

The Living Church.

1876=1898

BY THE REV. JOHN ANKETELL

All hail to the heroes who fought for the right
 In that beautiful isle of the sea;
 Who battled for freedom, and won by Thy might,
 Great God of the just and the free!

Undaunted by danger, unconquered by pain,
 They came with the banner they bore,
 And the enemy's squadron lies wrecked on the main,
 Like Egypt upon the red shore.

Santiago gives answer to Lexington's shot,
 That echoed throughout the round world!
 And Spain's cruel empire that was, now is not—
 To ruin and infamy hurled.

Proud Europe shall tremble to learn of the deeds
 That the chosen of God can perform;
 Thrones shall totter, crowns fall, sceptres wither like reeds,
 Swept away by fierce Liberty's storm.

But the Saxon shall stand in the land of his birth,
 And his home o'er the wide rolling sea,
 Giving freedom and justice and mercy to earth,
 While ages of ages shall be.

And thou, our bright banner, go forth like the dove
 From the ark, when war's tempest shall cease;
 For God is above, and His name still is Love,
 And the rainbow, our message of peace.

Walden, July 5, 1898.

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The Living Church

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Publication Office, 55 Dearborn St., Chicago \$2.00 a Year, if Paid in Advance; After 60 Days, \$2.50.

(TO THE CLERGY, \$1.50.)

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

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

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The Living Church

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

CHICAGO, JULY 23, 1898

News and Notes

THE English Church Congress is to be held this year in the city of Bradford. As there is in this city a large hall capable of holding 4,000 persons, which will enable all members to attend the principal meetings, it has been decided not to have concurrent sectional meetings. The subjects committee has already made considerable progress. It is proposed to begin with a topic appropriate to the place of meeting; namely, "The Share of Yorkshire and the Columban Mission in the Evangelization of England." After this, the main subjects of discussion will be grouped under the general heading of "The Church and Her Message," a title broad enough to include almost anything. The first section or group of subjects under this head will be designated as "The Message of the Church to the Nation," and will be subdivided into (1) "The Imperial Policy," and (2) "Trade Relations." The second section of the main subject will be entitled, "The Church and the Age," and will deal with "The Unrest of the Age, and Biblical Criticism." A third branch will be "The Message to the World," divided into "The Message to the Hearts of Men," and "Foreign Missions." Other subjects which will appear in the programme, are "Relations of Clergy and Laity"; "Sunday Observance," and "Church Music." Not the least interesting is the discussion which it is proposed to hold on the subject of the Church Congress itself, "Can it be Made More Practically Useful?" The Bishop of Ripon, as Bishop of the diocese, will be president of the Congress. The Archbishop of Canterbury and many other bishops will be present; among others, Bishop Potter, of New York.

EIGHT thousand children assembled at St. Paul's cathedral the other day, for a service organized by the Society for the Propagation of the Gospel, to interest the young in missionary enterprise. The members of 150 Church Sunday schools were thus brought together. They filled the nave, dome, transepts, and the galleries above the stalls. A short form of service was used, as authorized by the Bishop of London. In the *Magnificat* and such hymns as "Heavenly Father, send Thy blessing," and "From Greenland's icy mountains," the effect of so many children's voices singing in excellent tune and time was very beautiful. The Bishop of Stepney preached a short sermon, welcoming the children to St. Paul's, and giving an interesting account of St. Augustine and his companions, and of the incidents which lead up to the construction of the cathedral. The blessing was pronounced by the dean. A collection was taken for the society.

THAT popular auxiliary of the Church of England, the Church Army, seems to be making remarkable headway. It is encouraged by the bishops and eminent clergymen and laymen throughout England. From a financial point of view its success is ex-

traordinary. The annual report shows that the total receipts for the year have been nearly half a million dollars, of which \$80,000 was contributed in working people's pence. The Army has many homes and refuges. Apparently a new institution of some kind is opened every few weeks. It has fifty-two colportage vans constantly at work in England, Wales, and the North of Ireland. The evangelists are carefully prepared for their work in the training homes established for the purpose. The founder of the Army and its principal leader, is the Rev. W. Carlile who has the office of honorary secretary of the council. While he has had more to do with the movement than any one else, his position is by no means parallel to that of the elder Booth in the Salvation Army. So far as can be seen, the latter organization is far too closely bound up with the personality of its present head to assure its perpetuity after his death. But the 'relation of the Church Army to the Church itself seems to give this great and growing organization a security quite apart from the life of any individual.

IT is safe to say that there is no more competent person for such an office as an inspectorship than an intelligent woman. The experiment of such appointments has been tried now and then in Chicago, in the street cleaning and other departments, with excellent results. An English contemporary comments on the average superiority of women to men in such positions. A merchant seaman, speaking of sailors' grievances, said that what was needed was not better laws, but a better observance of those already in existence. An inspector having the ship's stores pointed out to him, labelled "cocoa," "butter," "flour," etc., would be quite satisfied, and would never think of lifting the lids to see if the things were there. But this is the first thing a woman would do. The lady inspector of a training home for servants, found that the servants got up at six in the morning, according to the rule of the house, to light the fires, but this being done, they went back to bed again. A male mind would hardly have ferreted this out. It would have been enough for a man to know that the girls got up at the appointed time. It would hardly have occurred to him to ask whether they stayed up.

THE Scottish Presbyterians have sometimes reproached the Episcopal Church of Scotland as an alien institution, on the ground that its Orders and its Prayer Book date from England. But it is hardly likely that this reproach will continue to be made, in view of the admission made on the other side at the recent meeting of the General Assembly of the Kirk. A prominent speaker said: "We have a foreign ritual, a foreign confession, a foreign catechism, and a foreign Book of Prayer." This, says *The Scottish Guardian*, puts our slight English coloring quite in the shade. "We shall expect to be criticised because we do not sufficiently free ourselves from local influences, and must, therefore, be estimated as 'only a native Church.'"

THE consecration of the Bishop of Islington, a few days ago, provides the diocese of London with a band of bishops such as it has never before had. There is, first and foremost, the Bishop of London, and then come his three home suffragans, the Bishops of Marlborough, Stepney, and Islington. The foreign suffragan, Bishop Wilkinson, has the care and oversight of the congregations of Church people in Northern and Central Europe, and then there is Bishop Barry who is assistant-bishop, with a commission to perform episcopal functions in the diocese. Exclusive of Bishop Wilkinson, there are therefore no fewer than five bishops at work in the diocese. But notwithstanding this unusual number of bishops for a single city, an inspection of the statistics will show that even with such a force the episcopal supervision is still hardly adequate. The population involved is not less than three and a half millions. There are nearly 1,600 of the clergy, benefited and unbenefited, and over 400,000 church sittings. If the population were equally divided, there would be 700,000 souls to each bishop's charge. That the Church is rising to the necessities of the situation is shown by the fact that there are now five bishops where there was but one nineteen years ago.

DURING the past year twenty-one ministers of the different denominations came into the Church. Of these, nine were Methodists, five, Presbyterians, three, Congregationalists, two, Roman priests, one, Reformed Episcopalian, and one, Swedenborgian.—Mr. Henry Perigal, treasurer of the Royal Meteorological Society, who lately died, is described as coming of an ancient family in two senses of the word. His ancestors were in England before the Norman conquest; he was ninety-seven years of age; his father died within a few months of one hundred, and five of the family averaged over ninety-three years.—Sometime during the summer, it is said, Russia means to have an exhibition of birds, representatives being present from every quarter of the globe—from the arctic regions, the equator, and even the South Pole. If we are rightly informed, this is the first exhibition of its kind, but its fascination can hardly be exceeded by any other.—The vestry of St. Alban's parish, Erie, Pa., have passed resolutions of esteem and regret at the death of Chas. Vernon Gridley, U. S. N., captain of the flag ship *Olympia*, whose death at Kobe, Japan, was recently noted in our columns. Captain Gridley was senior warden of St. Alban's until called to sea duty with the Asiatic squadron.—The second annual conference of the Brotherhood of St. Andrew in England was held on Tuesday, June 21st, at the Church House. Although the meetings were not as well attended by delegates as might have been expected, yet a very successful day was spent. The council reports an increase of twenty-two chapters during the year, being four above the number for the previous twelve months. The number of charters granted to this date is fifty-nine. During the year.

twenty-three probationary chapters, not yet holding a charter, have been formed, one of the number being at Cape Town, South Africa.



Conference on Christian Education

The first Capon Springs conference on Christian education in the South proved a gratifying success. It was held for four days, the last of June and the first of July, and only the extreme heat interfered with the most thorough enjoyment of the occasion. Some 60 persons, mostly from the Southern States, accepted the invitation of Capt. W. H. Sale, the proprietor of the Springs, to be his guests at the conference, and most of them were present. Among them were Bishop Dudley, of Kentucky, who presided; Gen. Eaton, of Washington; the Rev. Dr. A. D. Mayo; Presidents Meserve, of Shaw University, and Dreher, of Roanoke College; Dr. Thirkield, of the Gammon Theological School at Atlanta; the Rev. A. B. Hunter, of St. Augustine's School, Raleigh; Dr. Frissell, of Hampton; Dr. Lawrence, of Asheville; Dr. Satterfield, of Concord, N. C.; Sister Ella, of the diocese of Asheville, and Dr. Mitchell, of New Orleans.

The sessions of the conference began on Wednesday evening, June 29th, with devotions, an address of welcome by the Rev. Dr. White, Capt. Sale's pastor, of Winchester, Va., and a very comprehensive and able survey of the field by Dr. Frissell, of Hampton. On Thursday, Friday, and Saturday there were morning sessions from ten to one, and evening sessions from eight to ten. At each session one or more papers were read by appointed writers, and more or less discussion followed.

The important topics were "Industrial education," "Denominational schools," "The teaching of American history," "Systematizing appeals," "Higher education," "Co-operation," "Differences of the work among whites and blacks." Bishop Dudley made a powerful address, all too brief, at the opening. Sister Ella gave a graphic account of the work in the North Carolina mountains. By common consent, one of the most practical and suggestive papers was that of the Rev. A. B. Hunter, on "Co-operation."

So far as is known, this was a first attempt to bring together for acquaintance and the discussion of topics of common interest, workers among the blacks and whites at the South irrespective of sectional or denominational administrations, and the conference fulfilled its purpose well. It is generally understood that it may be repeated another year.

New York

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

CITY.—Mrs. Bradford, of Grace parish, has placed at the disposal of the Church Temperance Society, a building in the Bowery, rent free, for use as a temperance coffeehouse. The executive committee is considering the expediency of undertaking the new enterprise.

At the Church Missions House, a memorial to the former secretary, the Rev. A. T. Twing, D. D., is being erected. It is a cross of stone, which tops the building at the apex of the main gable. The money to defray the expense was given soon after his death.

The new vicar of the chapel of the church of the Incarnation, the Rev. Henry R. Wadleigh, has just entered upon his duties, in succession to the Rev. Dr. Lewis, resigned. At his first service, the Rev. Mr. Wadleigh was formally presented to the congregation by the rector of the parish, the Rev. Wm. M. Grosvenor, D. D.

At Old Trinity church, the President's request for patriotic thanksgiving and special prayers for peace, was observed on Sunday, July 10th. The vicar, the Rev. Dr. J. Nevitt Steele, was the preacher. The rector, the Rev. Dr. Morgan Dix, was celebrant of the Holy Eucharist.

The rector of the church of the Transfiguration, the Rev. Geo. C. Houghton, D. D., sailed with his wife and daughter, on the Cunard

steamship, "Etruria," July 9th, to be absent for two months in travel in Belgium and Holland. During his absence from the parish, the services will be in charge of the curates, the Rev. Messrs. Hooker, Seymour, and Butler.

The Sisterhood of the Good Shepherd has completed its work for the season in its industrial training school, preparing young girls for domestic service, and giving them good English education. They have opened their fresh air work at Asbury Park, N. J., for the summer, and will take 20 homeless children at a time, in turn, to enjoy the sea breezes.

The Surrogate Court handed down a decision July 8th, in which the will of the late Mary L. Everdell was admitted to probate. This is the termination of a long contest. Miss Everdell's estate was valued at \$25,000. After making a number of minor bequests, among which was one of \$1,000 for St. Luke's Hospital, she made a family provision which gave rise to the litigation. The legacy to the hospital will now be paid.

At Barnard College, of Columbia University, the trustees competitive scholarship, valued at \$150, has been awarded, after examination, to Miss Grace M. Peters. In addition to scoring double honor, Miss Peters has the further distinction of having received the highest average percentage of any candidate, either at Barnard or Columbia. The unusually large number of candidates this year makes the distinction the more notable.

The first meeting of the local assembly of the Boys' Brotherhood of the State of New York, has just been held at the church of the Holy Sepulchre. A move has been made to gain the co-operation of bicyclists in decorating the altar, by inducing them to bring back flowers from their "spins" in the country at this season of the year. An effort is on foot to establish in this parish a branch of the Church Association for the Advancement of the Interests of Labor.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, active preparations have been made for the fresh-air work of the parish at Copake, N. Y. The Girls' Friendly Society has placed a new flooring over the recreation room there, which was much needed, and other improvements have been made. The rector takes summer services at St. John's church, Copake, but has been obliged to cancel an engagement to preach in Newport, R. I., on account of the sickness of his wife. Arrangements have been made for a single outing in addition to the regular fresh-air work. This special outing will accommodate about 2,000 people connected with the church and the parish chapel. From now on, special provision is made for women with sick children to enjoy sails on the Glen Island steamers, at nominal cost.

The little ones at St. Mary's Free Hospital for Children are now enjoying country breezes at the new summer home of the Sisterhood, at Norwalk, Conn. The old home, St. Mary's-by-the-Sea, has been definitely given up, as its location at Rockaway Beach had become too public for the uses of a hospital. The hospital in this city, during the summer, will be kept open only for the temporary reception of sick children who, as fast as received, will be transferred to West Rocks, as the new hospital is called. The new building stands in an enclosure of 50 acres of land, on a height overlooking the waters of Long Island Sound. It has come into possession of the Order through the generosity of a friend. The sick children are many of them able to enjoy the grounds, but where this is impossible, the beds are placed so that the little invalids can see the waters of the Sound, and get the refreshing salt breezes.

HOOSICK.—The Rev. John Bleecker Tibbits, aged about 70, died July 8th, after a protracted illness. One of his sons is the Rev. Edward Dudley Tibbits, rector of All Saints' church, Hoosick.

NEW ROCHELLE.—The Sisters of the Order of St. Mary, under the direction of Sister Alice, have leased a number of cottages and estab-

lished a convalescent home for children. The lease runs for several years, and it is contemplated making the work permanent.

