, on the subject of unauthorized services and the like. It was occasioned by a motion made by the Bishop of Liverpool, to the effect that the lawlessness of many of the clergy in the conduct of divine service, the introduction of unauthorized services and practices, and the growing dissatisfaction of the laity, demanded immediate action on the part of the bishops. The chief speeches were made by the Bishops of Durham and Wakefield, and the Archbishop of York. All of these prelates deprecated haste, impatience, and panic, and went to the heart of the subject.

Bishop Westcott considered that there could be but one mind as to the evil of deliberate lawlessness and the duty of vigilance on the part of the bishops. But a large degree of liberty must be allowed. They could not overlook the marvelous growth of spiritual life, while guarding the simplicity, sobriety, and rational seriousness of English worship. The subject was one of great complexity. The great intellectual and social changes of our day had produced great effect on religion in theory and practice. This influence was seen among Nonconformists as well as Churchmen. Foreign travel had had much to do with the introduction of fresh services. The independent aspiration for the re-union of Christendom had been an important factor. It was impossible to ignore these things. The use of the surplice in the pulpit used to be spoken of with bated breath. Now it was regarded as a sign of decency and order. The Three Hour's service, which was entirely irregular, was popular with all parties. He had no sympathy with Roman practices and Roman manuals, but perfect loyalty to the Prayer Book was not quite the simple matter it seemed. He gave several illustrations which affected different parties in the Church. What was needed was patience on all sides, and it was impossible to find a solution of the grave issues at stake in the course of a few weeks or months. Legislation under panic and pressure was not only inefficient but harmful. Dr. Westcott repelled the complaints to which the bishops were subjected, of indifference and at the same time of inconsiderate despotism, by showing that such charges were mutually contradictory, and simply bore unconscious testimony to their desire to be fair.

The Bishop of Wakefield, while agreeing with Dr. Westcott as to the evil of disloyalty and the necessity of restraint and guidance, also said that the dealing of a bishop with his clergy was an exceedingly delicate matter. It was of necessity to a large degree confidential, and they must either forfeit the confidence of many of the most devout and best of their clergy, or else they must do the best they could in their respective dioceses by private admonition and advice. It was right to remember that there were a great many scandals on the other side which were as serious and distressing as the excesses to which their attention had been called. He commended the loyal attitude of the great mass of the clergy. The bishops ought to use their opportunity patiently and prayerfully, and he believed they would find a ready response.

The Archbishop of York made an excel-

lent speech, presenting an able statement of the whole case. There were, no doubt, in every diocese a certain number of noisy, wrong-headed men who would take their own course. But they were a mere handful among the 25,000 clergy of the Church of England. Ecclesiastical bodies as well as material bodies were subject to ailments. The present evil he regarded as a temporary thing that would run its course, and pass away if it was wisely dealt with. He did not believe there was any wide-spread defection from the principles of the Church of England. Anything of that kind was very limited indeed. The statement brought forward by the Bishop of Liverpool about Jesuits in the Church of England, could hardly be regarded seriously. The idea of the alienation of the laity on account of the services and practices of some of the clergy, was not borne out by his own observation and experience. A large attendance of men seemed to have been one of the marked features of these services. He did not dislike some of these services any the less, but there did not seem to be much force to the claim that the laity were being driven from the Church by these things. Still less could he appreciate the truth of the statement that the laity did not contribute to Church work because they were afraid of ritualistic practices. The last thirty years had been a period of unexampled liberality on the part of the laity towards the Church. The bishops did not deserve the reproach that they were inattentive and careless. They were fathers in God rather than ecclesiastical magistrates. Their best hope of success was to be found in dealing with their people in that spirit, by approaching them, not in a spirit of suspicion or opposition, but of sympathy and affection, trying to understand the feelings which have induced them to take steps which we ourselves do not approve, and seeking to win them to a wiser and a better course.

When the vote was taken, the Bishops of Liverpool and of Sodor and Man were found to stand alone, in favor of some alarmist action against the policy of all the other bishops. It is evident from this debate, as well as from that which recently took place in the upper house of Canterbury, that the English bishops do not intend to allow themselves to be coerced by partisan menace, or swept off their feet by panic. It has happened more than once, both in England and America, that the bishops have been induced, under the influence of an excited public sentiment, to take action which has subsequently embarrassed themselves, and put the Church in a false position. It is encouraging to find that our English brethren have reason to feel assured that nothing of that kind will result from the present agitation. Those were wise words of Bishop Westcott, that "Legislation under panic and pressure is not only inefficient but harmful." We shall be disappointed if it does not appear in the sequel that the endeavor of the bishops to deal in a spirit of kindness and sympathy with those of their clergy whose doings they are inclined to disapprove, does not effect far better results than any policy heretofore attempted.

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IT is not sufficient to carry religion in our hearts as fire is carried in flint stones, but we are outwardly, visibly, apparently, to serve and honor the living God.—Hooker.

Five-Minute Talks

BY CLINTON LOCKE

CLXIII.

WHEN people read that verse in Romans, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned," I do not think that, as a general thing, they put the right meaning on it. Talking with people about death, I find, ordinarily, that they think it was a result of the Fall, and that before that event, no such thing as death existed in the world. As far as we English-speaking people are concerned, the spread and the fixedness of this idea, like many other of our religious ideas, is due to the "Paradise Lost" of Milton. I do not mean to say that the poet originated the idea, for it was the usual one in all Christian lands, but his genius and his language impressed it indelibly upon us. These are his words, among many others:

"Discord, first
Daughter of sin, among the irrational
Death introduced; thro' pure antipathy
Beast now with beast 'gan war, and fowl with fowl,
And fish with fish To graze the herb all leaving,
Devoured each other."

I do not know an equal number of lines in any other poem crammed fuller of absurdities and falsities than these. The common idea of the introduction of death seems to be about this: We were created immortal and surrounded by everything lovely. There were no thorns and thistles; lions and tigers gambled with lambs and fawns. Every animal ate grass. Man arrived, and suddenly the whole face of nature was changed. Thorns and weeds sprang up. The lion turned immediately on the lamb and made a meal of him. The hawk swooped down on the dove, and the snake threw his deadly coils around the trembling rabbit. This is what I was taught as a child, and what I heard preached, and in *Bœotia*, I presume, is preached now. I wish it were as easy to blow every false notion into space as this.

I take it for granted that every intelligent person knows that the world began its career untold millions of years before God placed man upon it, and that it went through many changes, fitting it gradually for our habitation and the present order of things. This being true, we see in a moment that death has existed ever since animals and plants existed; death, too, of the most violent kind, like the overwhelming of whole species by floods, etc. Thus we see them lying, when the rocks are opened, just as they were drowned, ages before there is any trace of man. Many fossil animals have been found with the remains of other animals in their stomachs, showing that they lived by preying on their weaker fellows, just as a large proportion of the animal world now does. Examine a tiger—see how the whole structure of his body is arranged to further his springing upon and tearing in pieces his victim. His stomach is adapted entirely to the digestion of flesh, and it is only by eating that he can live. Unless you are willing to suppose that the whole configuration of the tiger, and of all other carnivorous beasts and birds and fishes, was suspended by a miracle, and that they all fed on herbs, which is directly contrary to their nature, you must grant that from the moment of their creation—and whether man sinned or not and totally independent of that fact—they killed and ate just as their fellows do at present. Every organ

of our body, every breath we draw, tends towards death, and without a miracle too stupendous and unreasonable to entertain, man must have died, sinning or unsinuing. It is his nature. He is so made.

You ask, what then does the Bible mean by saying that death came into the world through sin? Those words must be true. Certainly they are true, awfully true, for they refer to a death far more terrible than the mere physical change which comes upon all material bodies. These words mean spiritual death, death of the soul. As the Scripture says in other places: "To be carnally minded is death." "He that loveth not his brother abideth in death." "Thou hast delivered my soul from death." Sin brings about this death, and so nothing could be truer than that death came into the world by sin. I am willing to admit that the great physical agonies which often accompany death are the effect of sin, either personal or inherited, and that without sin men would have left the world as calmly as they now sink to sleep. But all that is conjecture; let us come back to what stares us in the face: That is, you can be living, as far as the body is concerned, and perfectly stone dead as far as mental or spiritual life is involved. I have known many men in my life with the glow of health on their cheek, active, alert, excellent and trustworthy men of business, and yet evidently and often avowedly without one sign of life, as far as purity, generosity, unselfishness, faith, fear of God, patterning after Christ, were concerned. Their hearts were ice-cold about all these things. When you talked of personal religion, it was just like talking into the ears of a corpse. This is the death spoken of in Romans, and only figuratively is it connected with physical death. That, to a Christian, is no curse, but the gateway to a higher and a nobler life.

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A Provincial System for the Church in the United States

III.

BY THE REV. FRED'K S. JEWELL, D.D.

A MUCH more difficult part of the work of establishing a wise and effective provincial system for the Church in the United States, will be that of determining upon the proper distribution of ecclesiastical powers and duties between the General Convention, the provincial, and the diocesan councils. Not only have those powers and duties not been so sharply analyzed and classified as to afford distinct lines of demarcation, but it will also be found that no slight jealousy will be felt by the General Convention and the dioceses with regard to any scheme which contemplates any transfer to the province of any of the prerogatives which they have been accustomed to hold and exercise. Nor is it certain, with all due respect be it said, that the bishops themselves, "*tantæne animis celestibus iræ?*" will be found willing to consent to any system which suggests the possibility of any curtailment or even regulation of the autocratic powers which are sometimes exercised neither too wisely nor too well. If we do not say with the old writer: "Man naturally loves power, and as naturally loves to abuse it," we may say he as naturally loves to exercise it. Now, while Justice has her seat in the bosom of God, and should be enthroned in the heart of the Church, it is past contradiction that the ways of authori-

ty in the Church are not equal, justice is not always done, and the wrongs of the innocent are not put within reach of redress. This is not to say that our reverend Fathers are all at fault; but it is to say that our system is defective; it invites the individual will to arbitrariness and excess. But while on these various grounds serious opposition to any proper or effective distribution of powers and duties may be expected, something of the kind will have to be done; that is, if there is to be any economy in the distribution of labor, any lightening of the burdens of the General Convention, and any distinct field of activity for the province commensurate with its proper position and importance—anything making it other than a sort of "fifth wheel to the coach," a folly in its inception and a failure in its finality.