HARRISON.—The work begun here by the Ven. Archdeacon Kirkby, D. D., of Rye, has so far prospered that steps have been taken to secure a permanent church edifice. A lot has been given by a single donor, and the plans for the new church have been definitely decided upon. During the summer months the work of construction will proceed as rapidly as possible, the cost being estimated at \$2,500, exclusive of possible memorials. Meanwhile, the mission services will be continued in the temporary hall over an engine house, in which they were begun. The archdeacon will remain in control until the new parish is able to take care of itself.

Pennsylvania

Oz! W. Whitaker, D.D., LL.D., Bishop

PHILADELPHIA.—Under charge of Major William S. Lloyd, 60 members of the Boys' Brigade connected with the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, went into camp on Saturday, 9th inst., at Cape May, N. J., for 10 days.

Bids are being asked for alterations to the interior of St. Luke's church, the Rev. Dr. T. A. Tidball, rector, according to the plans of Mr. C. M. Burns, architect.

The mission of St. John the Divine, which is under the fostering care of the South memoria church of the Advocate, is now removing from its malodorous location near the Municipal Hospital (pest house) to 22d and Clearfield sts.

Responding to the proclamation of the President, every Christian congregation in the city, on Sunday, 10th inst., rendered thanks to Almighty God for the grace which made possible the nation's recent glorious victories. In all our own churches, the President's proclamation was read, and special prayers of thanksgiving were offered.

For several years past, the parish of St. James, the Rev. Dr. J. N. Blanchard, rector, has maintained, during the months of July and August, the Vacation school, where instruction is given to boys in wood carving, modeling, and drawing. The Board of Education of the city determined to try the experiment this summer, and three school buildings were thrown open on Monday, 11th inst., more children applying for admission than could be accommodated.

On Sunday, 10th inst., at the service in the woods, Chaplain Hoyt told the 500 and more men of the 6th Pennsylvania regiment in attendance, that instead of forming a chapter of the Brotherhood of St. Andrew, as had been proposed, it had been decided that, to be entirely successful, the association must be non-sectarian. He invited all to meet in the tabernacle on the Wednesday following, to organize the Christian League of the 6th Pennsylvania Volunteers.

In the presence of the entire 1st Regiment Pennsylvania Volunteers, Chaplain Brady administered the sacrament of Baptism to Private Elmo T. Rice, on Sunday morning, 10th inst., at camp Thomas, Chickamauga Park. General Rosser, brigade commander, and other officers were present. For the first time, the new band of the regiment (22 pieces) took part in the regular Sunday services, playing the choruses; the accompaniment to the solos being given on the new portable organ, played by Major Allen. The entire service was one of exceeding interest.

Prior to their going to a picnic at Willow Grove, on the 14th inst., the Sunday school of Christ church, Germantown, unfurled a large flag from the top of the parish house. The exercises began with prayers by the rector, the Rev. Dr. John B. Falkner. The flag was presented by Mr. Oscar N. Middleton, and accepted by Mr. George J. Lincoln, superintendent of the Sunday school. As the flag was raised on the pole, the audience sang "The Star-Spangled Banner." Major Sheldon Potter delivered an address.

Estimates are being asked for the erection of

a parish house, chapel, and Sunday school building for the parish of St. Luke and Epiphany, the Rev. Dr. T. A. Tidball, rector. The site selected is at 17th and Summer sts., occupied at present by the church of the Atonement, which, with its adjacent building, is to be torn down. The first floor of the new parish house will contain a reading room. The guild and assembly rooms, stage, kitchen, and class rooms will be on the second floor, while on the third will be located the gymnasium, with toilet and bath rooms. A running track will encircle the gymnasium on the outside, where a spectators' gallery will also be located. All the buildings will be fitted with every modern convenience; that for the Sunday school must be finished not later than Oct. 1st.

Chicago

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

CITY.—A new altar is to be erected in the chapel of the Mission House of the Sisters of St. Mary, Washington boulevard and Peoria st. It will be constructed of oak, with beautiful proportions, and subdued Norman ornamentation. The designs have been submitted by Edson & Son, of Fond du Lac, Wis.

The visitors' guild of the cathedral has already a membership of 25, pledged to a rule of neighborhood visiting and a rule of prayer. Among these 25 the neighborhood has been parceled out, and reports are kept permanently upon a very complete system of card cataloguing. Much is looked for from the work of the guild.

About 26 boys and 14 men of St. James' church choir left Tuesday, July 12th, for their 15 days' outing at Madison, Wis. They sang morning and evening in the parish church, Madison, and were treated most cordially by the congregation of Grace church, and the rector, the Rev. Fayette Durlin. Luncheon was served to the choir by the congregation. Clarence Dickenson, organist of St. James' church, has resigned his position, and gone to Europe for two years' musical study in Paris and Vienna. Mr. Dickenson's organ recitals in St. James' church during the past winter have shown much ability, and have grown in popularity.

Faculty for an altar at the Boys' Home, on Bishop court, near Washington boulevard, has been granted by the Bishop to the Rev. Fr. Chaitin, the director of the Home. There is now a daily Celebration of the Eucharist at the Home. The boys are sent to the cathedral on Sundays, to the services and to Sunday school.

Bangs Lake, Lake Co., Ills., is the camping ground of many of our choirs this summer. During the week of July 10-17th, St. Luke's choir, Chicago; Ravenswood choir, and the Irving Park choir encamped there together. The choirs from the church of the Ascension, Chicago; Christ church, Woodlawn, and the cathedral will encamp at the same place, in different weeks, during the summer. Bangs Lake is about 40 miles from Chicago, on the Wisconsin Central road, easy of access. The camping arrangements are entirely in charge of Mr. Horatio Thomas, a layman of the Irving Park mission.

A number of candidates for Confirmation will go to Milwaukee to receive the rite from the Bishop of Milwaukee, in the absence of the Bishop of Chicago. The party will be in charge of the Rev. J. H. Dennis and Mr. Addison, both of the cathedral. The trip will be by the "Whaleback."

The choir of St. Chrysostom's church spent the week of July 10-17th in camp at Druse's Lake, 10 miles west of Waukegan. There were about 50 in the camp, of whom 30 boys were in charge of Mr. S. W. Martin, choirmaster. Owing to the absence of the choir, the thanksgiving service upon the President's proclamation, was postponed until Sunday, July 17th. At this service, the Rev. Thaddeus A. Snively preached on "The mission of our country."

At Christ church, Sunday, July 17th, a large silk flag was carried in the processional. The standard was tipped with a brass eagle. After

the offertory, the rector, the Rev. Arthur L. Williams, standing in front of the altar, received the colors for consecration. With a special prayer and the singing of a patriotic hymn, the flag was blessed and consecrated to the church as a memorial of one of the members of the congregation who served in the civil war.

The Rev. Fr. Bowles, of All Saints' church, Ravenswood, delivered a lecture on Sunday, July 17th, before the congregation of the Christian Church, setting forth the claims of the Church of our faith.

At the last meeting of the faculty of the Seabury Divinity School, the degree of Doctor of Divinity was conferred upon the Rev. J. F. Hamilton, rector of Sauk Center, Minn., and father of the Rev. W. B. Hamilton, rector of Calvary parish in this city.

Southern Ohio

Boyd Vincent, D.D., Bishop

CINCINNATI.—An interesting meeting of the Church Club was held on the evening of June 14th. Mr. C. W. Short presided. The Cambrian Choral Society rendered several popular selections. Capt. E. Morgan Wood, of Dayton, Ohio, gave an entertaining address on "Ticonderoga." The report of the Committee on Plan of Work was adopted. It makes many suggestions on new lines, and among other things, brings up the subject of establishing a social club.

The Episcopal Fruit and Flower mission of Cincinnati held its annual meeting at St. Paul's church. An interesting feature was an address by the Rev. Dr. Baker, of St. Luke's Hospital, New York. He spoke from his wide experience in hospital work, and suggested the most helpful ways of carrying on mission work among the sick. The report of the secretary showed that 7,690 bouquets and over 1,000 books and magazines had been distributed among the sick. In addition, 94 hospital visits were made, and 386 visits to the sick poor outside. Under the auspices of the mission, the Rev. Paul Matthews has conducted services every Sunday afternoon at the City Hospital. The large number present each Sunday shows how much the service is appreciated.

CHILLICOTHE.—The congregation at St. Andrew's mission has increased so much that it has been found necessary to enlarge the church. This is being done by building a recess chancel, and placing pews in the space occupied by the old chancel. The Rev. C. W. Boot, the minister-in-charge of the mission, has gone to England to spend two months.

GREENVILLE.—A conference of St. Andrew's Brotherhood chapters was held in St. Paul's church on June 15th. It was opened with a Celebration at 10 A. M., the Rev. Y. Peyton Morgan being celebrant. Delegates were present from Christ church, Dayton; St. Paul's church, Greenville; Epiphany church, Urbana, and Trinity church, Columbus. The morning session was devoted to the report of work done, and attempted, by the several chapters. The afternoon session was given to addresses, with discussions of the same. The Rev. D. C. Wright spoke on "The Rule of Prayer the necessary forerunner of the Rule of Service"; Mr. Raymond, of Christ church, Dayton, spoke on "The Brotherhood man's work in the choir." Mr. Wm. G. Benham, of Trinity church, Columbus, spoke on "How to conduct a chapter meeting." Evening Prayer was said at 7 o'clock, followed by an address on "Sunday school work," by the Rev. Y. Peyton Morgan.

Connecticut

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

Chauncey B. Brewster, D.D., Bishop Coadjutor

The annual meeting of the archdeaconry of Fairfield was held in St. Paul's church, Norwalk, July 12th, at 10:30 A. M. The Holy Communion was celebrated by the secretary, the Rev. George T. Linsley. In the absence of the archdeacon, the secretary called the meeting to order and the Rev. Louis N. Booth was made chairman. The archdeaconry generously voted the increased apportionment laid upon it by the di-

rectors of the Missionary Society of the diocese. The Rev. Henry W. Sherman having resigned as archdeacon, the Rev. Louis N. Booth was unanimously chosen to be nominated to the Bishop as archdeacon for the ensuing four years. The Rev. Geo. T. Linsley was unanimously re-elected secretary, and Mr. J. H. Swartout, of St. John's church, Stamford, treasurer. The Rev. M. George Thompson and the Rev. Herbert D. Cone; Mr. Gould D. Jelliffe, of Westport, and Mr. Leslie Smith, of South Norwalk, were elected as executive committee. Unusual interest in the cause of diocesan missions was a marked feature of the meetings, all the proceedings of which were distinguished by a spirit of fraternity among the members, and of loyalty to the diocese.

Every parish was represented at the annual meeting of the Middlesex archdeaconry, which was held in the church of the Holy Advent, Clinton, the Rev. P. L. Shepard, rector, June 30th. Archdeacon Binney, assisted by the rector, celebrated the Holy Eucharist at 9:30. The assessments upon each parish called forth vigorous discussion. Archdeacon Binney, after a faithful and acceptable performance of his duties for sixteen years, tendered his resignation, owing to heavier responsibilities placed upon him by the diocese and the Berkeley Divinity School. The Rev. O. H. Raftery was elected to fill his place. The Rev. Mr. Hooper was chosen secretary, and the Rev. Prof. Townsend, treasurer. There was a meeting of the Woman's Auxiliary in the afternoon. Mrs. Gireaud, vice-president of the Woman's Auxiliary, and Mrs. Binney and Mrs. Medlicott, all of Middletown, read interesting papers on the subject of foreign missions. The Rev. Mr. Biller, of Indian Territory, gave an interesting account of the religious state of that district, where there are so few laborers in the ministry among a large population of Indians and half-breeds. There was a delightful social meeting and dinner at the rectory, where many guests were invited to meet the clergymen and out-of-town visitors.

HARTFORD.—A meeting of the Hartford archdeaconry was held in Christ church, July 7th. The archdeacon, the Rev. G. H. Wright, presided. The Rev. Herman A. Lillienthal was re-elected secretary, and Mr. E. Lawrence, treasurer. The increased appropriation, voted by the last diocesan convention, for missions, made an increase in the sum required from the archdeaconry over last year, of \$68. The clergy present agreed to raise \$5 each toward this amount, the surplus, if any, to go to the treasury of the archdeaconry. The appropriations were made to the missions in the county.

A new Church Home for Aged Persons is shortly to be erected on Retreat ave. The building, which will be of brick, with a frontage of 70 ft. and depth of 120, will cost \$15,000. The old Church home, which was once a private residence, was found unfit for its purpose, and the new building fitly marks the advance in all good works throughout the diocese. A feature of the new home will be a handsome chapel with its altar, recessed from the parlor.

Missouri

Daniel S. Tuttle, D.D., Bishop

KANSAS CITY.—St. George's church, the Rev. P. Gavan Duffy, rector, has ceased to be the pro-cathedral of the diocese. Since the appointment of the present rector, the general progress of the parish has been rapid. The pledges for the support of the church have been increased 35 per cent., the debt on the Church property decreased \$600, a new two-manual Farrand & Votey organ has been erected (through the kindness of a lady of the parish), a beautiful set of dossels for the altar, and vestments, have been presented by the ladies of the congregation. A large and increasing Sunday school and eight other parochial organizations are attached to the church, and on Easter Eve, the largest class in the history of the parish was presented to the Bishop for Confirmation. Evensong Communion has been discontinued, the Low Celebration now being at 7 A. M. each Sunday, with a second Celebration (choral) at 11 A. M., first

Sunday in the month. On holy days there is also a Low Celebration at 10 A. M. Wafer bread, mixed chalice, and Eucharistic vestments are now also in regular use. The Evensong services, usually indifferently attended in this city, are building up, the congregation the last few Sundays being larger in the evening than in the morning. The choir has also been reorganized, with the result of a marked improvement in the conduct of the service, and also the music. The prospects for the parish of St. George's under the present rector are exceedingly bright.

New Jersey

John Scarborough, D.D., Bishop

The churches of the diocese were all forward in holding services of thanksgiving, in accordance with the suggestion of the President's proclamation. One of the most notable of the services was that at Christ church, Elizabeth, where on the morning of July 10th there was a festal celebration of the Eucharist, followed by a solemn *Te Deum*, sung with the priest and his assistants and acolytes before the altar. The Prayer Book Psalm of thanksgiving was also chanted, and there were special collects, while for the offertory, the choir and congregation sang three verses of "The Star-Spangled Banner." The Communion service used was Woodward in E flat. At Christ church a large American flag hangs above the pulpit, being draped from the clerestory. It was placed there at the beginning of the war, and will remain till its close. Another parish where special services were held, was St. Paul's church, Westfield. Here the President's proclamation was anticipated, the services being held on Sunday, July 3d. Large numbers of people from other religious bodies were present. The church was draped with flags, and there were special Prayer Book collects, with prayers for the souls of those who had fallen in battle. Two anthems were sung, "Lord of our life," by Field, and Gounod's "Praise ye the Father." A thanksgiving service was also held the following Sunday evening, July 10th.