It would, of course, be presumptuous in this place to mark out any complete scheme for the differentiation of the General Convention, the province, and the diocese from each other. This is the work of the ecclesiastical statesman and the expert canonist alone. Still, one may perhaps be permitted to suggest some points which appear to be in a measure distinctive of the province and powers of the three bodies. But it must be understood that this is done simply to call attention to the subject, and to elicit such candid discussion as shall throw further light upon it.

To proceed: it would seem that the powers and duties of the General Convention may be properly classified as conciliar, fundamental, organic, judicial, foreign, and general. Under the head Conciliar, belongs all legislation concerning its own constitution, organization, and regulation; that is, all that relates to its membership, officers, convenings, and rules of procedure; in other words, all that is necessary to its constitution in complete form and order as a council of the Church. What has been so generally and unhappily taken as the Constitution of the Church, is properly only the Constitution of the General Convention, or that body of major canons relating to its constitution as a conciliar body. Had this plain distinction been kept in mind, much confusion would have been avoided. As Fundamental, there belongs exclusively to the General Convention, or better, the Church in General Convention, all legislation concerning the faith and worship of the Church and the ground laws of her holy orders as apostolic; summarily, all that relates to the Holy Scriptures and the Book of Common Prayer. Under the head, Organic, belongs all legislation relative to the formation, modification, and regulation of provinces and dioceses where the proper province has not been constituted. The power and the action of the General Convention here should be positive; not merely permissive. The dioceses now existent should of course be free to enter into union with the constituted province or not, and at such time as they may elect; but it is for the General Convention to take order that there be such and such provinces. With regard to the formation of new dioceses, their modification and regulation, when a province, as here contemplated, is fully constituted, there would seem to be no reason why legislation with reference to them should not be entrusted to the provincial council as fully competent and locally better adapted to the exercise of that prerogative. Of course under any of the narrower permissive schemes, this would be out of the question. A pint cup cannot

hold a quart measure. Under the head, Judicial, would be embraced all legislation relative to the appellate power of the House of Bishops, in the case of bishops under trial in the Provincial House of Bishops. That such cases should in the first instance be adjudicated in this latter court, would seem to be both desirable and just, and free from objection so long as the right of appeal to the General House of Bishops is fully accorded to the accused. Under this head also would fall the legislation of the General Convention relating to its power to review and reverse the proceedings of the provincial council on reference or appeal, as involved in its right to provincial regulation. Under the head, Foreign, would be included all legislation or action of the General Convention touching the foreign relations of the Church, and the origination and control of all her foreign missions. Finally, under the head, General, would fall all legislation concerning matters of common importance to the whole Church, and as such requiring a general uniformity of rule and conduct; such, for example, as marriage and divorce and Church unity.

With regard to the province, as has already been suggested, here is the field of difficulty, and, it may be added, it will be the field of disaster, unless the policy of parsimony as to the constitution and powers of the province is abandoned. There can be no satisfactory settlement of the question of provinces, except as the province is frankly accepted as a sort of secondary or subordinate General Convention for that portion of the Church within its limits and in union with it, minus those prerogatives and powers, fundamental, organic, foreign, and general, just set forth as necessarily inherent in the General Convention alone. Under no other view does it appear possible to make the province an organic integer and a working reality in the Church.

Taking this view of it, however, its powers and duties, so far as they go, may be classified much like those of the General Convention. As conciliar, they must embrace such legislation as concerns the constitution of its own council; that is to say, it must determine all matters pertaining to its membership, its officers—other than that of the head of its House of Bishops, the Archbishop, as determined by the General Convention in the act of erecting the province—and its rules of procedure. The method proposed of having the Provincial House of Bishops elect the Archbishop, or absurdly so-called Primate, both belittles the office and opens the way for too much unseemly and mischievous intrigue to secure partisan or personal elevation. Under the head organic, falls all legislation relative to the erection and modification of dioceses and the prosecution of domestic missions within its limits. There is no reason why the provincial council should not have this power, just as the diocesan council has the power to provide for the formation and admission of parishes and missions. As to its wise and efficient exercise, there is no reason also why the Atlantic Province, for example, should not be just as wise and capable in this direction as it was when it stood alone and was practically the first and only province. As connected with this, the power to confirm the election of diocesan bishops and to elect missionary bishops within its bounds, and to consecrate the same, should be lodged in the Provincial House of Bishops. Nothing could be gained by the more cumbrous and grad-

ally becoming unwieldy process of involving the whole American episcopate in the conduct of these matters, though cases might arise which would render a provision for appeal to the General House of Bishops both wise and necessary. Under the judicial head, the province, under whatever scheme constituted, is expected to have power to take whatever action may be necessary to the institution and maintenance of a Provincial Court of Appeals for the determination of cases of discipline which fail of satisfactory adjudication in the diocesan courts. It would, however, be wise to provide that, in cases involving the discipline of a provincial bishop, the Provincial House of Bishops shall be the court for its adjudication in the first instance, the accused being privileged to take an appeal from its decision to the General House of Bishops. Certain powers educational should also be given to the province, to supervise and control all collegiate and theological institutions of learning within its bounds, excepting, perhaps, the General Theological Seminary, which might with reason be retained under the control of the General Convention. To allow these higher institutions of learning, closely connected as they are with the education of the sacred ministry, to remain under mere diocesan control is both to dwarf our system of instruction and endanger the soundness of the Church pulpit. But it is to be confessed that any effective regulation of our institutions of learning will be a matter of the greatest difficulty. As the rule, they have got quite out of the hands of the Church. Even in the case of our theological schools, corporate rights and diocesan individualism are paramount. "The Philistines be upon thee, Samson!" But the Israelitish Samson was of one mind. Ours is the farthest from it.

Turning to the diocese, the same analysis and classification of powers and duties applies. Those of a conciliar character are the same as in the foregoing, only on a somewhat smaller scale. The organic includes its power to originate and maintain a cathedral, to constitute and regulate parishes and missions, to create and carry on a system of diocesan missions, either convocational or archidiaconal, or both combined, and to legislate for the care and control of the diocesan finances, and the funds and property of the Church within its bounds. Its judicial prerogatives extend to the creation of the diocesan courts and to appeals therefrom to the Appellate Court of the province. The diocese should also have a certain supervisory, or regulative, power over such schools within its limits as are sub-collegiate, and do not directly concern the education of the ministry.

Now it is not assumed for a moment that the provincial system thus outlined is above criticism. None that may be proposed in General Convention will be. With us objections are not only native to the soil, they are in the very air. But the question is not one of a perfect scheme. It is rather what one, with all its defects and difficulties, promises the broader and brighter results; what one will be most nearly commensurate with what the Church claims to be, is, and if God spares the country for her sake, is to become. But with the reports of the Convention committees before us, it is difficult to see how any such result can be reached. Speaking with all due respect, "for it is written, thou shalt not speak evil of the ruler of thy people," one is forced to say

that their reports are disappointing. Instead of stepping out firmly and helping lead the General Convention to some distinct and effective advance, their reports have a feeble, hesitant, half-unwilling air. They look as if the committees either had little liking for any provincial system, or had no faith that the General Convention would do anything, perhaps even deemed it—as there is too much reason to fear will be the case—unlikely to reach the subject at all. Be that as it may, the reports fall short of what might have been expected and is most needed, in not presenting a mature and decided judgment on the two vital points in the whole matter; namely, the designation, defined limits, and the specific powers and prerogatives of the provinces. A mere general permission to form a province within any lines preferred, and a vague provision that when so formed it may exercise any powers “not inconsistent with the constitutional powers of the General Convention,” are not enough for the needs of either the Convention or the province; not enough to save the one from a world of inconsequential debate, and the other from the evils of ill-advised and half-abortive legislation. Halting, half-way measures will only result in provinces as a mere permissible accident here and there; a dubious receptacle for remnants of authority not cared for by the Convention or the diocese, a vague simulacrum of organic entity and individuality.



Letters to the Editor

THE NATIONAL CHURCH OF THE UNITED STATES
To the Editor of The Living Church:

I was much interested in your recent editorial on the name of the Church; and as you kindly referred to one of the new names I suggested, “The National Church of the United States,” I ask leave to say a few words in answer to your objections to that name. These were, first, that the word, National, would, in the common mind, involve the idea that the Church either claimed to be, or expressed the hope of becoming, a State establishment; and second, that the name could not be popularized for the conventional designation of either the Church or its members. As to the first, I can scarcely conceive of any reasonably intelligent man who, in view of our Federal Constitution, and the almost unanimous popular opinion against established State Churches, could really persuade himself that the adoption of this name implied either the fact or the hope of a union between Church and State. It seems also wholly to lose sight of the marked distinction between the terms a National Church and a State Church. The former denotes merely an integral subdivision by national boundaries of the One Catholic Church, just as the name, Provincial Church, denoted the subdivision of a National Church, following the boundaries of the various provinces into which the nation itself was subdivided; while by the name of State Church, is intended an endowed, or at least an established, Church, under the control of the civil or municipal government. A National Church may or may not be an established Church. That this Church is a National, though not a State, Church is to be seen, *prima facie*, from the common speech of its members, and authoritatively, from our XXXIV Article of Religion, where the right to alter our Prayer Book is vindicated by the statement that “every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church.”

But to settle all possible doubts and put the question at rest, as to implications and intentions, let a resolution be passed prior to the adoption of the name, declaring the reason and purpose of such action to be “that the General Convention believes the time has now come when

this branch of Christ's Catholic Church should authoritatively assume a name indicating its status in Christendom, as a national independent Church—national in its organization and jurisdiction, as being co-terminous with the national territory, and independent, not only of all other ecclesiastical organizations, but also in its relations to the national civil government.” With such a declaration standing in the forefront of our action, there could be, I think, no room for the misconception you suggest.

As to your second objection, that the name could not be easily abbreviated, nor lend itself to popular use, is it not rather an imaginary than a real difficulty? Would there not continue but two classes among us: one who would still continue to speak of “the Episcopal Church,” and of “Episcopalians,” and the other, the great multitude who would also go on just as they now do, in calling the Church “the Church,” and its members “Churchmen,” and without the least confusion or misunderstanding as to the meaning of these terms? Church periodicals would still be known as THE LIVING CHURCH, *The Church Standard*, *The Church News*, *The Church Times*, etc., and Church clubs will still be organized and named, as “The Church” Club of New York, of San Francisco, of Philadelphia, etc. But, after all, even if the difficulty was more forcible than it really seems to be, should it interfere with our giving the Church an official name, euphonious and concise, and, above all, true and fully descriptive?

HILL BURGWIN.

PAPERS FOR ARMY AND NAVY

To the Editor of The Living Church:

I thank you for THE LIVING CHURCH for our reading-room and hospital, and would suggest that many other papers are raising funds through their subscribers to place large quantities of their issues with both army and navy. I can easily distribute 100 copies per week of THE LIVING CHURCH.

R. E. STEELE, chaplain.

Y. M. C. A., Key West, Florida.

Personal Mention

The Rev. H. C. Attwater is spending the summer at McPherson, Kan.

The Rev. Hobart Cooke's address for the summer is Stevens House, Lake Placid, Essex Co., N. Y.

The Rev. Charles Alex. Corbitt, late of Racine, has been placed by the Bishop in charge of St. Peter's, North La Crosse, and St. Paul's, Onalaska, Wis. He will reside in Onalaska.

The Rev. G. B. Clark, of Bethel, Vt., who has been seriously ill for several weeks, is slowly convalescing.

The Rev. Kenneth M. Deane has resigned the rectorship of St. Andrew's church, St. Louis, Mo., and has accepted a call to St. Paul's church, Mexico, Mo., to take effect July 1, 1898. Address accordingly.

The Rev. W. C. Emhardt is spending the summer in Germantown, Philadelphia.

The Rev. David L. Fleming sailed June 16th for Manila as chaplain of the 1st Regiment of Colorado infantry.

The Rev. Alfred Wilson Griffin, chaplain of Kemper Hall School, Kenosha, Wis., will officiate at Grace church, Chicago, during the months of July and August.

Until further notice, the postoffice address of the Rev. William M. Grosvenor, D. D., rector of the church of the Incarnation, New York, will be New Canaan Conn.

The Rev. Laurens McLure has received the degree of S. T. D. from Hobart College.

At the late convocation of Bishop's University, Lennoxville, Can., the honorary degree of Doctor of Civil Law was conferred upon the Rt. Rev. William W. Niles, D. D., LL. D., Bishop of New Hampshire.

The Rev. Douglas Sutton has resigned the mission of Darlington, Wis., and removed to the diocese of Iowa, where he will have charge of St. Andrew's, Moorar.

The Rev. Frank Steed will spend his vacation at Bala, Muskoka.

The Rev. H. N. Thompson will spend the month of August at West Point, N. Y.

The Rev. Charles Thorp has resigned the rectorship of St. Mary's church, Franklin, La., and is now diocesan missionary at Mansfield and Natchitoches, with residence at Mansfield.

The Rev. Howard Ernest Thompson, rector of Emmanuel church, Allegheny, Pa., will serve as chaplain for part of the month of August, at the United States Military Academy, West Point, during the regular chaplain's vacation.

Died

HOLBROOK.—Fell asleep in Jesus at Minneapolis, Minn., July 7th, 1898, Elizabeth Ashleigh, beloved daughter of Edward H. and Emily R. Holbrook.

LEAKIN.—Entered into rest, at her home, Stoney-croft, Lake Roland, Md., April 26, 1898, Anna M., wife of the Rev. Dr. George Armistead Leakin, and daughter of the late H. and C. Middleton Thiller, of Georgetown, D. C. She was laid in All Saints' cemetery, Friday, April 29, 1898.

“Blessed are the dead who die in the Lord.”

MURRAY.—Entered into life eternal, on Monday June 13, 1898, the Rev. Gustavus M. Murray, for twenty-nine years rector, and for three years rector *emeritus*, of Grace church, Haddonfield, N. J.

Ordinations

Sunday, June 26th, at Gambier, Ohio, the following members of the graduating class of the Theological Department of Kenyon College were ordained to the diaconate by Bishop Leonard: George P. Atwater, J. H. W. Fortescue-Cole, Charles Wilson Baker, and David Wilson Thornberry. The sermon was preached by Bishop White, of Indiana.

In the chapel of the Theological Seminary, Alexandria, Va., June 24th, the candidates for the diaconate from the diocese of Southern Virginia, Messrs. F. Bouldin and J. F. Burks, were presented by the Rev. C. E. Grammer, and ordained by Bishop Randolph. The candidates for the diaconate from Virginia, Messrs. W. N. Claybrook, G. Berkeley Griffith, and Charles E. A. Marshall, were presented by the Rev. Prof. Wallis, and ordained by Bishop Whittle. The Rev. W. H. Laird, and the Rev. R. C. Cowlings were ordained to the priesthood by Bishop Gibson, Prof. Wallis presenting them. The Rev. Flournoy Bouldin is assigned as the assistant of the Rev. C. B. Bryan, of Hampton, and the Rev. J. F. Burks to Accomac Co. The Rev. Chas. E. A. Marshall is appointed to Luray Co., and the Rev. W. N. Claybrook to Rappahannock Co.

Appeals

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

N. B.—Because of the growth of the work which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed.

Church and Parish

EXPERIENCED teacher desires position as governess or companion. Music, French, sketching. Best references. Box 46, Brighton, Ill.

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COOL BREEZES!

Old Mission, Mich., on the shores of Grand Traverse Bay, combines all the elements desirable for a quiet, homelike resort, where one can rest and drink in the health-giving breezes of Lake Michigan. Those who go once always wish to go again. The Misses Lord, of Chicago, have opened Hedden Hall, and can offer desirable accommodations, at reasonable rates, to all who apply. Terms, \$10 a week, or \$1.50 per day.

The Editor's Table

Kalendar, July, 1898

3. 4th Sunday after Trinity.	Green.
10. 5th Sunday after Trinity.	Green.
17. 6th Sunday after Trinity.	Green.
24. 7th Sunday after Trinity.	Green (Red at Even-song.)
25. St. JAMES, Apostle.	Red.
31. 8th Sunday after Trinity.	Green.

Life is a Flower-Garden

BY GEORGE H. MURPHY

Life is but a cemetery
Where we bury,
Day by day,
Parts of us in dismal sadness,—
All our sorrow, all our gladness,
Deeds of virtue, acts of madness,
Sin and shame,
Hope and fame,
Beneath the clay.

Gloomy willows shade the graves
(Grassy waves
Upon life's sea);
Mem'ry in the twilight lingers,
Beckoning with her spectral fingers:
Mortal, weep,
Come back and sleep.

On Hope's grave repose your head
And dream with me
Among the dead.

Folly! thus to idly mope,
Can we bury Hope?
Hope is a sun,—
It rises and it sets to rise again
And fill with light the gloomy hearts of men.
It robs the past of all its dismal sadness,
And rouses us to songs of joy and gladness,—
Till even mem'ry stands with flashing eyes
And prophesies.

Life is a garden fair,
And all your thoughts and deeds
Are seeds
Which you are planting there
That, when death's golden gate
Opens, and heaven's glorious light
Shines in,
And angel choirs begin
The song of welcome, straight—
Kneeling on the sod—
You may pluck a flower bright
And bear it to your God.

WAR is not all horror, at least in our day. With the progress of Christian civilization some of its barbarities have been eliminated, though we must grieve that it has not been reformed altogether by being abolished. In the July issue of *The Forum* there is an article on "The Ethics of Modern Warfare," which is especially interesting at this time. It shows that the development of humane sentiments throughout the world has greatly mitigated the sufferings of war, even while the engines of destruction have been increasing in power. *Silent leges inter arma*, is no longer the accepted principle. There are laws of war which must be respected. To this code we are proud to know our own country made the most valuable contribution during the Civil War, in a manual prepared by Dr. Francis Lieber and adopted by our government. Beautiful and pathetic, as well as thrilling, incidents also occur in war, and these are in a measure an offset to its darker side. Our present war, of only a few weeks' duration, has brought many of these to light. That was a grand response to Hobson's heroism which the Spanish admiral made when he informed an anxious nation that the gallant officer and his men were safe; and how beautiful was the treatment which the same admiral received, when in turn he was a prisoner. No wonder that the crew of the Iowa broke into wild cheers as Captain Evans handed back the sword which the broken-

hearted old admiral had kissed as he offered it in surrender. The most pathetic incident, and one that will command the admiration of the world, was Captain Philip's order to his men on the Texas, when they began to cheer at the sinking of a Spanish cruiser: "Don't cheer, boys, the poor fellows are dying." It ought to touch the hearts of our enemies, and we believe it will, when they know that "Fighting Bob" swung his ship out of line in the victorious pursuit of the Colon, to save the Spaniards who were burning and drowning in their shattered vessels along the shore. This was done at imminent peril to our men from explosions of shells and magazines.