New Jersey is not likely to suffer during the summer for the lack of episcopal supervision. The Bishop of the diocese officiates every Sunday in one or more of the shore churches; Bishop McLaren, of Chicago, and his family, are occupying their pretty cottage on the Manasquan River, at Point Pleasant, and the Bishop is most kind in helping the priest-in-charge of the parish church; the Bishop of Delaware has many appointments during the summer on the coast of New Jersey; and the Bishop of Mississippi who is a great favorite in many of the seaside chapels, also has several appointments for the present season.

The Bishop recently confirmed a class of 16 in St. John's church, Somerville, the Rev. Harrison B. Wright, rector. The growth of this parish in the past few years has been phenomenal. A well-trained choir (the rector himself being the choirmaster) helps to make the services attractive, and the parish has grown both spiritually and financially. The debt remaining on the beautiful new stone church is vanishing very rapidly.

In St. Paul's church, Bound Brook, the rector, the Rev. A. S. Phelps, recently presented a class of five candidates for Confirmation. Contracts have been made for the decoration of the interior of the church building, and a beautiful memorial window over the altar has lately been presented by Miss Allen.

The number of candidates presented at the recent Confirmation at St. Luke's, Metuchen, was eight—the class being a supplemental one. A parish reception followed the service.

In Christ church, Trenton, there are two Confirmations every year, one composed mostly of adults, and the other of children. On June 27th, the adult class was presented by the rector, the Rev. E. J. Knight.

Plans are under consideration for the new building for St. Augustine's mission, Camden. Mr. H. Humphreys has presented two building lots, and the people have purchased a third ad-

joining them. The Sunday schools of the diocese gave \$626.56 towards the building, and the local parishes of St. Paul's and St. John's, Camden, have given generous help. The Rev. E. L. Henderson who has had charge of this excellent work among the colored people, has recently resigned, in order to accept work in Annapolis, Md. His successor has not yet been appointed.

Trinity church, Asbury Park, has given an additional bond to the diocese for the Episcopal Fund. The new bond is \$600, making the total \$1,800. At St. Augustine's chapel for colored folk, the rector of Trinity now maintains a weekly service, with a monthly celebration of the Holy Eucharist, and a growing Sunday school.

St. Peter's church, Freehold, has received from two faithful communicants, deceased, Mrs. Mary Walker and Mrs. Elizabeth Lowrey, respectively, \$500 and \$300. The episcopal visitation at Freehold was postponed this year because of the rector's serious illness.

The mortgage on the parish building property of Christ church, New Brunswick, has been paid off. The building is being pushed to completion; its corner-stone was laid in December last.

The rector of Grace church, Merchantville, the Rev. R. G. Moses, now has two chapels in his charge. He has monthly services at St. Mary's, Colestown, and during the past year lay-readers have held services and Sunday school at St. John's mission, Maple Shade. Mr. Moses has been given a vacation of three months, which he will spend in England.

The late Rev. Dr. Horace S. Bishop has left by will, \$3,000 to the Associate Mission in Trenton. It is to be invested, and only the interest used for the support of the work. The fund for building a house for the mission is growing slowly but surely, and will soon be large enough to warrant the purchase of land and to make a beginning on the work.

St. James', Atlantic City, will soon have a very neat, though inexpensive, rectory, on land adjoining the church. The Rev. W. W. Blatchford who is in charge, is making a great success of what some thought a forlorn hope a short time ago.

A beautiful memorial window has been placed in St. Peter's church, Perth Amboy, the Rev. J. L. Lancaster, rector. The window, which is a representation of the Baptism of Christ, bears this inscription:

To the glory of God and in loving memory of William Henry Pope Benton; his wife, Louisa Forbes Benton, and his son, William Henry Benton. Make them to be numbered with Thy saints in glory everlasting.

At Trinity church, Moorestown, another fine window has been placed. It is a memorial of Mrs. Theodore Chamberlain. The church has also been improved by the addition of some new altar furnishings, and by re-carpeting. At Trinity chapel, in Stanwick, ground has been secured, and a beginning made towards the erection of a chapel.

At St. Paul's church, Camden, the Rev. R. A. Roderick, rector, a new organ has recently been placed in position. The cost was \$7,500.

Excepting a small amount (virtually pledged) still due on the organ, the church of the Ascension, Atlantic City, is now practically freed from debt by the "Julia A. Pleasonton legacy," which will also enable the parish to acquire the rectory property, held since 1893 under lease with the privilege of purchasing.

It is expected that the new church of St. Bernard, at Bernardsville, will be ready for consecration on Aug. 20th. The altar, which is soon to be in place, is of dignified proportions, and is of Caen stone, with a lofty reredos, in which provision is made for sculptures and statues. The rest of the furnishings will be costly and in keeping.

At the church of the Redeemer, North Plainfield, negotiations are making for the purchase of a suitable plot of ground, and a church building will be erected in the near future. The

present rector, the Rev. W. Montgomery Downey, assumed charge last Advent, the parish having been without a rector for six months.

St. Luke's church, Roselle, now has two neighboring chapels, one at Connecticut Farm, of which J. B. Green, Esq., is in charge as lay-reader, and a second at Lorraine. This latter has existed as a union chapel for several years, but it has now been made a mission of St. Luke's, by the voluntary action of the officers. The rector has a yearly lease of the chapel from its owner. Thomas B. Atkins is lay-reader-in-charge.

The rector of Christ church, Toms River, has begun a Sunday service for the summer at Island Heights. Last year he held similar services, which were so successful that 150 was the lowest number present on any occasion. It is, therefore, the intention to gather a nucleus of permanent residents and hold a weekly service throughout the year. During the past year, a lot adjoining Christ church has been given by Mr. John P. Haines for a rectory, and there is \$1,800, in cash and pledges, for the erection of the house. A beautiful brass pulpit has been placed in the church by Mr. Caleb Falkenburgh, a litany desk by Miss Mott, and a corona by the Ladies' Guild. This organization has also given a new velvet carpet for the entire church.

Louisiana

Davis Sessions, D.D., Bishop

DONALDSONVILLE.—In the church of the Ascension, on the first Sunday in July, a farewell service was held for the Donaldsonville artillery company before their starting for the war. The church was decorated with flags and flowers. A large choir rendered patriotic music, and prayers for the safety, the success, and the safe return of the soldiers were offered. The Rev. Mr. Guion, the pastor, preached from Eccles. iii: 8: "There is a time of war, and a time of peace." A pleasant surprise was given the Rev. Mr. Guion during the morning, by a gift of money from the large choir he has organized, of 35 voices, accompanied with a cordial letter expressing their appreciation of his successful work in the parish.

Spokane

Lemuel H. Wells, D.D., Bishop

A bazar was held by the ladies of Good Samaritan church, in the Opera House at Colfax, continuing three days; \$360 was the net result of the effort. A kind lady in New York sent the rector \$55, and one of the trustees raised \$100 by subscription. A gentleman who had promised \$250, met the \$400 payment of the parish to the Church Building Fund with a similar sum. The people are greatly encouraged, now that the debt, which three years ago was over \$3,000, has been reduced to about \$500, and they hope to be able to paint the church and have it consecrated before many years. There are now 35 families contributing to the church, and the prospects are brightening. Bishop Wells recently visited the parish and confirmed six.

ROSLYN.—The Sunday school was last year held in the afternoon, and was made up of children of the Church and of the other Sunday schools which were held in the morning. The attendance was very irregular. At the beginning of this year, it was decided to open the Sunday school in the morning, and since then the attendance has been steadily increasing. It began with 25, and now has between 90 and 100. Once a month a children's choral service is held in the afternoon. A band of Young Crusaders has been formed among the boys. A charter has been applied for, and it is hoped that good work will be accomplished by this organization. The Women's Guild has done excellent work during the past four months. By their efforts alone, a new set of furniture has been placed in the church. By this, and the addition of a new dossal and altar frontals for the different seasons, the appearance of the church has been decidedly changed for the better. The Rev. John Antle is rector.

NORTH YAKIMA.—Bishop Wells recently visited St. Michael's parish. The church, which was

built in 1888, was consecrated at the morning service. The sermon was preached by the Rev. Andrew Bard, of Ellensburg. In the evening, a class of 15 was confirmed. The class included persons brought up in the Presbyterian, Congregational, Methodist, Moravian, and Lutheran denominations, and one brought up among the Mormons. On the following Tuesday, the Bishop and the rector of St. Michael's, the Rev. H. M. Bartlett, visited Goldendale, 80 miles distant, where 3 persons were confirmed.

WALLA WALLA.—St. Paul's School closed June 10th. There were four graduates as a result of the first year's work.

Massachusetts

William Lawrence, S. T. D., Bishop

WARE.—A new organ, costing \$1,200, has recently been put in Trinity church. It is all paid for, and was used for the first time at the Bishop's visitation. The debt of the parish has been reduced from \$7,000 to \$2,000, and the total value of Church property here is \$17,000.

FALL RIVER.—At the opening service of St. Luke's church, the venerable Archdeacon Smith preached. At the service in the afternoon, the Rev. Morton Stone delivered the sermon, and the Rev. D. D. Addison in the evening. The window in memory of Phillips Brooks is especially attractive in this new church.

NEW BEDFORD.—Grace church during the summer months carries on a fruit and flower mission, which distributes flowers, fruits, vegetables, and delicacies, among the poor and sick. All are asked to provide something from their gardens, and others have sustained the good work by liberal contributions. The Sunday school of this parish has contributed \$60 towards the endowment of a child's free bed in St. Luke's Hospital. This kindness is repeated every year by the scholars.

Duluth

Jas. Dow Morrison, D.D., LL.D., Bishop

ALEXANDRIA.—On the 4th Sunday after Trinity, a handsome new altar, made of red oak, was placed in the chancel of Emmanuel church, by Mr. and Mrs. Louis Brown, in loving memory of their second son, Louis, who departed this life in 1895. New office lights will be placed upon the altar shortly, through the efforts of Dr. and Mrs. Pritchard. The parish is in a flourishing condition, and shows a steady growth. The Brotherhood chapter is doing splendid work among the hotels and summer resorts; a member each Sunday visits all of them, and leaves a card of invitation to the Church's services in the hands of the guests. The church building will receive its much-needed coat of paint in a few days.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The North-western convocation of the diocese, the Very Rev. R. O. Cooper, dean, met in Calvary church, Sandusky, July 12th and 13th. At the opening service the sermon was by the Rev. C. D. Williams, and on Wednesday morning, by the Rev. James A. Brown. The Holy Communion was celebrated at 9 a. m. Wednesday morning. The missionary reports at the afternoon session showed some advance. The Rev. James N. Thompson, of Bellefontaine, reported for Sidney; the mission there having raised thus far \$100 per year for service every Sunday, now offer \$400 per year for a resident minister. Bellefontaine is soon to have a rectory, having raised nearly \$800 for this purpose. The Rev. Mr. Hull, lately ordained from the Lutherans, reports progress in Bucyrus and Upper Sandusky. The Rev. George S. May, of Defiance reports that at Hicksville the church is full at the services he holds there. At Napoleon the church is three-quarters full. The Hicksville church, built years ago by Mr. Edgerton (lately deceased), had been rented by him for some years to the United Brethren, who had voluntarily vacated. The services of the Church are in great favor there. An able paper was read by the Rev. John F. Butterworth on the proposed N. W. convocation Sunday school institute. He showed that while in a num-

ber of years the number of confirmed in the diocese per year has nearly doubled, the communicant list has more than doubled, the Sunday school attendance has increased only one-tenth—65 per cent. of all confirmed are from the Sunday school. The Rev. S. V. Shayler followed, with another live paper urging Sunday school betterment through institute meetings, and graded lessons, and thorough drill of teachers in a uniform course of study. In Calvary church, of 137 confirmed during Mr. Shayler's three years, not one-third came from the Sunday school. The third paper on the subject was by Mr. John T. Mack, of Grace church, Sandusky, outlining the plan for the institute. It provides that the dean shall be *ex-officio* president. The secretary, treasurer, and three members of the executive committee are to be elected. One dollar is to be paid by each Sunday school in the parishes in the convocation. One evening at least of each convocation shall be devoted to the institute. The annual election of officers is to be in January. The programme of exercises must always be submitted to the Bishop, to avoid clashing with his appointments. The plan was adopted. Miss Wheeler was elected secretary and treasurer; the Rev. E. V. Shayler, the Rev. E. S. Barkdull, and Mr. John T. Mack were elected executive committee. The next meeting is to be in Findlay. The closing service was a missionary meeting. The Rev. W. C. Hopkins gave statistics showing how very small is the Church's work in the foreign field, and the Rev. W. C. Clapp urged genuine conversion as the best means for enlarging missionary zeal.

Vermont

Arthur C. A. Hall, D.D., Bishop

SHELBURNE.—The new parish house of Trinity church, the Rev. B. W. Atwell, rector, is approaching completion. It is a handsome structure of stone, like the church which it joins, and will be the finest building for that purpose in the diocese. The parish house will contain a well-appointed chapel, where Lenten services and small gatherings of various kinds can be held; and at this altar the Blessed Sacrament will be celebrated on all week-day festivals throughout the year, this being heretofore impracticable in cold weather because of the expense of heating the church. The building provides for the needs of the vested choir and choir-master, and rooms are set apart for the parish's benevolent work. The completion of the parish house will add another monument to the well-directed liberality of Dr. W. Seward Webb.

BURLINGTON.—The Altar Guild of St. Paul's church has just issued a yearly report, which shows clearly a record of useful work well done. It has been in existence but little more than a year, and its scope of service is wider than is usual with such guilds, it having, beside the care of the altar, the care of the choir vestments. It enrolls 17 names of active and 18 associate members, and during the year about 160 have passed through the treasurer's hands in doing its work. William Wager, the chime ringer, is at Chickamauga Park, with Company M., First Vermont Volunteers, in which he is a private. On July 4th, about 500 soldiers from Ottawa, Can., were visiting at Burlington, and joined in the day's celebration. The chimes of St. Paul's rendered a programme of national hymns and airs of both the "old country" and the new.

ST. ALBANS.—Bishop Hall, on the 5th Sunday after Trinity, officiated twice in St. Luke's church.

Fond du Lac

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

THE BISHOP'S VISITATIONS

AUGUST

- 12. St. Paul's, Oshkosh. 14. St. Agnes, Algoma.
- 16. Christ, Sturgeon Bay.
- 18. Holy Nativity, Jacksonport.
- 19. Atonement, Fish Creek.
- 21. Precious Blood, Gardner.

SEPTEMBER

- 6. St. Joseph's, Antigo.
- 8. St. Augustine's, Rhinelander.
- 11. Ascension, Merrill. 13. St. John's, Centralia.
- 15. Grace, Appleton. 29. Holy Apostles, Oneida.