AT the house at Swarthmore, Pa., now known as the "West House," the place where the famous colonial painter, Benjamin West, was born and reared, over a century and a half ago, the Delaware County Historical Society held its midsummer meeting, June 23d. An interesting part of the proceedings was the unveiling of a tablet in the room where he was born. The house, now somewhat remodeled from the original, was erected in 1724. The old walls and quaint architecture are still preserved. Mr. Benjamin West, a descendant of the fourth generation from Benjamin West, unveiled the tablet. It is of granite, and bears the following inscription:

Benjamin West, P. P. G. Born in this house, tenth month 8th, 1738. Placed by Delaware County Historical Society, June, 1898.

Benjamin West went to England, where he became a protegee of King George III., and president of the Royal Academy. Several of his canvases are now the property of the Pennsylvania Academy of the Fine Arts, Philadelphia. They are: "Paul and Barnabas," "Christ Rejected," and "Death on the Pale Horse"; the latter is regarded as his masterpiece. He promised to paint a suitable picture for the Pennsylvania Hospital, at Philadelphia, and "Christ Healing the Sick," now in the library of that institution, is from his brush. All the foregoing pictures are life-size, and the canvases are very large. "Death on the Pale Horse" is also known as the "Opening of the Sixth Seal." Although of Quaker ancestry, his remains were interred in St. Paul's cathedral, London.



The Lifting of Veils in Literature

FROM *The Critic*

In the elder and comparatively guileless days of art, ere the beginning of the long and dreary dynasty from Zola to Paul Potter, literature was divided into two great classes, the literature of knowledge and the literature of power. But for our own sophisticated generation there needs to be a new and safer classification; literature that can be read on the veranda, and literature which cannot be read there, and should not be read anywhere else; or books "that no girl would like to see her mother reading," and books which may safely be put in the hands of our grandfathers.

If we may trust the reviewers and a few sample pages of books we are content to read by proxy, too much of modern bookcraft is a dire fulfillment of the prophecy, "for there is nothing covered that shall not be revealed, neither hid that shall not be known; . . . and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." In a word, our own time, when we are in danger of knowing too much and knowing it too soon, is a reaction from the age when our ancestors knew too little, and knew it too late. Instead of the old line, "we are the same that our fathers

have been," veracity compels the substitution of some equivalent of the German proverb, "*Das Bist klüger als die Henne*," or the minnow of to-day is wiser than the whale of yesteryear.

Not the least effective part of any theatrical performance is the moment when the curtain falls. There are books, however, that scarcely allow their readers any such freedom and rest. The curtain no sooner falls on the stage, than another rises on the actors' dressing-room.

Unfortunately, authors and publishers have discovered that the novel in which there are no reserves is the novel which sells—and here it is only fair to acknowledge that the best known publishers of our country have generally persisted in issuing only uncompromisingly decent books. But there is always some publisher who has his price, and his financial returns tempt other publishers. So it comes to pass that there is a steady increase in the production of questionable books, and with the publication of every such work arise its defenders, ready to crush all objections and objectors with strong tables from their own little Sinai of art. Meantime, the infectious volume goes its way, not into the hands of the discriminating few who are oblivious of everything in it but its art, but chiefly into the hands of the curious many, who read it for entirely different reasons, not more transcendental, we may rightly infer, than the motives which inspire the readers of yellow journals. Not even the most belligerent devotee of the famous Italian who "speaks so loud one hears him well only at a distance," would maintain that it was a sudden and overwhelming appreciation of that author's art which accounts for the enormous sales of his best known novel. But granting the existence, in that book, of some very rarefied and sublimated form of art, comprehensive only to a highly evolved order of intellect, is not the moral risk incurred by the great mass of undiscerning readers a large price to pay for the hypothetical benefit accruing to those highly cultured few? Every reader in a greater or less degree, according to the power of his imagination, lives through, in mind, experiences of the characters of whom he reads. If those experiences are vile and degrading, they as surely contaminate the thought as the record of noble and heroic deeds stimulates the mind to high endeavor. Unluckily, it is true that those who would be least injured by pernicious books are the ones who have no desire to read them—and there are such—let scoffers say what they will—who would as deliberately wade through a mud-puddle as to read a book whose pages were known to contain impure thoughts and images. To be perfectly candid, is there any good reason why one should not be as fastidious about the company he keeps in books as in real life? Why, then, should one associate with an ink-begotten hero beyond the page where his communications are such as would not be tolerated in select circles in real life? But with the strange inconsistency of mortals, characters who in flesh and blood would be ejected from a respectable house by primitive methods, when typographically incarnated, are coddled in ladies' boudoirs in thousands of homes and allowed to associate with the younger members of the household.*

Not long ago, a well-known English author who knows how to write clean stories that hold his readers rigid with interest, wrote for a popular magazine an article on his "favorite novel." With British candor, which might have served a better end than to increase the circulation of the book he singled out, he confessed his favorite was—well, the same reason that might have justified him in withholding its name, will restrain the present writer. For the benefit of those who have read the book, it may be known by these signs: It is chiefly celebrated for its

*It should not be inferred that any of the charges in this article are brought against wisely conscientious authors who have written books containing necessary (and therefore proper) physiological information, given in a proper manner. E. B. S.

indecenty and a rather neatly turned sentence about a tear with which the recording angel blotted out the entry of an oath. Hardly had a day passed after the magazine mentioned had reached its subscribers, when there was a great demand for the favorite book of the English novelist. One bright young miss, in her teens, could hardly be dissuaded from borrowing it, though she was assured that two random pages of the book had sufficed her adviser, and two would undoubtedly fill her with such disgust that she would never open it again. It is the old story of the Garden of Eden, full of all manner of wholesome fruit, and Eve "sighing for a knurly pippin" which subsequently deprives her of Paradise.

No one can deny that there are more good books than any one man or woman can read properly. But from the clamorous ado that is sometimes made over the pippin variety of literature, and the excessive adulation of some particular flavor which an expert taster professes to discover in it, one would infer that it was the most marvelous growth in the whole Eden of literature. There are probably few sentences in the English language which have been so extravagantly lauded as the one—penned by the very reverend sentimental gusher—to which allusion has already been made. One cannot help wondering if half as much notice would ever have been taken of it had it occurred in a decent book. When it is possible to row out in a boat in a fresh river and pick all the water-lilies we can carry, why should we wade neck-deep through a miry bog to pick one, different in no respect save for its more slimy stem?

We should indignantly resent the audacity of one who came into our house and hung on our walls pictures that filled us with loathing. But the offence of the morbid realist who hangs repulsive pictures in the mind is far greater, for these cannot be taken down, and scarcely may be veiled by the merciful years. In spite of all quibbling and fencing in the name of art, we are facing a grave problem in the present tendency on the part of authors to write and translate books which are known among publishers as "off color." There may be no significance in the fact that the nations which have produced the most miry masterpieces of literature are the most morally corrupt nations of the earth; but the fact may justify a little more caution on the part of authors, publishers, and readers. Now that it is widely understood that nothing swells the circulation of a book so much as qualities which challenge its suppression, even the righteous author—especially if there is some poverty mingled with his righteousness—is sorely tempted to slacken the reins of propriety, while the second, third, and fourth rate authors dispense with reins altogether.

One of the most hopeless features of the case is the victim's unconsciousness of his own demoralization. There is, in nearly every instance, a literary nausea, like that accompanying the first experiment with tobacco, which follows the first reading of a rank book. But with the tenth or twelfth volume of the kind some readers have passed the shockable stage. They have seen "The thing too much," and find life stale before they are out of their twenties.

"You won't mind it at all after you have been in here half an hour," was the grimly consoling assurance of the officer who accompanied Kennan to a Siberian prison, in which the air was so vile that the explorer knew no adjective that could adequately describe it. Such, in brief, is the experience of those who breathe for any length of time the air wafted from the guano Parnassus of modern literature. The air is bad, but they do not mind it.

The freedom of the press is one of our most vaunted blessings. But our boast may end in shame if one by one every veil that should screen the sanctities of life, and protect us from a useless revelation of its atrocities, is torn aside. What the brown, worm-inhabited earth would be without its mantle of grass or snow, or the sky without clouds, twilight, or darkness, that would existence become without reserves, illusions, or ideals. ELLEN BURNS SHERMAN.

Book Reviews and Notices

Bases of Religious Belief: Historic and Ideal. By Charles M. Tyler, D. D. New York: G. P. Putnam's Sons. Price, \$1.50.

Prof. Tyler, in this useful outline, to quote his own words, "has aimed to give simply a *resumé* of the conclusions of modern thought" on the subject of religion in its widest extent. The work falls into two grand divisions: (1) The historic basis of religious belief, and (2) Ideal bases of religious belief. "The Definition of Religion" is the subject of the opening chapter, and in the search for a formula in which to express the content of universal religion, Dr. Tyler passes in review the definitions of some of the more noted of his predecessors in this branch of learning. After setting aside some of them as inadequate, others as excessive or misleading, he thus formulates his own views: "Religion is the consciousness of a mysterious higher Power or Powers upon whom man feels himself to be dependent, and with whom he desires to become united, in order to secure his present and future well-being." Next are discussed with clearness and learning, "The Prehistoric and Historic Data and their Bearing upon the Study of Religion," "The Beginning of Human History," and "The Psychological Genesis of Religion." These are, it hardly need be said, some of the subjects that have engaged the attention of philosophers and the great religious teachers of our times, for "religion in its essence can be understood only by a study of its origins and its historical development." Dr. Tyler, in treating of the above topics, discusses many of the questions raised by the anthropologists and other students of physical nature in its wider aspects. He states that "the doctrine of the Fall of man is not bound up with the anthropological question. That man has risen from animality, is as yet only a probability of science," but were it shown to be true, still "he has a divine origin." In the second, larger division of the work, Prof. Tyler discusses with much ability the "Metaphysical Grounds of Religious Belief, the Ethical and Aesthetic Grounds." The concluding chapter, on "The Ultimate Ground, or God Revealed in Human Progress," contains many beautiful thoughts on the course of religion down the ages, in which God never left himself without witness within and without His children. Dr. Tyler concludes his outline thus: "We shall have pursued this study of religion in vain, if we have not been led along these paths of reflection to more clearly discern that Majestic Person who, Brother, Friend, Teacher, Saviour, perfectly reveals the Divine, and wears the crown of the ages." Now that there is a growing and wide-spread interest in universal religion, our readers may be glad to have their attention called to this very useful work. It is worthy of study and a place on our bookshelves.

Behind the Pardah. The Story of C. E. Z. M. S. Work in India. By Irene H. Barnes. New York: Thomas Y. Crowell & Co. Price, \$1.50.

This work is both timely and instructive. In the former respect, because there is so much said and written of the excellence of the religious systems of India, and in the latter, because the picture unfolded of the condition of women under these systems is plainly shown to be degrading, inhuman, and slavish to an alarming degree. The work of the Church of England Zenana Missionary Society has been written up time and again since its inauguration in 1851. This book gives an exhaustive account of it. To those who are ignorant of zenana work we commend the book highly. To those who are disposed to accept esoteric Buddhism, so-called Theosophy, and other mystic systems of the East, a perusal of this book will be convincing proof that for women, especially, there is nothing in the religions of India that is elevating, humanizing, or godlike. The barbaric treatment of widows, often children of a tender age, the immorality that is practiced behind the Pardah that separates the women from the rest of the world, is simply incredible, and would not be tolerated in a Christian country like our own.

The book bears all the evidences of simple truth, and is written in an attractive style. The illustrations are very helpful, and the welcome given to the Christian women who work behind the Pardah is written to a large extent in their own words. If Miss Barnes' work does no more than attract attention to the C. E. Z. M. S., she will doubtless feel well repaid for her labor.

Lays of Iona, and other Poems. By the Rev. S. J. Stone, Rector of All Hallows'-on-the-Wall, London. E. C. London & New York: Longmans, Green & Co. Pp. 361. Price, \$2.

The Church of England has numbered amongst her clergy some of the truest poets whom the world has ever produced. Such great names as Herbert, Keble, Newman, Kingsley, come at once to mind. To these must be added the name of the author of the above book. We do not see how his claim to such rank can be denied. As a writer of hymns, he has already gained the highest place, such of his compositions as "The Church's One Foundation," and "Weary of earth," being prime favorites. The contents of this volume relate chiefly to that sacred cradle of British Christianity, Iona, and the chief of the saints who dwelt there, Columba. The author's purpose is to impress upon his readers the truth that the vitality and force of British Christianity originated from Celtic rather than Roman sources, and that we are profoundly influenced by them to-day. This is strikingly shown in such verses as the following:

"Say ye the Celtic Church is gone,
As fancies change, or friends forget?
The Celtic Church lives on, lives on—
The Celtic Church is with us yet.

"Columba's bare Iona lies,
As he foresaw, a cattle barn.
Lie stark beneath Northumbrian skies
The bones of Aidan's Lindisfarne.

"These things are gone, Let them be gone;
These be no tests of calm and storm;
It is the spirit that lives on—
The pure great heart beneath the form,

"The heart unchanged 'neath any skies,
The giant's heart within the child,
Patient in zeal, in fervor wise,
The sternly sweet, the gravely mild;

"That is not gone. It lives anew
In sons more countless than of ell;
O'er islands wider than they knew
It holds the rod of charm it held.

"Say not the Celtic Church is gone,
Like sunset gleam from mountain's brow;
The Celtic soul lives on, lives on,
The old pure heart is beating now."

The Book of the Prophet Isaiah. By the Rev. J. Skinner, D. D. 2 vols. New York: The Macmillan Company. Price, \$1 10 per volume.

These two small volumes, of the Cambridge Bible for Schools and College series, are packed full of information and helpful notes relative to the Prophet Isaiah, his times, and prophetic writings. Dr. Skinner is well known among Biblical scholars, and has earned a name for exact and careful scholarship. He brings, therefore, to his work the necessary qualifications for putting in a short and pithy manner well arranged and well digested information. The reader will find within the covers of these modest little volumes aid and suggestive notes that some more elaborate and expensive commentaries fail to supply. The first volume covers the first thirty-nine chapters, and the second continues to the close of the book. Regarding the chapters treated in the second volume, Dr. Skinner says: "Critical writers generally assign them to an anonymous prophet living in the latter part of the Babylonian exile. It would, however, be a mistake to allow this critical question to dominate the inquiry into the nature and teaching of the prophecy. . . . The proper course obviously is first of all to gain as clear an idea as possible of the prophecy itself, and then to consider what light is thereby thrown on its origin." We have quoted Dr. Skinner's own words to show our readers the spirit in which he approaches this much-controverted question as to authorship.

A Hero in Homespun. A Tale of the Loyal South. By William E. Barton. Boston and New York: Lamson, Wolfe & Co. Price, \$1.50.

"A Hero in Homespun" is a story of the Civil War, replete with stirring incidents. The characters are commonplace folk—the mountaineers of East Tennessee, who were loyal to the Union in a time when self-sacrifice and patriotic devotion were greatly needed. Dr. Barton has spent many years in the South, though a Bostonian, and he knows "how great is the need of charity in our judgments upon those to whom the war involved such momentous choices as it did the people of the South." We have a heroine in homespun, as well as a hero, and the story ends with their wedding, "standing under the flag, where they both had earned the right to stand." We bespeak for them the cordial recognition they well deserve.

The Man Who Outlived Himself. By Albion W. Tourgee. New York: Fords, Howard, & Hulbert. Price, 75 cents.

Judge Tourgee's new book is made up of three stories, all unlike the author's previous work. The first, the title story, tells of a man who became mentally unbalanced through financial trouble—losing his identity completely for ten years—and deserting his wife and daughter. When consciousness finally returned he had to face the problem as to whether he should make himself known to those who had long mourned him as dead. This study of the loss and gain of mental balance is extremely interesting, and not at all unwholesome. The other stories are "Poor Jael Pike" and "The Grave of Tante Angelique"—both readable, and suited especially to an idle hour in summer, or to a railway journey.

Short Studies of Familiar Bible Texts. By Blackford Condit, D. D. Chicago: Fleming H. Revell Company. Price, \$1.

The aim of these short studies is to call attention to the many familiar Bible texts which are (1) misunderstood on account of being mistranslated in our English version; and (2) misused on account of being misinterpreted; and (3) abused on account of being misquoted. Dr. Condit, by reference to the original Hebrew and Greek, attempts to rectify the many mistakes which he believes to be in vogue, both in our common version and exegesis. To the reader who may not have access to commentaries and critical writings, the book may have some value.

Periodicals

The contents of the July *Century* are largely associated with current interests. It opens with a story of the times, "By Order of the Admiral," by Winston Churchill, author of "The Celebrity." It is illustrated by B. West Clinedinst. There are two articles on "Confederate Commerce-Destroyers." Colonel John Taylor Wood, commander of the vessel, tells of "The Tallahassee's Dash into New York Waters," while G. Terry Sinclair describes "The Eventful Cruise of the 'Florida.'" Stephen Bonsa, late of the American Legation at Madrid, writes of "Holy Week in Seville," with illustrations by Joseph Pennell. Cornelia Dearth, in "An Artistic Treasure from Spain," describes the recovery of a fine antique bust at Elche, a photographic reproduction of which accompanies the article. Poultney Bigelow gives a *resume* of "Ten Years of Kaiser Wilhelm," writing from intimate personal knowledge of the aspirations of the Emperor, and his realizations of them. A drawing by the Emperor accompanies the article. Henry Eckford briefly considers "Wilhelm II. as Art Patron," and a photograph shows the Emperor in a costume of the time of Frederick the Great, with the artist Menzel. Mrs. Mabel Loomis Todd who went to Northern Japan in 1896 with the Amherst eclipse party, contributes a paper entitled, "In Aino-Land," in which she describes a wild, hairy race, almost unknown to the Western world. James Bryce is represented by an important essay, in which he analyzes the conception of "Equality," and examines how far it can be realized politically, socially, and economically.

The German Emperor occupies a prominent place in several of the magazines this month. *The Cosmopolitan* devotes its frontispiece and opening article to him, written by an American-born German who is full of admiration for the Kaiser. The illustrations present the Emperor at all ages and under varied circumstances. "The Government in War Time," is the title of a paper descriptive of the business processes of the executive departments of the nation. "With the Waiting Army," "Scenes in a Cartridge Factory," and "The Engineering Problem of Aerial Torpedoes," by Hudson Maxim, are all in touch with the war spirit of the day.

In the July *St. Nicholas* all boys and girls will be interested in "Some Ships of Our Navy," a series of fifteen pictures of representative American war vessels, reproduced from photographs. Lieutenant Philip Andrews, U. S. N. describes the "Ceremonies and Etiquette of a Man-of-War," showing the honors with which distinguished visitors are received on board, the different kinds of salutes, etc. In "The Stamp-Act Box," David Walker Woods, Jr., tells of the part that unpopular and unjust taxes have had in causing two American wars. He also describes a treasured possession of his family, the quaint old box in which the Stamp-Act of 1765 was brought to this country. H. A. Ogden, the artist, writes of "A Great Republican at Court," giving incidents of Dr. Benjamin Franklin's embassy to France. *St. Nicholas'* class in geography is given a new lesson in "Uncle Sam's 'Farm' in Canada," by C. W. P. Banks. It will surprise many people to learn that America owns a large section of country north of its main boundary and adjoining the Lake of the Woods. Its ownership is due to a lack of information on the part of the commissioners who drew the boundary line between the two countries. Frank R. Stockton ends his series, "The Buccaneers and Pirates of Our Coast," with the typical career of Captain Kidd. There are many verses and jingles, and the usual profusion of pictures.