Albany

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

LAKE PLACID.—A notable feature at this popular resort in the Adirondacks, is the new parish church, which is rapidly nearing completion. It is the result of the efforts of the summer guests who, under the leadership of the Rev. Churchill Satterlee, son of the Bishop of Washington, started the movement. Last year Mr. Geo. Stevens, one of the proprietors of the Stevens' House, where Church services had long been held, generously presented a lot on a narrow neck of land between Lake Placid and an adjoining lake, which is not only of great beauty, but quite central to the guests of summer hotels of this town. The church is to be a pretty structure, with ample seating capacity, and will be airy. Although yet unfinished, summer services have been begun in it. The interior finish will be done in the autumn.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Hamburg Ladies' Guild of St. Stephen's mission is the most active of all the Church societies of the Livingstone county missions and other neighboring churches. St. John's mission, Howell, is putting down cement walks, and furnishing the church with electric lights, all which are provided for. The altar of St. Stephen's Hamburg, has been provided with ratable, cross, vases, and candlesticks; and the altar at St. John's, Howell, with vases and candlesticks; as also St. Paul's, Brighton, with candlesticks, cruets, ablution cup, and altar linen. All have likewise been supplied with the new Standard Hymnals in full for choir and people.

Minnesota

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

The Rev. C. W. Pope, rector of the Good Shepherd, St. Paul, has inaugurated a series of outdoor services every Monday evening during the summer months, at the corner of Cedar and E. Seventh sts., a busy thoroughfare. He will be assisted in this undertaking by his choir and Brotherhood men; the first meeting was very successful. A large crowd gathered at the street corner, listened attentively to the addresses, and joined heartily in the singing. At the benediction, all uncovered their heads.

Bishop Gilbert has named the mission at Postsiding, "Holy Faith," and the one at Hastings ave., "Holy Spirit." They are both in St. Peter's parish; the former is in charge of two Brotherhood men, the latter is served by teachers from the Deaconess' Home; a good work is being done at both missions.

Kansas

Frank R. Millsbaugh, D.D., Bishop

Of the Kyle legacy for Christ Hospital, Topeka, \$8,000 has become available, but the remainder was lost by assumed claims of distant relatives. During the year the hospital has been a busy institution, giving 2,192 days of charity work in the care of sick people, representing many denominations of Christians. A service was held in Grace cathedral in the interest of the hospital, on June 2d (the close of the hospital year), when Bishop Millsbaugh bestowed the diplomas and silver badges upon seven graduate nurses. It was the first service of the kind ever held in the diocese, but the Bishop has taken the necessary steps for a similar service to be held every year. For many years this hospital was the only one in Topeka, and its work and influence have been a blessing in the diocese.

Iowa

The graduates and former pupils of the State School for Deaf Mutes at Council Bluffs, held a convention at their alma mater, on July 5th, 6th, and 7th. It was opened in the afternoon of the first-named date by the Rev. A. W. Mann who also held a service on the following evening in the chapel. On the preceding Sunday evening, at St. Paul's church, Council Bluffs, a combined service was held, with good attendance of the regular congregation and deaf-mutes.

The Living Church

Chicago

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

WE find in one of our exchanges the following paragraph:

Some statements which we find in the Prayer Book to-day are not in harmony with our present thought, but as we use the prayers we feel the power of the older life reaching out for the truth and expressing its deep conviction of the truth which underlies all expression. This life in us is held in the greater life of that which has been, and looks forward to that which is to be. Those who by experience do not know this find it hard to understand how it is possible for us to use the prayers which they, thinking and believing much as we do, cannot use.

It is hardly necessary for us to specify the point of the compass from which these swelling sounds proceed. The style is of that variety which used to be described as "sophomorical" in our younger days, but the college youth of that period are fully vindicated by the adoption of their fine-sounding use of the mother tongue by those who sit in the seats of the doctors. We have tried with due humility to discover the thought which underlies these profound expressions, and, if possible, translate them into language understood of common men. We cannot be sure of our success. When all is done, we confess it difficult, with our lights, to grasp the idea of a "life reaching out for the truth" and "expressing its deep conviction of the truth which underlies all expression." "Those who by experience do not know" also gave us pause, but probably it is to be regarded as a poetical mode of expression. We make out that the writer is justifying himself for continuing to use the Prayer Book when he does not believe some of the statements which he has to take constantly upon his lips, or, as he euphemistically expresses it, those statements which "are not in harmony with our present thought." Nevertheless, he feels that the framers of those statements meant well. They were honestly anxious to find out the truth, and they set down nothing except what they thought to be true. They were mistaken, of course, but their statements at least bore witness to the fact that they were thoroughly convinced that there is such a thing as truth. The writer also holds to that. This is the proof of a common "life" as the bond of connection between the less advanced Christians of the past and the wise ones who possess "our present thought." However imperfect or even false the statements of the Prayer Book are, they may still be used, because they are admirable examples of the deep conviction that truth exists. In fact, truth underlies all expression. Therefore, the expression itself does not much matter. We may be wide of the mark, our interpretation may be quite erroneous. Perhaps a special course of training is needed in order to understand the kind of language with which we are dealing. But we can hardly be entirely wrong in gathering that the writer does not believe certain statements in the Prayer Book, but nevertheless justifies his continued use of it on grounds which we may or may not correctly estimate. Our conviction remains unshaken that the ends of lofty morality can never be served by such means.

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GENERAL SHAFTER telegraphed the other day that he had had a long inter-

view with General Toral, the Spanish commander of Santiago, in which he apparently laid down the law with considerable emphasis. He directed the attention of the Spaniard to the fact which the latter does not seem able to deny, that he had no hope of escape. "Under these circumstances," said Shafter, "you have no right to continue the fight." The point was, that no one in such a responsible position had a right to sacrifice the lives of his men when no possible end could be served by it. It was an encounter between a man of sixteenth century ideas of honor, not accustomed to regard the lives of private soldiers as worth consideration, and a man of the nineteenth century, with its plain common-sense and humane instincts. On the one hand, we have the representative of a race which is in an advanced state of decadence on account of its inability to grasp the ideas which make modern nations great. To General Shafter, on the other hand, the representative of the latest born among great nations, it was nothing less than insane absurdity to expose a large body of men to useless slaughter. To him, the object of war is not to kill as many men as possible, but to gain certain results. If those results can be obtained without bloodshed, that method is always to be preferred. Such is the true principle of modern warfare, and the American general's course in the siege of Santiago will be approved by all enlightened men, notwithstanding the truculent criticisms of some of the newspaper people. It is gratifying to know that a strong impression was apparently made upon the mind of the Spanish officer. The point of view presented was no doubt a novel one, and that a general who had under his command an overwhelming force, and the assurance of indefinite reinforcements, should hesitate, from considerations of humanity, to annihilate the opposing army, must have been contrary to all his ideas of war.

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Special Providence

SPECIAL providence is a subject of great interest to the devout mind, and no one so minded doubts that God does guide and guard his children, leading them in the right way. But it is not easy to understand how this may be without interference with "natural law," upon the uniformity of which all the affairs of this mundane existence depend. We know, however, that the human father helps his children, and often interposes for their protection, interfering with natural law, yet without lessening confidence in its beneficent-uniformity. Can we believe that the Heavenly Father who made the law is less able and willing to help us? Deliverance from peril may not always be best for us, we may never presume upon it, and when it does come it may not be by an immediate and evident miracle. Yet such deliverance is the result of conditions over which God only has control, and these conditions may have been determined long before the crisis occurred. Admiral Dewey's superb achievement at Manila was inevitable, under the circumstances, but who made the circumstances? The heavier guns and better gunners and officers of the American fleet, we say, won the victory. But all our advantages and the unpreparedness of the enemy were the result of a long series of influences divinely directed, as we believe. Cervera's fleet was easily overwhelmed, but how different it might have been if events

leading up to the crisis had taken a different turn! Even at the last moment, had the Spanish admiral turned east instead of west, in making his dash for life, he might possibly have escaped, sinking our feebly guarded transports with thousands of soldiers. A heavy storm during the landing of our troops near Santiago might have wrought a disaster that would have bowed the whole nation in mourning.

Let us not imagine that all these blessings have come to us because we deserved them. Let us hope that God sees that this people will make good use of opportunities that He opens to us. Spain has made very bad use of her opportunities, and she may now read the writing on the wall, "Thou art weighed in the balances and art found wanting." It may not be three hundred years before the special providence of God will forsake us, and our doom will be sounded, unless we do justly, and love mercy, and walk humbly with God. There is nothing, we believe, which needs to be more impressed upon the minds of the American people at this time than that power belongeth unto God, that He is giving it into our hands in trust for the good of the world, and that He will take it away if it nourishes corruption and pride in us at home and stimulates us to a policy of greed and arrogance abroad.

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Five-Minute Talks

BY CLINTON LOCKE

CLXIV.

LET us talk a few moments about miracles. If you ask me whether a miracle would make me believe a certain proposition to be true, I would reply, No. For example, if a man should appear preaching a certain doctrine and should say: "To prove this is true, I will float in the air and remain visible to all there for six hours," and should do it, evidently without collusion, his doing it would not influence in the slightest degree my acceptance of his doctrine. I would say to myself: "This man has become possessed of certain applications of the great law of gravitation, which enable him to overcome the ordinary way in which that law works." I see so many astounding things daily evolved in the material world and in the world of mind, that nothing seemingly miraculous would appear to me of sufficient weight to induce me to throw over a belief I at present entertain, for its direct contrary. The case, however, was very different two thousand years ago. No teacher then could expect credence unless he did, or said he could do, extraordinary things. People expected that as the touchstone of his power, and if the Son of God in His career on earth had not shown his wonderful power in wonderful works it would have been far more marvelous than any miracle He ever did. While, then, to us moderns, miracles would not be of the first importance in proving anything, they were so in our Lord's time.

A good enough definition of a miracle is something that it does not seem possible any man could do, and we can easily see that what would be a miracle in one age might become within the power of all men in another age, on account of greater knowledge. Certain miracles, however, which our Lord did, have, with all our knowledge, never yet been explicable; but does it follow that He could not have explained them? Not at all. If He had even superior knowledge to all

men (and we Catholics believe He had all knowledge) He could perform things no other man could. To Tesla and to Edison the secrets of the world of electricity are open, but to ordinary men they seem like miracles. Apply this in an infinitely higher degree to our Lord's acts. If we can reverse the workings of many laws with our limited powers, certainly God who made the laws can do infinitely more. John Stuart Mill who was as far from being a Christian as you can very well get, admitted that the moment you believed in God, the belief in miracles was perfectly rational. No man believing in God could reasonably say that He could not do this or that.

The miracle above all others that seems to stick in the crop of unbelievers is the Resurrection of our Lord. I say unbelievers, though there are persons calling themselves Christian ministers who say that was merely an illusion. The early Christians thought He rose, and we have all gone on believing that what they imagined really occurred. Now there is no doubt that St. Paul rested the whole Christian cause on the one fact of the Resurrection. He says, not once, but several times, in equivalent words, that unless Christ rose, his preaching and the Christian Faith were simply vain. "But," says Renan, "St. Paul is not cotemporary evidence that the Christians of that time thought so." Let us see. There are four Epistles, I and II Corinthians, Romans, and Galatians, which after having been shaken and sifted, and dissected and pulled to pieces, by the sharpest and most incredulous critics in the world, have been agreed upon as written by St. Paul at a date not later than twenty-eight years after the Crucifixion. Now evidence only twenty-eight years old is pretty good evidence. For example, there is no man of fifty years of age now living who could be fooled about the Civil War. If he read that the Southerners had then captured New York, he would say: "I know better, for I was alive and intelligent then." No man could tell us fairy stories about the Chicago fire, or the occupation of Egypt, or the Franco-Prussian war. We know the facts. Certainly St. Paul was no dull and stupid man. He had the same faculties of memory and weighing evidence we have, and I presume he was an honest man and told the truth, when he says that the Christian people of his time believed firmly that Christ rose from the dead. "True," cry our opponents, "but that belief was an illusion." Was it? What, then, does St. Paul mean when he says that five hundred people saw Him, the greater part of whom were alive at the time he was writing? Remember, this has nothing to do with St. Paul's inspiration. It is a matter of historical evidence. When writers of the same date tell us they saw Nero or Agrippina, we do not say it was an illusion. We believe they did. Why take different ground with St. Paul? For me to believe that all the actions and words and beliefs of the whole primitive Church were founded on a vision, a delusion, an hallucination, is a thousand times more difficult an effort of the mind than to believe St. Paul and his cotemporaries spoke the truth when they said Jesus Christ rose from the dead, and had been seen alive by a large number of people during a term of forty days.



WHAT we call "laws of nature," are nothing more than laws of our present observation of nature.—*Bishop Westcott.*

Christian Therapeutics

BY THE REV. J. W. MCCLEARY

IN these days we hear a great deal about hypnotism. Every little while a neighborhood is startled by the curious results obtained by it. Not that it is a new study, for great deal has been known about it for a long time, but it has never been in popular favor, and only recently has it developed into anything like a science. In hospitals where it has been introduced, good curative effects have been obtained in nervous disorders. It is also a useful anæsthetic in surgical operations. The cures are brought about by the operator making mental suggestions to the patient when in a state of hypnosis—working through the mind. Every physician should understand hypnotism, and every priest of the Church would do well to acquaint himself with the general principles of it.

"Christian Science," also, produces some surprising effects in the same direction. A member of the society is sick. A circle of friends come in and declare that the patient will be cured if a certain condition of mind can be reached. The sick man is made to believe that he can be cured in this way. Now, that very condition of mind will certainly aid in his cure if the disease is of such a nature that mental suggestion will move it. All the Christian Science in the world would not save a man who had taken a dose of strychnine. The only thing that would save him is the stomach-pump. Christian Science, "falsely so-called," when it cures, does so in exactly the same way as hypnotism; namely, by mental suggestion.

Occasionally you will find an individual, independent of any sect or school, who believes he can work similar cures. Here is a case I can vouch for, as I am well acquainted with all the parties concerned, including the family physician. A woman in my parish was dying with erysipelas, horribly disfigured in face and body. The physician gave up the case as hopeless. As a last resort, an old German who had the reputation of bringing about cures of the disease, was sent for. He came into the sick room, declared that God had undoubtedly bestowed on him the power to heal that particular kind of sickness; he did not know how or why he possessed it; and then laying his hands on the sick, knelt down and offered up a Christian prayer for recovery. Two days afterwards the patient was well and out of bed. I believe that cure was brought about by mental suggestion piously used.

"The prayer of a righteous man availeth much," and every clergyman who is a true pastor, knows how often, when every earthly hope was abandoned, his prayers have been answered and the sick raised up; I mean, of course, by direct answer to petitions offered for the sick. But still I do not think we make enough of our privilege by the sick bed. We slight the opportunity afforded us, and go there feeling that we can do little other than offer spiritual consolation. Why should we not make our prayers avail for bodily healing? Our Blessed Lord laid His hands on the sick and healed them. The Apostles wrought cures in a similar way. Why should not we now lay our hands on the sick and ask for restoration to health? Or why not more frequently follow the direction of St. James: "Is any sick among you, let him call for the elders of the church and let them pray over him, anointing him

with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up."