Opinions of the Press

The Standard

NEWSPAPER ILLUSTRATION.—There is some very funny newspaper illustration these days. The pictures of fleets huddled up together, with scarcely a cable's length between them, headed in all sorts of directions, so that if the ships were real there would be about six collisions in five minutes, may perhaps be excused on the ground of artistic license. But when it comes to putting those ridiculous little newspaper dispatch boats right in the middle of everything—battle, bombardment, practice drill, or reconnoitring cruise—the reader feels justified in protesting. Then we are shown a picture with the dispatch boat in the midst of the fray a mile or more distant, while the drawing purports to be made on the dispatch boat aforesaid. As a matter of fact, the newspaper boats are seldom allowed to remain within hailing distance of the warships, and never when there is fighting going on; at night they are required to keep at least five miles away. It is sufficiently creditable for the enterprising correspondents to scrape up what little news they do at long range; the pleasing fancy displayed in the sketches does not add to the effect.

The Spectator (London)

RETRIBUTION.—We expect a terrible outbreak in Spain, and our judgment is in no way modified by the statements that the ruling classes of the cities expect nothing of the kind, that they believe the army can and will protect them, and that the tide of amusement shows as deep a volume as ever. The theatres were all open in Paris while the tumbrils were rolling toward the guillotine, and would be open next week if the plague were carrying off 500 men a day. We pity the Queen Regent who is a good woman, and a brave; we pity the present government, which has been guilty only of untruthfulness, and is possibly untruthful to itself, as well as

to its supporters; and we pity Spain itself, which is responsible only for part of its misfortunes; but if there is one truth more certain than another, it is that men inherit misfortunes as well as fortunes; or, as the old Hebrew put it, that "the fathers have eaten sour grapes, and the children's teeth are set on edge." The past treatment by Spain of her trans-marine possessions has earned for her the retribution which is now falling on a generation which, except by its indifference—an indifference shown in the second appointment of Gen. Weyler—has not earned the penalties it will suffer. The Spaniards may point to the Indian mutiny as proof that insurgents may rise upon the guiltless; but when the Sepoys sprang at our throats, tens of thousands of other Sepoys took service with us to put their countrymen down. Are there ten men not pure Spaniards in all the colonies who will stand to the death by Spain?

The Presbyterian Banner

REAL FREEDOM.—But there are yet still greater heights of freedom. The truest liberty is not outward, but inward. A man may be free outside, and yet be a slave inside. No fetters may be upon his hands, and yet there may be fetters on his mind and heart. Ignorance, prejudice, evil feelings, passion, bad habits, are forms of bondage more abject and fatal than the slave driver's lash. A man is not really free until he is free in his soul, until he knows the truth and lives according to the laws of righteousness. The highest liberty is obedience to the right. There is no antagonism between such obedience and freedom, but the fullest harmony; the one is the means of the other. The steel track does not restrict the liberty of the locomotive, but gives it all the liberty it has. When the locomotive leaves the track, its liberty is gone. So truth and right do not restrict a man's liberty, but conserve and enlarge it; when he begins to violate these, his freedom of soul is impaired. "Ye shall know the truth, and the truth shall make you free." The soul is free only when its desires coincide with its duties, and all its activities flow in one unbroken, unimpeded stream. Then the soul desires to do only what it ought to do, no sense of restriction binds it, all its impulses are harmonized into one music, and it enters into the glorious liberty of the sons of God. Let our national banner on our Independence Day float out upon the breeze; let martial music swell upon the air in commemoration of our political liberty. Let the stars of freedom flash out on Cuba's flag. But let us not think our work is done. There are yet starry heights of freedom stretching far above us. As a nation and as individuals, we have not yet attained, but must keep climbing and battling along the path of truth and righteousness, towards the crown of that blessed liberty which shall make us free indeed.

The Outlook

NORTH AND SOUTH.—For three decades the two sections have been steadily, by a kind of elemental drift, coming together, through more intimate acquaintance, fuller information, and growing respect. Here and there, North and South, there have been occasional and individual expressions of the old sectional feeling, but these expressions have been significant mainly as bringing out the general determination to bury the bitter memories of the great struggle behind a common devotion to the Union, and a common recognition of the fact that it is, not only in word, but in history, one and indivisible. The war with Spain will bring many compensations in its train, but it will leave no more beneficent result behind it, than the final obliteration of the traces of the civil strife, the final fusing together of all parts of the country into one indivisible nation. Such an achievement within the lifetime of a single generation, after one of the most terrible wars in history, is itself what Dr. Gladden happily called it, "a moral miracle." It is a miracle for the healing of the nation, and it is, therefore, a miracle of hope. It shows, in a noble way, the moral power of the nation, its inherent capacity for greatness.

The Household

Opportunities

THE sermon had been an earnest and impressive one. It had seemed to come from a heart keenly alive to a pastor's responsibility, and appealed, without doubt, to many of his hearers. It touched some to tears, who afterwards walked down the aisles chatting gaily. It was probably a representative audience, and some of the seed fell in the wayside, some in stony places, some among the thorns, while perhaps a little fell on good ground—at least the minister hoped so, as he somewhat wearily left the church.

The sermon lingered in the mind of Miss Edwards with an unusual persistency as she walked home with her brother; it remained there doing dinner, and still haunted her as she sat down to enjoy the quiet afternoon. "Inasmuch as ye have done it unto one of the least of these," was the text, and it had so stirred Miss Edwards' heart that she reviewed her life as she sat alone, and felt convicted. She led a most orderly life, having no cares greater than could arise from the superintendence of two well-trained servants who needed little supervision. She had money in abundance, health, and an affectionate brother who cared for no society but hers and his books. Her home was daintily and luxuriously filled with choice books, pictures, and all the adornments which beautify the modern house. Her days were uneventful, monotonous, some thought, and marveled at the life she led when she could have had so many pleasures; but a quiet life suited her. In an unaccountable way, the morning sermon had roused her to a self-examination whose results were far from flattering. When had she done the most trifling thing for another? True, she gave generously to missions and all good causes, but had she done any personal work for the Master in the past year, in two years, in all her life? She could not recall any. She had rather shirked such opportunities, she reflected, and had been too much of a recluse to come in contact with suffering humanity. What would her life be worth at the last day, when she would be judged for all the deeds she had done? Alas! was hers not a merely negative life of ease within the four walls of home?

Her brother's entrance interrupted the flow of thought, but did not altogether banish the new resolves that had sprung up.

The following day Miss Edwards entered a room in which she found one of her servants and a girl who had been engaged to help with the annual house-cleaning.

"Jane," said Miss Edwards, noticing that a rug in the room was considerably worn, "that rug is not fit to use again. You had better get rid of it, I hardly know how."

Happening to look at the new girl, she detected a gleam in her eyes, and a new thought came to her.

"Perhaps you could use it, would you like to have it?" asked Miss Edwards, and she was hardly prepared for the eager response:

"Oh, yes'm, can I really?"

"Yes, it is of no use here. Have you a home?"

"Yes, Jack and me live together—my brother."

"Is Jack older than you?"

"No'm, he is four years younger, he is fourteen."

"Are you out every day?"

"Most every day, but Jack is home some; he does jobs for folks, whatever he can get. My, but he'll like this," glancing at the rug.

"Why, does he care for such things?" asked Miss Edwards, in surprise.

"That he does. You see, I'll put the little table on it, and that part of the room will be our parlor. I paid twenty cents for the table last week, and Jack said it made our room look like folks' houses."

"How many rooms have you?" asked Miss Edwards, becoming interested.

"Two. Jack sleeps in a little room, t'aint as big as your bath room, and then I sleep in the other, and we eat there and cook and sit. 'Taint very nice, but this rug will fix it up handsome."

The entrance of her servant stopped any further conversation, but Miss Edwards went away contrasting the girl's home with her own. Strange to say, she was interested in Maggie and her brother, and that evening she questioned Jane concerning them, but found that Jane knew little about them, though she spoke well of Maggie's work and willingness.

The next day Maggie said shyly: "That rug looks elegant, Miss."

"Does it? I am glad you think so. Does Jack like it?"

Indeed, yes. He thinks it is fine, and now he wants a lamp more than ever."

"A lamp!"

"Yes'm. He sees them in the windows, and sometimes he peeps in and comes and tells me how nice it must be to sit by it. I am going to try and get one, for I think it will help save Jack."

"Save him!" echoed Miss Edwards.

"Yes. Jack is a good boy," loyally, "but the boys around there are bad, and I'm afraid for him. They go in taverns and beg or steal drinks. Jack says he never has, and I believe him, but you see I'm afraid all the time," lowering her voice impressively in her increasing earnestness, "and if I have a lamp on that stand, I believe Jack will stay home evenings. Anyway, I'm going to try it."

"Does he always go out in the evening?"

"Mostly," reluctantly. "You see there ain't nothing at home for him to do, and he says all the other rooms are prettier than ours. When he ain't with the boys, I think he goes and looks in some of the fine houses to see the pretty things. You see, Miss, the saloons are bright and pretty, and I'm afraid all the time Jack will take a liking for them because they are so much nicer than home."