Why should not the priest or elder always lay his hands on the sick or anoint him with oil, and accompany these manual acts by prayer? And why not use all the force of the mental suggestion included in acts like these, making the sick believe that these powers are used to restore him to health? Would it be dishonest to do so? All power is given of God, and the practice of apostolic times would seem to include mental suggestion as a part of Christian healing.

Grace church, Ishpeming, Mich.



Summer Christianity

THOSE who are going away on their summer vacations will soon take their departure. And for that large number who cannot get away, there are pleasures near at hand, of which summer always calls them to take their share—a call which they are always well inclined to obey. Do not, in taking your allowable, and even necessary, summer pleasures, allow yourself to forget your duty to God. Do not, with your other relaxations, allow yourself to be relaxed or remiss in doing that. When we go on our summer vacations, we are too apt to act—sometimes, I fear, to feel—as if we had left God behind us; as if He were a sort of local Divinity whom we did not take with us to our seaside or mountain resort, and whom we did not feel bound to worship very devoutly till we returned to our homes and our parish church. Sunday is spent, therefore, very neglectfully and with much carelessness, both as to public worship and private prayer. We do things away from home on the Lord's Day which we would not think of doing when at home. Though Christ's people by profession and communicants in His Holy Body and Blood, we follow the thoughtless fashionable throng by whom we are surrounded, and do as they do in almost everything. "These things ought not so to be." Wherever we are, we ought, first of all, to remember that we are Christ's people, and we should honor His name and adorn His doctrine and live as becomes His disciples in all places and in all cases. Honor, then, His Holy Day and His Holy House as you take your pleasure in the summer heats. From Him come the means and the health which enable you to take your summer enjoyments. Is it not ungrateful, then, and unworthy of your Christian profession, to neglect your duty to Him from whom these blessings flow?

And those of us who stay at home should be careful not to decline from the level of Christian life and duty in the summer time. The season tempts to relaxation. Amusements which lie at your very door, Sunday excursions, a house full of friends whom the pleasant summer day has induced to come and visit you, all say: "Let God go by, we need not go to church to-day, we haven't time, there is too much to do, the weather is too warm, we cannot leave our friends." So, Sunday after Sunday goes by through the summer season; goes by with our religious duties utterly neglected, and we come to the end of it with the tone of our spiritual life lowered and with less inclination to love God and keep His commandments. We cannot afford to do this. A summer round of amusement is dearly gained, if it be at the expense of a further separation

between us and God, and love to God, and duty to God. As Christian people, over whom God has given me the charge, I earnestly beg that you will not slightly and carelessly take yourselves apart from God and His worship and service this summer. Give Him the first thoughts and the first hours of His Holy Day, and sanction, thus, whatever summer relaxations you may feel that, as faithful and true Christian men, women, and children, you can allow yourselves, through the remainder of its sacred time.—*Rev. A. S. Dealey, in St. Luke's Parish Visitor.*



Churchmen in the Army

BY MAJOR ROBERT STILES

In common with most Christian men, the writer earnestly deprecates war where it can be honorably avoided, and as earnestly deprecates the necessity for it where it cannot be avoided. Yet there can be no doubt or question as to the exceptional opportunities it offers for just the work the Brotherhood contemplates. Just think of it! Why, the keeping of our double vow by a Christian soldier in a time of active service, seems so natural and easy that it is difficult to conceive how a Christian could live the soldier life without constant and abundant fulfillment of that great pledge which to some seems so hard to fulfill at home.

I know whereof I speak. While a soldier, I was constantly thrilled with the realization of the tremendous vantage ground I occupied for work with God for man, for prayer to God for man; yes, and prayer with man, too. Not in all the years before, nor in all the years since, has there been anything approximating to it. Since those grand days passed away, almost despairing amid the heavy, depressing obstacles, within and without and on all sides, in the way of living a positive, active, aggressive Christian life, many and many a time have I cried out for the crowning, thrilling inspirations of those wondrous days, when my brother's heart beat closer to my right side than to his, when there were no barriers between us no social shams, to shut me off, no concentration of soul on earthly business or earthly purposes, in me or in my brother, to deaden our realization of the infinite, but unseen, realities. Nay, for once they were not unseen, for, at times, heaven seemed open to our clarified vision, and the other darker world yawned nearer and darker than ever before.

What I mean is simply this. When a man enters the military service, especially in a time of war, by that very act he cuts himself off from the pursuit of his personal aims and purposes. Thereafter, he has no home, no school, no farm, no office, no workshop, no business. Every man outside the army regards him, and he regards himself, as a man relieved, separated from the entanglements and opportunities of the busy world. As St. Paul put it, "No man that warreth entangleth himself with the affairs of this life." But he is consecrated to a service which may at any time demand the sacrifice even of his life.

Thus, the obstacles to the unreserved contemplation and acceptance of our Lord's life and teaching, are lessened, and the incentives and compulsions toward it are strengthened. The association of man with man is so constant and unreserved that, for the first time, you know your brother man, and the fingers of your personal influence play over the naked keys of a human soul. Such a thing as a preoccupied mind you seldom meet. Indeed, your waking hours are one long opportunity for intimate and unreserved and undisturbed communion.

I know not how better to emphasize the practical truth of what I have endeavored to express, than to say that, within a comparatively short time, in the midst of a terrible campaign, I have found opportunity of conversing with every individual member of the battery to which I belonged, about the better life. This moment, as I write, I recall scenes, talks

prayers, greetings, farewells, deaths of human bodies, births of human souls, all along the days and hours of my soldier life that belittle all the other Christian experience of my threescore years.

I know not how it may be in other States, but in Virginia not a few St. Andrew's men are entering the service. It will thrill the Brotherhood throughout the United States to know that dear Arthur Lloyd is going out as chaplain of the Fourth Virginias, and it will stir many a heart in the Old Dominion to know that young Robert Patton has undertaken the same holy work. I can add nothing to the consecration of men such as these; but it may serve to inspire and invigorate some brother laymen to read these simple records of the experience of a Christian soldier in the Army of Northern Virginia. For every manly, consecrated clergyman who leaves the more sheltered labors of his parish for the intense life of the camp and field, there are needed fifty equally manly and equally consecrated laymen who, whether as officers or as privates, shall exercise a ministry as real and as far reaching as that of the ordained priest.—*St. Andrew's Cross.*



Letters to the Editor

WHICH IS THE "EPISCOPAL" CHURCH

To the Editor of *The Living Church*:

I am a member of the body known in law as the Protestant Episcopal Church in the United States of America, but desire now to renounce my allegiance thereto, and enter "The Episcopal Church." Desire? nay, rather, forced to such a step by the irresistible cogency of the arguments brought forth and set in order by a correspondent of yours in your issue of June 18th. So clearly does he show "why an American should choose the Episcopal Church," that I am convinced, though convinced against my will, that as an American and a Catholic as well, I am a duty bound to seek that fold.

I am, it is true, aware that the body known in law as the Protestant Episcopal Church in the United States of America, is often "for short," spoken of as the Episcopal Church; but it were unfair to assume that the writer referred to would use a nickname or a "for short," in pressing claims so lofty.

But where am I to find the Episcopal Church? I am not aware of any religious body thus entitled, thus "known in law." Perhaps it has the still further apostolic mark of being confined to an upper room; at least it cannot be new, or it would not be apostolic at all.

While I bow to the resistless force of your correspondent's arguments in favor of "The Episcopal Church," I must take exception to one recurring expression, "the Church of choice." How can one "choose" a Church? But one branch of the Holy Catholic Church can legitimately hold jurisdiction in a national territory. That, I have lovingly believed, was, in this land, the body known in law as the Protestant Episcopal Church in the United States of America. In sorrow of heart, but for conscience' sake, I must, it would seem, leave it, lingering willingly, however, until your correspondent shall further enlighten your readers as to where "The Episcopal Church" is to be found—leave it not from choice, but from a logical necessity. Not what Church shall I choose? but where is the Church? should be the inquiry of him who would find the One Body, the kingdom of God upon earth.

Y. Y. K.

THE DESPISED SOCIAL CALL

To the Editor of *The Living Church*:

We have heard a great deal about the evils of "the merely social call." It wastes the parson's time, it fills his mind with petty details, it interferes with study—such are the criticisms freely made, and not without truth. Undoubtedly there are men who let their parish work degenerate into a sort of respectable lounging. Their error is serious, but do not some excellent men, logical as preachers, reverent as priests, cut themselves apart from the broad

current of sympathy which marks the true pastor?

The marriage feast in Cana, the dinner at Capernaum, the feast in the house of the publican, indicate that the social side of life was recognized by our Divine Lord. In many a small parish there is time for visiting as well as for study. Should leisure be scanty, the parson need not lay aside his Greek Testament. If he fails to read the novels which aim at solving the problems of existence, and cuts down his "advanced criticism" ninety-five per cent, or a little more, he will find time to see dozens of people to whom he may teach something, and from whom he will certainly learn a great deal.

In a family of six or eight persons, there is perhaps one communicant, and a few occasional attendants upon divine service. The clergyman visits the house even when he is not looking up candidates for Confirmation, or asking for a substitute Sunday school teacher. He becomes acquainted with the whole household. The ailments of one, the business troubles of another, the school life of a third, are confided to him. Possibly he helps a boy over some difficult lesson in grammar, or amuses a sickly child. At all events he wins the respect, and perhaps the regard, of people whose religious life is crude, if it can be said to exist at all.

Much is said of the unreasonable demands often made upon the clergy, but it is equally true that many people are embarrassed and awkward in a clergyman's presence. They hesitate to ask questions about the Bible, even though they desire information; they are reluctant to tell him of some one who ought to be visited; they hold back from mentioning facts the parson would be glad to know. It is, in many cases, not by the sermon so much as by personal intercourse, that the clergyman breaks the ice and wins the confidence of timid people. Before they will talk to him, he must show that he is interested in them.

Undoubtedly there is a vicious extreme in visiting. It should not interfere with other duties. But if some men may be in danger of sinking to the level of gossips, others have dwelt so long in their studies as to become mere book worms, and some have allowed their devotional life to become that of a mediæval recluse rather than that of a working parish priest. There is a time for everything, and time can be made for the much abused social call.

ROLAND RINGWALT.

CERTIFICATES FOR CANDIDATES FOR ORDERS

To the Editor of *The Living Church*:

At a conference of professors in the theological seminaries of the Church, held in April, 1898, the dean of the General Seminary and the dean of the Cambridge School of Divinity were appointed a committee to lay before the General Convention the recommendation that "A candidate for Orders, who has been studying in a seminary, shall lay before the Standing Committee a testimonial from such seminary."

This is a move which has long been needed, and which the writer has suggested in the House of Bishops. The testimonials for Orders are entirely inadequate. They come to the Standing Committee from "the minister and vestry of the church of which the candidate is a member." Often both parties are personally ignorant of the applicant. A very common case is, the candidate has gone to college, then to the seminary, away from his home; he may not even return for the few weeks of vacation. When he applies for testimonials, the minister of the parish may be a new incumbent, and the vestry have but slight, if any, recollection of him. Neither of the parties has any knowledge of his career. He may have shown little aptitude for learning; have been lazy in his habits, or even "indulged in vain or trifling conduct, or in amusements unfavorable to that seriousness of deportment, or to those pious and studious habits, or that good report which becomes a person preparing for the holy ministry."—Title 1, Canon 4, § ii. The only other testimonial comes from one presbyter, "Certifying, I am personally acquainted with A. B., and I believe

nim to be well qualified to minister in the office of a deacon, to the glory of God and the edification of His Church." This is more satisfactory, yet it may be clouded by similar ignorance.

The Bishop labors under the same difficulties. He may have never seen the person. True, he has made his "every three months' report, giving account of his manner of life and progress in his studies."—Title 1, Canon 4, § iv, [1]. But it is very easy to cover these points.

Who has any real knowledge of his character, intellectual ability, and manner of life? Those who have daily met him in the class-room, and who cannot fail to have formed their impressions of him in all regards.

A very significant fact as to how far the Church is certified as to the fitness of those she admits to her Orders is, that of 266 the writer has in his twenty-three years in the episcopate made record as deposed, 57—over one-fourth—were deacons. Could these men who in so brief a period were ready to throw off the solemn vows they had taken, have been right-minded aspirants? Yet they had met the canonical demands.

The proposed canon (5) is very little improvement on the present one. It substitutes for the vestry, "six laymen communicants of this Church in good standing." The vestry will generally act on "evidence satisfactory," which will be all they can readily learn, and "six laymen" will discharge their consciences in the same way. An organized body conferring together is a much better authority than six persons gathered here and there, acting separately.

Although for the last twenty-five years the increase in our clergy list has been only at the rate of 70 a year (Bishop Coleman, in *Church Eclectic* for March, 1898), the supply exceeds the demand, and the Church can afford to "wisely make choice of fit persons to serve in the sacred ministry." There can be no sadder failure in life than to find oneself on sacred ground under the awful cares of any order of the ministry, with no heart in them, or no ability to discharge them.

GEO. D. GILLESPIE.

Personal Mention

The Rev. A. Sprague Ashley, of All Saints' church, Meriden, Conn., has taken charge of St. John's church, Fisher's Island, during July and August.

The Rev. Canon Francis Byrne, St. John's cathedral, Denver, has taken a much-needed rest from active duty in the mountains, having passed his 91st year of age and 31 years of service in Colorado.

The Rev. W. H. Brooks, D. D., is summering at the Ocean House, Swampscott, Mass.

The Rev. H. L. Clode Braddon has accepted duty at the church of the Advent, Boston, until Oct. 1st. Address, No. 122 Charles st., Boston.

The Rev. Joel F. Bingham, D. D., has received from Trinity College the honorary degree of Doctor of Literature.

The Rev. L. W. Batten, Ph. D., has taken summer charge of Trinity church, Mt. Pocono, diocese of Central Pennsylvania.

The Rev. A. T. Brown has accepted the rectorship of St. Paul's church, Woodville, Miss.

The Rev. A. B. Baker, D. D., and his son, the Rev. W. O. Baker, are in Europe till fall.

The Rev. Walter Clayton Clapp who has been for the past three years at St. Clement's church, Philadelphia, has entered upon the rectorate of St. John's, Toledo, Ohio, to which he had recently been called.

The Rev. John C. Eccleston, D. D., is spending the summer at Bolton, Lake George, N. Y.

The Rev. W. B. Frisby, S. T. D., will spend July and August in the Adirondacks.

The Rev. Percy Gordon has resigned charge of the American church, Geneva, Switzerland.

The Rev. W. M. Gilbert has gone to Europe for the summer.

The address of the Rev. Canon Heigham is changed to Catasauqua, Pa.

The Rev. E. S. Henderson has resigned charge of St. Augustine's church, Camden, N. J., and accepted that of St. Philip's church, Annapolis, Md.

The Rev. and Mrs. D. S. Hamilton, of Paterson, N. J., are spending the summer in Europe. Address care of U. S. Consul, Sheffield, England.

The Rev. H. H. Haynes has gone to Siasconset, Mass., for the summer.

The Rev. J. E. Johnson is spending the summer at North Woodstock, Vt.

The Rev. Reuben Kidner has taken charge of the summer church (Emmanuel), Dublin, N. H.

The address of the Rev. F. E. J. Lloyd is changed from Hamilton, Ohio, to Gallipolis, Ohio.

The Rev. C. S. Lyon is spending part of his vacation at Langhorne, and later will go to Ocean City, N. J.

The Rev. Wm. Henry Lewis has received the honorary degree of Doctor of Divinity from Trinity College, Hartford.

After July 20th, the Rev. Woodford P. Law, general missionary, should be addressed at 429 Wealthy ave., Grand Rapids, Mich.

The Rev. E. de F. Miel has taken temporary charge of St. Paul's church, Yonkers, N. Y., in the absence of the rector in Europe.

The Rev. R. W. Micou, D. D., has removed from Philadelphia to Theological Seminary, Fairfax Co., Va.

The Rev. J. L. Parks is spending a few weeks at Barnstable Inn, Barnstable, Mass.

The Rev. Edwin B. Rice who has recovered from his recent illness, will have charge of the summer services at the church of the Ascension, Mt. Vernon, N. Y., during the absence of the rector, the Rev. F. M. S. Taylor.

The Rev. Dr. I. N. Stanger has gone to Birmingham, in the Alleghanies, for the summer.

The Rev. Dr. C. Ellis Stevens is spending vacation at his cottage on Lake George.

The Rev. Philo W. Sprague has taken charge of the summer services at Bethlehem, N. H.

The Rev. C. H. W. Turner has accepted the rectorship of Trinity church, Natchez, Miss.

The Rev. W. N. Tillinghast has accepted charge of the churches at Fort Worth, Ridgeway, and Scotia, S. C.

The Rev. Samuel Ward has accepted a call to St. Michael's church, Germantown, Philadelphia, as assistant to the Rev. Dr. J. K. Murphy, rector.

The Rev. Thomas E. Wineoff has accepted the rectorship of Trinity church, Morgantown, W. Va., with the wardenship of the Episcopal Hall for students of the University of West Virginia.

Ordinations

On Thursday, July 14th, the Bishop of New Jersey admitted Addison Atkins Lamb to the diaconate, in Trinity church, Moorestown, N. J. Mr. Lamb is the third son of the Rev. Dr. James H. Lamb, for 19 years rector at Moorestown, and now financial secretary of the Clergymen's Retiring Fund Society. The Bishop preached the sermon, and in his address to the candidate stated the singular fact that he had baptized and confirmed him, and now ordained him deacon. A goodly number of the clergy were present, including the three examining chaplains and the dean. Mr. Lamb is a graduate of Alexandria.

Sunday, June 19th, was a day of much interest to the congregation of Christ church, Smithfield, S. Va., when the Bishop of the diocese ordained to the diaconate, R. Elliott Boykin, one who from his boyhood had been associated with the parish. The sermon was preached by the Rev. Joseph Ware who was at one time the pastor of Mr. Boykin. The candidate was presented by the Rev. F. G. Scott, rector of the parish, and examining chaplain of the diocese. The Holy Communion was administered by the Rev. Mr. Scott. Many friends and relations, including his aged grandfather, knelt to receive the Holy Sacrament from the young deacon.

Official

"PROTESTANTS" PROTEST

In reply to an article in THE LIVING CHURCH of July 9th, regarding the Episcopal Publication Society.

This society was incorporated at Albany, under the title of "The Protestant Episcopal Publishing Society." The men whose names are attached to that article all subscribed for stock and received certificates as shareholders, copies of which, and amounts subscribed, can all be seen at our office. The majority of the shareholders decided that the word "Protestant" was very cumbersome, and not necessary, except for legal purposes. Hence comes this protest. Or it may have arisen from a circular sent to each shareholder by a discharged officer (who incurred some debts) stating that each shareholder was personally liable for these debts. But the larger shareholders paid the debts, and the society is now prosperous.

So this attempt to avoid responsibility was unnecessary and uncalled for. Any of these men could have had, or can now have, their names taken from the books by endorsing and returning the certificates of shares of the society they now hold. Two of these gentlemen called a few weeks ago at our office, not asking their names to be withdrawn, but one offering

his services as attorney, and the other as agent; neither were accepted.

The certificate of incorporation and certificates and names of shareholders, under legal seal, can all be seen at our office. The name of the society will stand as it is until the majority of the shareholders know of a more suitable one.

BRADDIN HAMILTON.
Islip Co., Long Island, July 11, 1898.

CHURCH WORK AMONG DEAF-MUTES

The tenth American conference will be held at Trinity church, Columbus, Ohio, July 27th and 28th, 1898. Topics for discussion: 1.—The Preparation and Greater Utilization of Lay-readers; 2.—The Most Effective Form of Organization for Diocesan Work; 3.—The Distinctive Title of the Work in different Fields; 4.—A Church Paper for the Deaf; 5.—The Manner of Reading the Services and Lessons; 6.—Reports from the Field.

All friends of the deaf, and especially those interested in religious work among them, are invited to attend.

J. H. CLOUD, Chairman,
1841 Madison st., St. Louis, Mo.
J. M. KOEHLER, Secretary,
4625 Whittier st., Germantown, Philadelphia, Pa.

STANDING COMMITTEE, ALABAMA

The Standing Committee of the diocese of Alabama met, to organize, in Mobile, Saturday, July 2d. The Rev. D. C. Peabody, rector of Trinity church, Mobile, was elected president; Mr. W. K. P. Wilson, also of Mobile, was elected secretary. Mr. John Coleman Horton was recommended to the Bishop for ordination to the diaconate.

Died

FOOTE.—Entered into rest, on Friday, July 1st, 1898, the Rev. Israel Foote, D. D., rector-*emeritus* of St. Paul's church, Rochester, N. Y., aged 81 years.

LEWIS.—Entered into rest, at Dayton, Ohio, Sunday July 3, 1898, Mrs. Ann Jane Lewis, sister of the late Bishop Kerfoot, and mother of Chaplain John K. Lewis, U. S. N., aged 88 years.

PRESSEY.—On Sunday evening, July 10, 1898, at Glenville, Ohio, James William Pressey, aged 66, the father of the Rev. Wm. Pressey, of Ashton, R. I., and the Rev. Ernest A. Pressey, of Marion, Ind.

"Teach me to die that so I may
Rise glorious at the awful day."

SCHLE DE VERE.—At Charlottesville, Va., on July 9th, 1898, Lucy Brown, widow of the late Professor Schele de Vere, and daughter of the late Judge Alexander Rives.

"Blessed are the pure in heart, for they shall see God."

TIBBITS.—At Hoosick, N. Y., July 8th, entered into rest, the Rev. John Bleecker Tibbits.

WEBSTER.—At sea, on steamship "La Bourgogne," July 4, 1898, the Rev. Walter Gardner Webster, priest assistant of St. Stephen's church, Providence, R. I., son of Josiah L. and Helen M. Webster, in the 44th year of his age. Requiem service was solemnized at St. Stephen's church, Providence, on Thursday, July 14th.

Appeals

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

Domestic Missions in nineteen missionary districts and forty-one dioceses.

Missions among the Colored People.

Missions among the Indians.

Foreign Missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

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

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

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.

I COULD use about 150 Prayer Books of the old edition. They may be sent here in my care by freight, we paying the charges. Illustrated papers and magazines are always in demand.

CYRUS MENDENHALL,
Chaplain State House of Correction, Ionia, Mich.

Acknowledgments

THE REV. W. K. LLOYD, chaplain of the 3rd Texas Infantry, desires to thank those who responded to his request for copies of THE LIVING CHURCH whilst his regiment was at camp, and to say that he will not be able to use any more at present, as the men are ordered to move.

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.

On to the Height

BY FRANK H. SWEET

What is the use of striving if there be no height ahead,

If there be not something better to attain,
If there be no din of battle, no column to be led,
No strong, unconquered fortress we may gain?

For what is life but action, and dire peril but a goal
That should stir the ready valor to the fore,
Though it be a field of carnage, or a battle of the soul,
With the banner of our choosing floating o'er.

Then let us up and onward, with the flag above our head,

And our heart and eyes fixed firmly on the right,
With the heritage of country for which our fathers bled

Sweeping us without a tremor to the height.

For life is meant for striving, and the heights are within reach,

And we all have gallant columns to command;
But if we halt or bivouac we leave a fatal breach,
And the enemy rush in and take the land.

St. James the Apostle

JAMES and John, sons of Zebedee, were fishermen like their father, and early in our Lord's ministry were called of Him to be fishers of men. St. James was one of the favored three of the apostolic company most constantly associated with our Blessed Lord in the chief events of His active ministry. As the Saviour was to meet with Moses and Elias in the Mount of the Transfiguration, "He took Peter and John and James, and went up into a mountain to pray." They were the three invariably chosen to be with Him in the supreme events of His life on earth. It was so to the end. As the awful hour of the agony in Gethsemane drew nigh, "He taketh with Him Peter and James and John and began to be sore amazed and very heavy; and saith unto them, My soul is exceeding sorrowful, even unto death." And yet, though so highly favored, and so intimately associated with the Saviour in His active ministry, little, very little, is told us of the Apostle after the Ascension of his Lord, and that little in almost an incidental way. St. Luke seems to interrupt the story he is relating of events in the infant Church to say: "Now about that time, Herod, the king, stretched forth his hands to vex certain of the Church. And he killed James, the brother of John, with the sword."

St. James is told of generally in connection with St. John, his brother. With St. John, he received of the Lord the appellation of Boanerges, and became one of the inmost circle of the Lord's most trusted disciples. For this cause, perhaps, he has always been spoken of by the Church as St. James the Great, or the Greater. That some special position was given to St. James and St. John, as well as to St. Peter, is made manifest in the Gospels. "The mother of Zebedee's children, with her sons," came to Jesus and asked that they might sit on the right hand and on the left of the Lord in His Kingdom. Their Master had told His servants that they should eat and drink at His table in His Kingdom, and sit on thrones, judging the twelve tribes of Israel; and as

He had given special honor to St. Peter, so to the other two was given the honor of being nearest Him, and in suffering for His sake. Accordingly, to St. James was given the high honor of being the first of the Apostles to suffer martyrdom, and the only one whose death is recorded in the New Testament. The mother of James and John knew not what she asked for her two sons, but they were eventually to know what her request involved, and that in reality it meant something far other than their fond mother had in mind. The Lord said to them: "Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with, but to sit on My right hand, and on My left, is not mine to give, but it shall be given to them for whom it is prepared of My Father." It has been well said that by His answer our Lord emphasized the absolute justice which at the last will be dealt to all. Not even Apostles will have favor shown them simply because they were Apostles. They must win their place, whatever it be, whether near or farther from their Lord. The places on His right hand, or on His left, the places of highest honor, are to be bestowed not by partiality, but according to endurance and worth; in other words, according to preparation on their part. The places were prepared for those who, by improvement of gifts or talents, had prepared themselves for them. This principle of equity which made our Lord refuse to assign the final reward of even his Apostles out of mere favor, is, because it is the outcome of the infinite justice of God, of universal application; so that we may be assured that no reward of the Great Day will be of mere favor, or no rejection of foreordained reprobation. Every reward will be of grace. No one will deserve it, but every reward will be according to the improvement of grace, the employment of grace, and perseverance in grace.

"O great Apostle! rightly now
Thou redest all thy Saviour meant,
What time His grave yet gentle brow
In sweet reproof on thee was bent."

S.

THE Rev. John C. Welwood who left Brooklyn recently as chaplain of the Second Massachusetts Regiment, has sent a letter to the Rev. Dr. Bacchus, written in the early morning, while the Rev. Dr. Van De Water, chaplain of the Seventy-first New York Regiment, was conducting service on the adjacent transport. He tells how the voices of the men, singing "Onward, Christian Soldiers," floated on the hot air, each one seeming to be singing it by a different tune, but the effect was hearty. The utmost fraternity amongst the chaplains seems to exist. The Roman priest asks Dr. Van De Water to look after his men, if he is called away, and the request is always cheerfully complied with.

A UNIQUE service in connection with Hospital Sunday was held at St. John's mission church, West Streatham, when offerings were invited of new-laid eggs, to be subsequently sent on to hospitals. The idea originated with the Rev. S. A. Johnston, curate-in-charge, who, from a humble beginning of 220 eggs, in 1894, achieved the wonderful total of 5,092 in the Diamond Jubilee year. It was not expected that this total would be reached this Sunday, but the very respectable number of 3,558, including 200 from the Duchess of York, were offered.

Many of the eggs were prettily arranged in flower-decked baskets, which were grouped around the table, the loose eggs being stacked in pyramids at the sides. After the evening service, a score of willing helpers repacked the eggs, which were delivered the next day to St. Thomas', St. George's, and Guy's Hospitals.

THE Bishop of London was presiding at a lecture given by Sir Walter Besant on London. His Lordship, quoting Bishop Stubbs, said that London was seldom the head of England, and that it was quite remarkable, considering its large population, so few of the greatest men should have been natives of London. To differ with so eminent an authority seems something like presumption, but it has been pointed out that, in addition to Milton, whom the Bishop mentioned, and exclusive of others of lesser note, Chaucer, Spenser, Ben Jonson, Donne, Cowley, Milton, Pope, Gray, Keats, and Browning—poets all of first rank—Ruskin, Turner, and Lamb—men all of the highest intellectual eminence—were natives of London. It may be urged that, in proportion to the population of London, exclusive of the rest of the country, these are only a few, but they can be added to; and even if this were not the case, it is doubtful whether with even a few of such eminence, London ought to be considered as intellectually sterile.

MANY good people seem to have no idea of the fitness of things. With the best intentions, they are always blundering. "Things that should not have been said," was the title of a series of character sketches, by a noted humorist. A recent instance of misplaced religious symbolism is given in *The Church Times*: The dean's wife, at Whistlebury, invited the clergy to tea, and ordered cakes from the local confectioner. These arrived in due time, beautifully iced, and each decorated with the monogram, "I. H. S.," in icing! The confectioner evidently thought he was doing the correct thing for a clerical party, but the cakes were carefully cut in pieces before sent to the table.