"Sometimes the most trifling act is just what is needed to help or save another," rang in Miss Edwards' ears, echoes of the sermon. She was greatly impressed with Maggie's realization of the situation. Could it be that a lamp was just what was needed to save a soul?

When the day was over Miss Edwards called Maggie, and the latter found her before a table on which were a basket and a very pretty lamp.

"Maggie," she said, "I am going to give you this lamp, for Jack's sake."

The girl stood almost transfixed; her eyes opened wide, first with surprise, and then joy.

"Oh my!" she gasped, "but not for nothing. I'll take it instead of wages."

"No, Maggie, you are a poor girl, and I would be taking the bread out of your

mouth. It is my gift. I give it to help you in saving Jack. I'm interested in him, and I can see that he is in danger, and if a lamp can be the means of saving him it will be at a small cost."

The lamp was really a beautiful one, and had been prized by the owner. She first intended giving a plain lamp, thinking it would be more suitable, but as she reflected on Jack's character as it had been portrayed by Maggie, she decided to give the best. If the lamp meant so much to Jack, it must be a choice one to lead him up to the higher life, of which, to him, it was the symbol. Perhaps just because it was so dainty and so far superior to the rest of his home it would act as a magnet, drawing him on and on, and lifting him to its level. So Maggie carried it home in the basket, delighted beyond measure.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me," came floating into Miss Edwards' mind. She wondered if Maggie overestimated the influence the lamp would exert over her brother. It was hardly likely, for she knew him well, she had watched him, and there was evidently an earnest desire on her part to carry out a long-cherished plan.

The next day she came to Miss Edwards with shining eyes.

"You'd ought to have seen Jack when I showed him the lamp," she exclaimed.

"What did he do?"

"He didn't know what to do at first, he was so tickled. He could hardly wait till night to light it, but I told him we couldn't burn oil in day time. He stayed home all evening."

"What did he do with himself?" queried Miss Edwards.

"He just sat and looked at the lamp—we both did—and talked. He went out on the pavement and looked in, and he said it looked like rich people's houses, only it didn't have such pretty pictures and things. He says he is going to have the other things some day."

"Is that what he is planning?"

"He's always planning that. I've told him about you and your brother, you know, how nice you live, and how pretty the house is, and he says him and me will live like that some day in our house. I don't expect it," with an amused laugh, "but he likes to talk that way, and if he has them ideas in his head it won't hurt him, and it will make him work hard, and then he won't have no time for bad boys."

There it was again, this girl's wonderful insight. Miss Edwards looked at her thoughtfully, and determined that she must see this Jack who was such an object of affection to Maggie, and who very evidently had something in him. The love of the beautiful implanted within him to such a remarkable degree, considering his life and surroundings, was something that greatly surprised Miss Edwards.

"Does Jack read?" she asked.

"Not much. You see we don't have much to read," apologetically; "he can't read very well, and it takes him too long to spell the words. I've always had to work and had no time to look after him, or I would have made him learn better. That day Maggie finished her work for Miss Edwards, and upon leaving, she was told by the latter that she would like to visit her home. Maggie gladly directed her to the place. Two days later Miss Edwards found her way to the alley in which Maggie lived, and as she approached

the place her attention was attracted by what two boys were saying. They sat on a box against a house, and seemed to be having a discussion. She heard one say emphatically:

"No, I won't. I'm goin' to stay home to-night."

"What are you goin' to stay home fur, are you goin' to be a sissy?"

"It's a heap nicer than sneakin' around corners dodgin' the police."

"I'd like to know what you can do at home, poked up in an ugly old room," with renewed scorn.

"'Tain't ugly, it's pretty," indignantly; then forgetting his anger for a moment in his desire to tell his good fortune, he said eagerly, "We've got the grandest lamp in our room you ever see, it's fit for a king; and a rug and a table. I'm going to stay home and enjoy them, I ain't goin' with you."

Miss Edwards had been enabled to hear this much of their conversation because she was uncertain whether to go further, and had halted. She was convinced of what she had at first suspected, that the boy who was so determined to stay at home that evening was Jack. She turned involuntarily, and could easily tell by the expressive faces which was Jack and which his scornful companion, the one being doggedly determined, and the other contemptuous. Neither one noticed her, and she knocked on Maggie's door unobserved.

Miss Edwards had provided herself with some papers and magazines which she thought would attract Jack, and she placed them on the little table on which stood the wonderful lamp, a veritable Aladdin's lamp if it was the means of keeping Jack at home in the evenings. Miss Edwards was more hopeful of its doing so since she had seen the look of dogged determination on Jack's face, although that element in his character might have equal power in a wrong direction. Maggie was delighted to see her visitor, and at once told her that Jack would soon be home.

"I hope he will come, for I want to talk with him," said Miss Edwards, and the words were scarcely uttered when the door burst open and a boy rushed in. Maggie announced their visitor, and although the introduction was awkwardly made, and acknowledged with equal awkwardness, Jack doffed his cap, and betrayed an interest in the visitor that he did not know how to express. Miss Edwards found it hard to get replies as she talked with him, beyond yes and no. Finally, she ceased generalizing, and said:

"Jack, would you like to get some work?"

"What kind?" he asked, abruptly.

"Work that will be steady and there will be a chance for the right kind of a boy to be raised from one position to another until he reaches the top."

Miss Edwards wisely appealed to his ambition, and she noticed a gleam in his eyes which betrayed a greater interest than his somewhat dogged expression led her to expect. She proceeded quietly:

"My brother needs a boy, and I persuaded him to try you, if you want it. I promise you that if you fulfill your duties faithfully you will be rewarded."

Maggie's face was flushed, and she glanced excitedly from Jack to Miss Edwards and back to Jack, exclaiming:

"Oh, Jack!"

Jack rammed his hands into his pockets

and out again in some confusion, but he said, decidedly:

"Of course I'll take it, and thank you."

Miss Edwards looked pleased, and directed him to her brother's place, telling him to go there the following day. She scribbled a few words on her card, and told him to give that to her brother.

"Jack," she then said, "Maggie tells me you have a great desire to live like my

brother and myself, and that you often plan your future home."

Jack looked embarrassed, and so did Maggie, but she laughed.

"If you are the boy I take you to be," continued Miss Edwards, "there is a chance for you to carry out those plans some day, but you will have to be industrious and honest, and keep away from bad boys. Another thing, you will have to learn a good many

A Warning to Users of Alum Baking Powders.

CASES OF POISONING IN INDIANA.

The following appeared in the Logansport, Indiana, *Times* :—

Dr. Souder was summoned by telegraph last Sunday night to attend the family of Braden Harper, living southwest of Logansport. Four of the family were poisoned from eating dumplings. The father and one child, who had not partaken of the dumplings, were well, while the mother and three children were in a serious condition. It is probable that had not vomiting ensued, emptying the stomach, the four would have died from the effects. It is supposed the poison was caused from the baking powder used in making the dumplings. The wife probably

added a larger amount than she usually did, which in the greater quantity proved a noxious poison. The baking powder used was branded the * * * *, manufactured by the * * * *. This should be a warning in using cheap baking powders, which flood the country. People buy them because they are cheap, and the merchant buys them because he can sell them for a profit. In many stores one can not purchase a standard brand. You have to purchase the cheap stuff or do without. We are of the opinion that most of the prize baking powders belong to this class.

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NOTE. The Royal Baking Powder Co. publish the above facts because they are facts of great importance, and to say that while alum baking powders are sold cheap they have little strength, and are dear at half price, to say nothing of their effect upon the health, and the bitter taste they impart to the food.

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things and study hard before you can enjoy a home as my brother does his. We must be educated in order to enjoy books and pictures as we should. My brother studies hard, and still studies. When you begin earning regular wages, you can afford to spend some of it in getting an education, and I wish, Jack, that you would commence at once to attend night school. That is my advice, and I know Maggie agrees with me," glancing at her, and she nodded quickly. "Then you might help Maggie to study, or she might go, too, and when you have that beautiful home of yours, you will both be ready to enjoy it. But while you are planning your home, Jack, do not forget to get ready for that still more beautiful home in heaven."

"Jack'll remember it all, Miss, but he don't say much," said Maggie, and Jack only grinned; but there was an earnest look on his face when Miss Edwards took her leave.

As she went home Miss Edwards found herself looking forward ten years and picturing Jack an educated man, making a place for himself in the world, and perhaps beginning to build the foundation of that home which was to make Maggie and himself so happy. It was possible; any number of successful men had risen from circumstances as humble as his, and Jack was evidently not an ordinary boy. Then her thoughts went back to the day, not far distant, when her pastor's sermon had so impressed her, and when she resolved to be of more use to her fellow-men than she had been. Could it be that she was to be instrumental in Jack's advancement and, possibly, salvation? She had gone from one event to another in her acquaintance with Maggie, not realizing that she was weaving a chain which might be endless. She was startled when she thought of it now, and began to understand, as she never had before, that God uses us as instruments of good, that if we have the least desire to be of use the opportunity will come, and that the smallest thing may be the beginning of blessings whose effects cannot be estimated. A cast-off rug, a lamp, could be the means of indirectly saving a soul, and she firmly believed that God had inspired her to give them to the right one and at the right time.—*The Presbyterian Messenger.*

Fleeing from Santiago

(Copyright by the New York Journal)

THE exodus from Santiago (Caney, July 6th), is an impressive, picturesque, and piteous sight. Ten thousand sought refuge in the American lines in response to this notice placarded all over Santiago:

"Having received no further word from Americans, and being anxious to save lives of all women and children, all non-combatants who cannot carry arms must, between 5 and 9 o'clock to-morrow morning, leave for Caney by any of the city gates. No passports necessary. All pilgrims must go a foot; carriages are forbidden. Cripples and sick will have litters provided."