IN the *London Times* a poem has appeared from the pen of Sir Lewis Morris, in memory of Mr. Gladstone, in which the following lines occur:

"But thou no more are here,
But watchest far away,
Calm in some peaceful sphere,
The eternal day.
O thou who long didst guide
Our Britain's loyal will,
Invisible at her side,
Aid, thou, her still!"

This bears a suspicious resemblance to the Invocation of Saints.

The Trans-Mississippi Exposition

DEAR LIVING CHURCH:—I have been so much surprised and pleased during a recent visit to Omaha, that I want to advise your readers to go, if they can, and see how wonderfully this region of our country is developing, and how handsomely the people acquit themselves when they undertake to do anything. It is only about forty years since ground was broken in and around Omaha. Herds of buffalo grazed in the valley of The Platte and along the Missouri

when I was a college boy! Not a habitation of man was in sight of the Exposition grounds. Now there is a thriving city of 150,000 people, with churches, schools, parks, business enterprise, refined social life, and an Exposition upon which the city has expended two or three millions, in the most judicious and attractive way; and it has been done in a year!

In extent it does not, of course, compare with the World's Columbian Exposition. The resources of Chicago were practically unlimited, and the whole world was interested in the work there. Omaha has done a great thing, almost alone, and it ought to have great credit and generous encouragement from all over the country. Now that foreign travel has been so largely interrupted by the war, our people cannot do better than to visit this beautiful work and see the magnificent country between and adjacent to the great rivers of America. The season is exceptionally favorable. Orchards and fields and forests are as green and luxuriant as those of England. The comforts of travel have been liberally provided by the railroads, and there is abundant entertainment in the city, at moderate cost. There are comfortable hotels at \$3 a day. The Markel, at the Exposition, is a good restaurant, the only good one that I found there.

It is not my intention to give a detailed account of the Exposition. The general plan of the buildings is like that of the World's Fair, at Chicago, the group around the lagoon corresponding to the Court of Honor, and the effect, especially when lighted up at night, being very fine. As the buildings are connected by colonnades, with the sky lines all marked by electric lights reflected in the water, the scene is extremely beautiful. The United States building, at the head of the lagoon, is a credit to the government, which could hardly be said of the one in Chicago. The United States exhibit is also admirable. In the Liberal Arts building the exhibits are not impressive. It is strange that eastern and foreign artificers have made so little of this opportunity. In agriculture and mining, the exhibits are full and attractive. The Transportation building is inconveniently located, while its exhibits deserve better treatment. A unique feature, which we are told has not been found in any other exposition, is the Apiary. It shows that they make honey, as well as hay, in the Missouri valley! There are several handsome State buildings, the largest being that of Nebraska. Illinois has the most attractive building on the ground, and the most beautiful site. It is made especially attractive by the attentive hospitality of the superintendents, Mr. and Mrs. Hamilton.

I was pleased to learn that Church work in the diocese of Nebraska is making fine progress, though the illness of the Bishop is a cause of anxiety to the people, by whom he and his wife are greatly beloved. It is hoped that his summer's rest will restore him to his diocese in health, and that he will be greatly encouraged by what he finds on his return. Brownell Hall, the diocesan school for girls, is to be re-opened by Mrs. Upton, a lady of experience and fine administrative ability. The buildings are undergoing complete renovation, and will be very pleasant and comfortable. Dr. Campbell Fair, dean of the cathedral, has made a beautiful home in Omaha, and, with his good wife, is gathering a host of friends about him and his work. The rectory has been turned

into a parish house, and is the centre of Church activities. The cathedral chapter of the Brotherhood have their office in the parish house, Capitol ave. and Eighteenth st., where they give information and assistance to Churchmen who visit the city. I consider myself fortunate in being one of those who have been able to do so.

C. W. L.

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Book Reviews and Notices

The Book of the Twelve Prophets. By George Adam Smith, D.D., LL.D., Professor of Hebrew and Old Testament Exegesis, Free Church College, Glasgow. Vol. II. New York: A. C. Armstrong & Son. Price, \$1.50.

This is the concluding volume of the "Expositor's Bible." It is a book of more than 500 pages, into which is condensed with great skill a sufficient exposition of the writings of nine of the prophets, or as Professor Smith would say, the writings which are classified under the names of those prophets. The author regards these books as furnishing a valuable introduction to Old Testament Criticism. His critical inductions are, therefore, full and detailed. The historical relations of the prophets are also of very high importance, and are adequately treated by our author whose qualifications for such a task will be acknowledged by all who are familiar with his writings, especially his charming "Geography of Palestine." We have already mentioned in our notice of the former volume, that Dr. Smith goes far in his acceptance of the positions of Higher Criticism. While we may still be inclined to think that a very extensive and pretentious edifice has been constructed out of rather uncertain material, and have some lurking suspicion that the whole affair will some day dissolve like a house of cards, it cannot be denied that Higher Criticism here appears at its best. There is no defect of reverence in these eloquent pages. It is evident that prophets and prophecy are regarded from a naturalistic standpoint. We know that it is said that criticism as a science can do nothing else, but if this be so it points very clearly to the inadequacy of such a science for Christian purposes. It is not simply that the doctrine of inspiration is ignored or left indeterminate, but it is common to writers of this class, without explicitly declaring themselves, to indicate implicitly and casually in a multitude of places, that there is no such thing as inspiration in any sense in which the Church has ever asserted it. Yet it cannot be said that any facts which criticism affords necessarily conduct to such a conclusion. It is to be attributed therefore to a preconceived theory. The clue to it is to be found in the assertion of the immanence of God, along with the denial of His transcendence. This is, in fact, naturalism. It is the actual rejection of the fundamental position of the Old Testament, to say nothing of the New. This volume, as we have said, completes the series, forty-nine volumes in all, of a commentary of a somewhat unique character, and naturally enough, of uneven value, since the writers include a large number of men of various theological views and denominational connections. It will take its place with others as a work of considerable value, which may generally be consulted with profit, since it is always possible to make allowances for the personal equation.

The Beginnings of English Christianity. By Wm. Edward Collins, M. A., Professor of Ecclesiastical History at King's College, London. London: Methuen & Co.

Messrs. Methuen have commenced the publication of "The Churchman's Library," of which the volume before us is a favorable specimen. Few books of its size—it has a little over 200 pages, including appendices—contain so much well digested information. It is solely based upon original sources and the most recent and careful investigations. There are four chapters, entitled respectively: "The Romano-British Church," "The Beginnings of English Christianity," "The Welsh Church and the English,"

and "The English Church and the Roman." To these are added ten appendices, a copious index, and an instructive map. Those who have rested in the views of British Christianity presented in the current histories, will gain a new light from the sketch given in the first chapter. In the next two chapters the relations of the various elements which went to the making of English Christianity are very clearly defined, and the claim to precedence of the *Ecclesia Anglorum* of Augustine is vindicated. The fourth chapter ably shows that the independent Church of England has nothing to fear from a perfectly straight forward and unbiased view of history. The comments upon the characters of Augustine and Paulinus are particularly interesting, and worthy of the consideration of those who are familiar with the disparaging comments usually encountered. The appendices treat of such subjects as "the fable" that the British Church was a Church of Baptists, dating from the sixteenth century; "Augustine's First Band of Missionaries," "Language of the Frankish Interpreters," and other interesting questions. In appendix H a letter from the Abbe Duchesne is quoted, showing that that eminent liturgiologist and historian who formerly questioned the genuineness of Gregory's famous letter on the liturgy on quite insufficient grounds, now acknowledges his error. He has in fact retracted this position in the latest edition of his *Origines du Culte Chretien*. We are often asked for a satisfactory book dealing with the period of the conversion of England, and have not always been able to refer to any single volume easily accessible to the ordinary reader. Here, at last, we have a work in brief compass which we can confidently recommend.

The English Reformation and Its Consequences. By W. E. Collins. New York: E. & J. B. Young & Co.

In the four lectures comprised in this volume, Professor Collins, of King's College, London, endeavors to deal with some of the more important aspects of the English Reformation, and to lay emphasis both on the solidarity of the English Church throughout the period, and the Catholic character of the movement in England in its broad outlines. The lecturer's aim is to present in a popular way the claims that we Churchmen make for the Anglican Reformation; viz., that "it was a noble attempt to clear away much that was merely intrusive, and to vindicate as the Faith, in the words of the Canon for Preachers made in 1571, 'the doctrine of the Old and New Testament and that which the Catholic Fathers and ancient bishops have collected thence,' and, further, that nothing of primary importance was lost in the process, and that since then the Church has had to adopt no new principle, but simply to act more fully in accordance with this fundamental principle of the Reformation" in England. The Marian reaction and its failure; the Elizabethan settlement and the rise and growth of the Roman schism in England; the Puritan movement; the rise and history of the English sects—Anabaptists, Independents, Baptists, Society of Friends—are all sketched with a master hand. There is a good index and a useful appendix containing several historical documents, which the student will find of much value. We cannot better express our high appreciation of Prof. Collins' lectures than by hoping they will have an extensive circulation both here and in England.

Here and There in the Greek New Testament. By Prof. L. S. Potwin. Chicago: Fleming H. Revell Company.

We have here a volume calculated to be of use to every student of the New Testament. It is not a commentary in the ordinary sense, since it treats only of a few detached passages or expressions. But those selected for consideration are always important, including many of those about which there is most dispute. And the discussions in each case are thorough and exhaustive. Among the passages dealt with, we find the variant in the *Gloria in Excelsis*; the expression in the Lord's Prayer commonly rendered "daily bread"; "Deliver us from evil" in

the same prayer, whether it properly signifies "from the evil one"; Demons; Hades; Agrippa's answer to Paul; and a number of others. To these are added three sections treating respectively of "Words Borrowed from the Latin," "Words Borrowed from the Hebrew and Aramaic," and "Words not Found in Classical Writers." An introduction is prefixed of about thirty pages, containing numerous useful hints on the study of exegesis. In recommending this book to the attention of the clergy and students, we would not be understood as agreeing with the author's conclusions in every case. In fact, there are several instances in which we do not feel that his arguments are convincing. But the value of such a book does not depend so much upon the writer's conclusions as upon the fullness and fairness with which he presents all sides of a subject, and the degree in which he is able to arouse the interest of the student and set him upon further investigation for himself.

Jesus the Messiah. By Alfred Edersheim, D. D. Ph. D. New York: Longmans, Green & Co. Pp. 645. Price, \$1.

Amongst all the efforts which have been made to reproduce the life and times of our Lord, Dr. Edersheim's monumental work is the most successful. Its gifted author felt before his death a desire to prepare a condensed edition of it which might reach a wider circle of readers than the larger work. Such an abridgment has now been made by other hands, and is offered to those general readers who have not time to study the larger work. Of course it was inevitable that some of the wonderful wealth of illustrative material which so greatly enhanced the value of the former book should be sacrificed, and that many of its most attractive features should be lost in the process of revision. We are pleased to find that many of its chief excellences have been retained, and can heartily recommend this smaller edition to all who cannot own the larger work. They will find it of substantial worth, and full of genuine interest. Its statements may be relied upon as embodying the very highest scholarship in small compass and in popular form.

Immortal Hymns and Their Story. The Narrative of the Conception and Striking Experiences of Blessings Attending the Use of Some of the World's Greatest Hymns. By the Rev. Louis Albert Banks, D. D., with portraits; illustrations by Norval Jordan. Cleveland: The Burrows Brothers Company.

This book is by a Methodist writer, the influential pastor of a Brooklyn church, we believe. It can hardly be called a work in hymnology, being more of an account of incidents connected with the origin of certain hymns or with their authors. The aim is popular, narrative in style, and not critical. The accounts of various hymns are fervid and evangelical. The hymns discussed are several of the standard hymns of almost universal use among English-speaking Christians. Among these are: "Lead, Kindly Light," "Abide With Me," and "A Mighty Fortress is Our God." There are many interesting incidents related, but they are not new. The portrait of the author is opposite the title page. The other portraits are fairly good, but the illustrations are rather crude, and have little connection with the subject matter.

Books Received

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

THOMAS WHITTAKER

The Incarnate Word and Other Sermons. By Anthony Schuyler. \$1.50.

LONGMANS, GREEN & CO.

The Making of Religion. By Andrew Lang. \$1. Sermons. By the late Rev. Chas. Gutch, with a short Memoir of the author by the Rev. Dr. Linklater. \$1.

The Service for Certain Holy Days, a Supplement to the Day Hours of the Church of England. \$1.25. Ledy Marget. By L. B. Watford. \$1.50.

CHAS. H. KERR & Co., Chicago

Cast Thou the First Stone. By Frances Marie Norton. 50c.

THE MACMILLAN COMPANY

The Modern Reader's Bible: St. Luke and St. Paul. By Richard G. Moulton, M. A., Ph. D. 50c. In two vols.

The Empire and the Papacy. By T. F. Tout, M. A. \$1.75.

The Sacrifice of Christ. By Henry Wace, D. D. 50c. Helbeck of Bannisdale. By Mrs. Humphrey Ward. Two vols. \$2.

FLEMING H. REVELL COMPANY, Chicago

Two Parables. By Charles R. Brown. \$1.75.

Missionary Methods for Missionary Committees. By David Park. 25c.

W. E. Gladstone. By Walter Jerrold. 75c.

E. & J. B. YOUNG & Co.

The History of the S. P. C. K. 1698-1898. By W. O. B. Allen, M. A., and Edmund McClure, M. A. \$4.50.

D. APPLETON & Co.

Evelyn Innes. By George Moore. \$1.50.

Familiar Life in Field and Forest. By F. Schuyler Mathews. \$1.75.

JAMES POTT & Co.

The Man of the Ages. By the Rt. Rev. Thomas A. Jaggar, D. D. \$2.

HARPER & BROS.

Memories of a Rear-Admiral. By S. R. Franklin. \$3. Meg of the Scarlet Feet. By W. Edwards Tirebuck. \$1.50.

Moriah's Mourning. By Ruth McHenry Stuart. \$1.25. Collections and Recollections. \$2.50.

The Story of a Play. By W. D. Howells. \$1.50.

Silence, and Other Stories. By Mary E. Wilkins. \$1.25. Ghosts I Have Met. By John Kendrick Bangs. \$1.25.

Yellowplush Papers. By W. M. Thackeray. \$1.50.

STUDENTS VOLUNTEER MOVEMENT FOR

FOREIGN MISSIONS

The Student Missionary Appeal.

G. P. PUTNAM'S SONS

Martin Luther, the Hero of the Reformation. By Henry Eyster Jacobs.

CHRISTIAN LITERATURE COMPANY

The Zend-Avesta. Translated by James Darmesteter.

LAMSON, WOLFE & Co., Boston

The Gray House of the Quarries. By Mary Harriott Norris. \$1.50.

THE YOUNG CHURCHMAN COMPANY, Milwaukee

God's Board. 20c.