And so they came. All sorts and conditions of men. There was no rabble, but many rags in juxtaposition to silks and laces. The majority were well dressed. All showed sublime confidence in Americans. The fact demonstrated that the Spanish women have faith in the chivalry of the "Yankee pigs." Half a thousand were on litters in the van; one old woman carried a parrot in her lap.

The poorer bore large crucifixes, some saying their beads. All the children walked together. Each had flaring chromo pictures of Christ or the Virgin tied about their necks. Many women wore gowns and bonnets of the latest Paris fashion, and were evidently of the highest society. They were decked for an Easter parade on Fifth avenue. There were rustling silks, delicate laces, flimsy muslins, bright flowers, ribbons, and dainty high heeled-boots—a strange sight on the battlefield that a few hours before reeked with smoke and carnage. These women who probably never walked more than a few yards before, had to make their way through prickly jungle and rough trails. These dainty society women and girls have volunteered for nurses. Many will be accepted.

Refugees on arrival hurried to the Catholic church in Centre square. They found it occupied by American surgeons. The porch was the operating room. Pews and floor inside formed resting places for hundreds of wounded. There were many Spanish wounded. The refugees hurried from aisle to aisle searching for relatives and friends, and there were many pathetic scenes. The men refugees worked hard to put up temporary shelter. Money had no value. The petted darlings of the millionaires had the same shelter of palm leaves as the outcast of the streets.

A FEAT unique in locomotive building, in order to meet the necessities of war, says *The Railway World*, has been accomplished at the Baldwin Locomotive Works in Philadelphia. An extraordinary effort had to be made to turn out four engines for the British government's imperative requirements in the quicker movements of troops, provisions, and munitions of war over the Sudan Railway in Lower Egypt. No European locomotive works could approximate the speed which John Bull required. So the Baldwins were asked what they could do in the emergency. They could build the locomotives in less than half the time, they said, that had been indicated as England's best. They got the contract, and they actually have constructed the engines in thirty-one days, or less than one-fourth the time that any concern east of the Atlantic would have required. It is an object lesson to all the world as to what the United States can do in the way of hustling when an emergency necessitates it. Even this time could have been beaten had the Baldwins been told at the start how great was the emergency.

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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.

A Clever Parrot

MRS. CHARLOTTE BONER contributes to July *St Nicholas*, "Tim, a Parrot Story." Mrs. Boner says:

Soon after Tim came into my possession, I noticed that at nightfall he became restive; and often while making ready his cage for the night, I said: "Tim wants to go to bed," or, "He wants to go to bed," frequently adding "so bad." It was not long before, at the first shade of twilight, he would let me know he was sleepy, by saying: "Tim wants to go to bed. He wants to go to bed so bad,"—always speaking of himself in the third person. Afterward, by teaching, he acquired the use of the word "I." Now, on hearing sunflower or other seed poured into his cup for feeding, he will exclaim: "Oh, I'm going to get such a nice dinner!" For it happened that I spoke of his food as "dinner" whenever I gave it to him, and having heard it so called he cannot be induced to change the phrase to "breakfast" or "supper."

Sometimes before covering him at night, I say: "Kiss your mother good night—here," presenting my lips and smacking them; at which he will sidle to the bars of his cage and very gently touch my lips with his open bill.

Only once he, like the monkey that married the baboon's sister, "kissed so hard he raised a blister." I scolded him severely for the rudeness, and he seemed to understand. If I do not kiss him good night he is sure to say: "Kiss your mother good night—here," smacking his bill. He never says: "Kiss me good night."

Tim has never known the commonplace name of "Polly," and he has never been asked by me if he wanted a cracker. I have always been alert to check any visitor who was about to ask the old question: "Does Polly want a cracker?" With the same caution I have checked the "Howdy do, Polly?" by requesting the visitor to say: "Howdy do, Tim?"

Tim seemed to have noted my wish to exclude "Polly" from his list of words. One day a lady called, and, on discovering the bird, exclaimed: "Why, howdy do, Polly?" He immediately corrected her by replying: "Say, howdy do, Tim!"

So much by way of illustrating the fact that a parrot knows how to apply intelligently the phrases that he acquires in mimicry. In the few further examples that I shall give of Tim's talking, let it be understood that he repeats only what he has heard, but the reader will notice his tact in applying his remarks as if he knew their meaning.

Frequently, when my husband is leaving for the city, Tim calls after him: "Good-by, John." It need hardly be explained how the bird learned that phrase.

In some way he knows when we are eating at table, perhaps from having occasionally been in the dining-room at meal-time, and from noting the table-noises made by knife and fork, cup and saucer, etc. He often calls out at such times, wherever he may be: "What are you eating? Is it good?"

We have a Scotch-Irish terrier, named

"Jack," and a huge jet-black cat, named "Tony" who often engage in a friendly tussle. Sometimes, when Jack has been too rough for Tony, I have encouraged the cat by saying: "Whip him, Tony! whip him!" As the cat and dog are almost hourly at their play of racing and wrestling, it is a common thing to hear Tim who may either see or only hear them, shouting: "Whip him, Tony! whip him! whip him!"

Jack sometimes expresses his affection for me by tousling my skirt, and I feign to be alarmed at him, and cry: "Oh, p'ease don't, Jack!—p'ease don't!" in baby talk. One day, when Tim was sitting on a lady visitor's lap, Jack playfully began to nip and bark at him. With outstretched wings, and feathers all a-ruffle with real or affected fear, the bird cried: "Oh, p'ease don't, Jack!—p'ease don't!"

This dog we were compelled to name Jack because of Tim. We had owned a dog of the same breed and name, that was slain by our country-road trolley, and Tim was continually saddening us by calling him. It was my custom, when the dog was out in the park somewhere, to go to the door and call: "Here, Jack!—whistling—'here, Jack!" occasionally saying to myself: "Where is Jack?" This the parrot repeated over and over, time and again, after the death of the dog: "Here, Jack!"—whistling—"here, Jack! Where is Jack?—where is Jack?" And that dog used to run to meet the postman and bring our mail to the house in his mouth. Whenever I heard the whistle of the postman, I would call the dog and tell him to go get the letter. Tim soon had the command pat—"Come, Jack! go get the letter." So when, after the death of our dog, we were fortunate enough to get another of the same family, the new one also was called "Jack."

Tim has learned to imitate the postman's whirring whistle so perfectly that in summer-time, when he hangs in the front or the back porch, he often causes neighbors to run to their doors expecting the letter-carrier. Last summer, to the great worry of conductors, he learned how to stop the trolley-car that runs near our house. Mimicking the call of a certain gentleman whom he had heard hail the car, he would cry: "Hey, there!—hey!" and whistle shrilly. Several times the conductor hurriedly signaled the motorman who frantically shut off the current and put on the brakes. At first they were quite nonplussed at seeing nobody; for they could not see Tim because of the vines on the porch, and probably would not have suspected him if they had seen him, so human was the call. In some way they learned of this trick, and thereafter the conductor looked about sharply before stopping at that spot.

— x —

GOVERNOR LEEDY, of Kansas, recently had a unique experience. Two years ago, when the governor was senator, he befriended a small newsboy. He recently received and accepted an invitation from the same boy to a supper.



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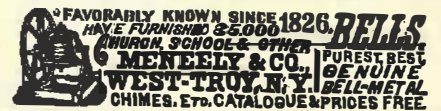
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Hints to Housekeepers

WHEN black materials begin to look gray or
rusty, brighten them by sponging on the right
side with equal parts of alcohol and water,
and, while damp, iron on the wrong side.
Mud will often leave a stain, which may be re-
moved with naphtha after it has been allowed
to become thoroughly dry. Black silk warp
goods will shine as they wear, and expose the
silk threads; this shine may be partly removed
with alcohol and water, though it will likely re-
turn. If it does, the silk must be re-dyed. Col-
ored cashmere, serge, albatross, etc., may be
cleansed by sousing in a fluid composed of one
dessertspoonful of beef's gall to a pint of warm
water; use less gall in the rinsing water, dry
in a shady place, and iron on the wrong side,
when nearly dry, with a moderately warm iron.
—Ladies' Home Journal.

SPONGING AND CLEANING SILK

Remove any grease spots before commencing
with the sponging of either black or colored
silks, using a lump of magnesia, and rubbing it
on wet, if the color will endure water; or tear
a visiting-card apart, and with the soft inside
part rub, and the grease will disappear. French
chalk removes grease, and does not injure col-
ored silks. Scrape a little on the spot, rub it
in, and let it remain twenty-four hours, and
then brush it off. Repeat the process, if neces-
sary; some grease spots are hard to remove. A
very simple method is to sponge the silk on the
wrong side with warm water and alcohol, one-
third of the latter to twice as much water, and
iron on the same side with a barely warm iron,
until the silk is dry. Sponging with hot
strained coffee is particularly good for gros-
grain silk, which is very apt to have a greasy
appearance. Shake the silk in the air to re-
move part of the liquid, but never wring it.
A French method is to sponge the silk on both
sides with spirits of wine, and then iron on the
wrong side, with a piece of crinoline between it
and the iron. A strong decoction of ivy leaves
cleans black silk. Weak gum-arabic water will
remove wrinkles.

Black ribbons are cleaned just as black silk is,
and may be ironed or rolled smoothly over a
broom-handle until dry. If the ribbon is really
soiled, brush it softly or sponge it with a table-
spoonful each of alcohol, soft soap, and molasses;
mix well, and after using as a cleanser, rinse
the ribbon in cold water; roll up in an old piece
of cloth, and iron, when partly dry, with a mod-
erately hot iron.

Colored ribbons and neckties may be cleaned
by dipping them in a bath of naphtha, and exer-
cising the care necessary when this explosive is
used. Shake them free of creases, and dry in
the open air. They should not be ironed.—
Ladies' Home Journal.

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