Anti-Christian Cults. By A. H. Barrington, A. B. B. D. 50c.

FORDS, HOWARD & HULBERT

"Don't Worry" Nuggets. Gathered by Jeannie G. Pennington. 50c.

Pamphlets Received

Service for the Dedication and Benediction of St. Margaret Memorial Hospital, Pittsburgh.

Report of the Committee on the Division of the Diocese of Georgia.

Monks and Their Decline. By Rev. George Zurcher, Buffalo. 25c.

Year Book of the Y. M. C. A.

What the Church Students' Missionary Association is and has been Doing.

The Dutchess Convocation, 1848-1898.

Church Music. By James Taft Hatfield.

The Church Club—Diocese of Minnesota.

The Genesis of Old Catholicism in America. By Brother William, O. S. B.

Annual Reports of St. Mary's Orphanage, Providence, R. I.

Marriage and Divorce from the Standpoint of the Church. By William Croswell Doane, D. D., LL.D.

The Ethics of Our War with Spain. By S. Burns Weston.

Legends of Mercy. By M. B. Yelland.

Year Book of Christ Church Cathedral, Louisville.

Catalogue of St. Mary's Hall, San Antonio, Tex.

The Church Club of the Diocese of Connecticut.

Annual Convention Address of the Rt. Rev. John Hazen White, D. D.

The Sacraments. By Bishop Hall.

Catalogue of Roanoke College.

Annual Convention Address of Rt. Rev. Wm. Lawrence, D. D.

Opinions of the Press

The Presbyterian Banner

WHO GIVETH THE VICTORY?—Nations are now as liable to forget God as they were centuries ago, and if they do, like disastrous results will not fail to follow. At this season of the year, when the growth of the United States, its achievements in the past, the virtues of those who have given it character, the wisdom of our statesmen, our military and naval successes in the past, our educational and industrial progress, our rapidly increasing wealth, and our high place among the nations of the earth, are so prominently brought forward, it will be well

to beware lest we forget God and fail to acknowledge Him in all the ways in which we have been hitherto brought, and to seek His blessing and guidance now and in all the future. And as we are now engaged in a war with Spain, and the vast complications to which it may give rise no one can foresee, it is for us to use our vast resources, our navy and our armies, and the enthusiasm of the people, as bravely, as skillfully, and efficiently as possible; but we must not forget the God of battles, our dependence upon Him and our need of His help. We must not say that our own right arm has gotten us the victory.

The Congregationalist

ARE WE A CHRISTIAN NATION?—We are not among those who believe that the American people are becoming careless of the presence and power of God. That thousands of our citizens are indifferent to Him may be true. But the millions of Christians among us, and the additional millions of those who, if not members of any Church, are associated closely and sympathetically with Christians, are enough to establish the fact that the United States is genuinely a Christian nation. As the anniversary of our country's birth comes and goes once more, however, it is worth while to recall the Christian earnestness of most of those whose sacrifices and labors were the foundation stones of our national career, and to ask ourselves whether the United States has been the better or the worse because Christian believers founded it with a definite aim of honoring Jesus Christ and extending His kingdom upon earth. To such a question there is but one reply. And it suggests forcibly that as we have needed the Divine protection and blessing in the past, we need them to-day, and shall continue to need them in the future, as much as ever. Let each of us do what he can to keep this nation of ours truly Christian.

The Lutheran Evangelist

THE CAUSE AND COST OF THE WAR.—We stand appalled in the presence of death-dealing disease and the weapons of war, to say nothing of the immense cost in treasure, running up into the hundreds of millions of dollars. But in the economy of God,

"Christ died to make men free,"

and in the onward march of the kingdom of righteousness and peace, the kingdom of our Lord Christ, the price of freedom has been ordinarily paid in blood. Christ's kingdom is a kingdom of peace, and yet it is equally true, in God's providence, that men take the sword in resisting the march of the Captain of our salvation, and they perish by the sword. Spain, though nominally Christian, has written her history for a thousand years in blood, and the Prince of darkness has had no more helpful ally among Christian nations in perpetuating his reign of darkness and superstition and oppression than this hoary monarchy. The time comes, as all history shows, when the cup of iniquity for individuals and for nations is full. The nation and kingdom that will not serve God shall be utterly wasted. Christianity is more than a name. It is a power for righteousness. The war now upon us is not a religious war; God forbid, and yet but for a corrupted Church, which should always stand for Christianity simple and pure, the superstition and suffering of Cuba and the ocean dominions of papal Spain had not existed. This is not a war against the papal Church, for all around us are multitudes of the subjects of the papal power who are loyal as we to the flag of freedom; but they have been enlightened and transformed by regenerating agencies of our free American institutions. Spain has not enlightened her subjects. We do not want to rob Spain or any of her subjects, of the religious freedom which Protestant, Romanist, Jew, Pagan, alike enjoy in our free country, save as the free school, the free Church, and the open Bible, with the free press and free people turn them from darkness to light, and from superstition to religion, from priestcraft and kingcraft to Christ, and to the spiritual worship for which the Bible stands.

The Household

Flags of the United States

AFTER the national colors, which of course takes precedence of all other flags, comes the Jack, or, more commonly, the Union Jack. This flag is simply the "Union" taken out of the main colors, and it is exclusively the distinguishing flag of the navy.

The President of the United States, who is the head of the army and navy, is entitled to the first "ranking" flag in the country. The President's flag is a spread eagle—the national coat of arms—mounted on a blue field, surrounded by a curved row of thirteen stars. It is five feet six inches long, by four feet four inches wide, is made of the finest quality of seamless silk, and is trimmed with yellow fringe.

Next to the President's colors come the flags of the secretaries of war and navy. That for the secretary of war was adopted as recently as Mar. 3rd, 1877. It is made of scarlet silk, and is otherwise identical with the President's flag, with the exception that the thirteen stars are replaced by four white stars in the corners. The special flag for the secretary of the navy has a blue field, and instead of the national coat of arms, is embroidered with a white anchor in the centre.

Following in the order of rank, the most important flag in the army, next to that of the secretary of war, is the United States army headquarters standard. It has a blue field gorgeously embroidered with the national arms in brown and gold. Wherever it appears in active service, it denotes the presence of the general commanding the army, or his nearest ranking general.

In a regular line of march, every regiment composing an army carries at its front the national colors, bearing on the fourth red stripe the number of the regiment and its character, whether infantry, cavalry, or artillery. Besides this, it carries a regimental flag, on which is embroidered a national coat-of-arms similar to that on the President's special flag. The regimental flag for the infantry is blue; the cavalry is yellow. The artillery and battalion colors for engineers, bears a three turreted castle instead of the spread eagle.

Detached troops of cavalry and artillery carry small guidons or pennants, bearing the troop number and letter.

The regulation colors for the army, whether national or regimental, measure five and one-half feet long by four feet four inches wide. All "service" flags are made of bunting; colors for ceremony are of silk. The trimming, fringe, and cord and tassels of all flags must conform to the regulation colors of the division to which they belong. Flag pikes are nine feet long and an inch and a half in diameter in the centre, tapering slightly towards the ends. The pike is tipped with a nickel-plated spearhead in the shape of a heart.

In the navy there are seven flags designating rank, aside from the special flag of the secretary of the navy. Next to his is the assistant secretary's, an exact counterpart of the former, only that the colors are reversed. All the remaining flags have a blue field and white stars; the order being, for admirals, four stars; for vice-admirals, three stars; for rear admirals, two stars; for commodore, one star in centre of blue pennant. The captain's pennant is a strip of bunting fifteen feet long, with thirteen stars

in a blue field, and a red and white stripe. Last of all is a small triangular pennant with a dead blue field, denoting the senior officer's presence in the absence of the captain of a ship.

The special flag of the officer highest in rank invariably floats from the "main" of the vessel he is on. When the secretary of the navy visits a ship of war, the commanding officer's colors are immediately lowered from the masthead, and the secretary's flag takes its place. During a squadron cruise the captain of the flagship never flies his special flag, the admiral being the highest ranking officer.

There are seven sizes of flags used in the navy, ranging all the way from thirty-six to three feet in length. The first five sizes are designated officially as "ship" flags, and the remaining two are "boat" flags. Sizes Nos. 1 and 2 are now obsolete. They were intended for the old wooden frigates whose sterns stood high above the water, and would be entirely unsuitable for the low-lying freeboard of our cruisers and battleships.

A vessel in commission always carries the

national colors at the stern until sundown every night. The flag of the commanding officer remains at the masthead day and night. In going to and from shore, the ship's small boats carry the flag of the senior officer at the fore, when the officer is below the grade of captain, otherwise the officer's own colors are used.

In addition to the flags of officers whose rank entitles them to special recognition in naval etiquette, every ship of war is supplied with a full set of international colors, a full set of "wig-wag," or signaling flags, and a full set of pennants, including colors for the purpose of showing that the ship is taking aboard ammunition, that the crew are at "mess," or that the regular Sunday "church" services are taking place, and so forth.

The grandest and most imposing pennant in the whole navy is the "homeward bound" streamer, a forty-five-starred red, white and blue strip of bunting, in all respects like the captain's pennant, which floats majestically from the mainmast, and is often so long that it trails in the water at the stern. —*Philadelphia Enquirer.*

A Matter of Health

Extreme care is necessary in purchasing baking powders to avoid those made from burnt alum, phosphatic or other harsh acids, of which there are innumerable brands in the market.

Great efforts are made to foist these inferior powders upon consumers by the inducement of a lower price and by grossly false representations as to their ingredients and comparative value.

Alum baking powders have been declared by the most competent authorities injurious to health. Therefore every precaution must be taken to keep them out of the food. They are sold under many names, and new brands are continually appearing.

It is safe to avoid the use of any new or doubtful brand until you have had it analyzed. The purity of any powder sold at a lower price than Royal may be suspected.

Royal is a pure cream of tartar baking powder and its exclusive use is the practical and positive safeguard against alum and the various adulterations found in other brands. It has been analyzed and recommended by the U. S. Government chemists, by the health officers of New York, Chicago, San Francisco, London, etc., and by eminent physicians and scientists generally, who give it the greatest praise for its marvelous purity and leavening strength.

The Royal powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world.

ROYAL BAKING POWDER CO., NEW YORK.

An Incident of the War

A RECENT incident connected with the departure of the soldiers is so well told by the Buffalo *Express* that we quote it:

The memory of yesterday's glorious parade will not be dimmed by mere passing events. A day that brings forth all the good in men's souls and stifles every sentiment unworthy of man; a day that makes every man feel richer for having lived it, and makes every cardinal principle of American government loom up like mountains out of the sea, cannot be forgotten in another day. Yesterday marked the rearing of a mighty monument to Buffalo's patriotism. Time may dim, but cannot efface, its glory.

The uniforms of the soldiers were dull, almost colorless; nothing in the procession was gorgeous aside from the Highlanders, the handful of Italians, and the little troop of Poles. Longer and more brilliant processions have marched through the city's streets, but the people didn't cheer as they did yesterday, the people didn't gather so then.

But there was something about that dull line of blue and brown, something about the soft gleam of the guns, something in the flow of the old flag that people hadn't noticed there before. It was that something that drew the mighty throng and raised the thunderous cheers. Every man in that line of blue was a volunteer soldier. Every soldier marched as a champion of the cause of liberty and right. And the old flag, that for thirty-five years had been used but to brighten holidays, was now to be the rallying point upon fields of carnage, where its gleaming colors would spur men on to deeds of valor.

Some day, perhaps, when some poor fellow of the 65th is lying, pale and wounded, with his life blood ebbing away upon some distant field of strife, a sweet, beautiful vision may rise up in the smoke and gloom to ease the pain and still the fever in his veins—a vision of a gilded cross held high by a sweet-faced boy in his long white robe, with a group of surpliced choir boys on either side, who hold open Bibles in their hands. If it does, then the choir boys of Trinity church will have labored not in vain.

When the column reached Trinity church in Delaware avenue yesterday, 30 choir boys in white stood in a line at the curb. The one in the centre stood on a block of granite, and held high above his head upon a long gold staff was a cross. His companions held open Bibles before them. It was a beautiful sentiment. It brought back to those who saw it the thought that the day was holy. Amid the clamor and the din and the strains of martial music it brought home the thought of the all-wise Ruler of the universe. Colonel Welch saw it with a kindling eye. Quick as a flash he turned to the band, and an instant afterward the 65th was marching to the strains of "Onward, Christian Soldiers." And at no time during the day did the multitude shout as it did then.

On down Delaware avenue to Chippewa street to Main, the column marched with the crowds cheering and the flags waving. On Main street from Chippewa to Exchange there must have been 30,000 persons.

FROM BRITISH COLUMBIA:—"I read THE LIVING CHURCH with a great deal of pleasure, and hand it to my parishioners for their edification and pleasure also."

Children's Hour

Charlie's Temptation

WHEN Charlie Burton graduated from the high school, at seventeen, there were two openings before him: one, a clerkship in the city store of his uncle; and the other, a chance to remain on the home farm, with the promise of ultimately succeeding to the broad, fertile acres.

His father did not seek to influence him either way, although he secretly hoped that Charlie would decide in favor of the farm. The older boys were doing well in the city, and he would like to have this youngest of the flock stay at home with him. Besides, Charlie was fond of animals and outdoor work, and would make a much better farmer than merchant.

But the attractions of the city, as set forth by several boys who had already obtained positions there, were too alluring, and the end of the week found Charlie in his uncle's store. He was bright and capable, and soon mastered the details of his work in the packing room. At the end of three months, he was promoted to a counter in the retail department.

Here were boys of his own age, and it was not long before he formed an intimacy with Tom Grooms, the wildest and most volatile of the lot. Tom possessed a variety of talents, and, although industry was not among them, he had a vivacious, easy assurance that was immensely taking with the country boy.

As the weeks went by, the influence of the city youth became more and more apparent, and Charlie was frequently reprimanded by the floor walker for neglecting his duty. At first he felt these reproofs keenly, but Tom Grooms scorned such things, and little by little, Charlie tried to school himself to the same indifference.

He was not a bad boy, nor even a wild one, but he liked fun and jolly companionship, and the versatility of his chum was a constant source of wonder and admiration; things that would have been faults in others were mere exuberance of spirits in Tom, and he even felt a certain degree of pride when he successfully imitated some of them. Under Tom's tutelage, he began to patronize theatres and to smoke cigarettes, and a

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little later to step jauntily into saloons and call for such drinks as he was assured were manly.

This continued for some months; then one day Tom received notice that his services would be no longer required at the store. When Charlie learned of the dismissal, he was even more indignant than his friend, and was for sending in his own resignation, but Tom assured him it would do no good—he had better keep on and draw his salary as long as he could.

That this advice was good was soon apparent, for Tom either could not or would not obtain employment, and Charlie's weekly stipend was forced to meet the expenses of both. But Charlie never felt this a grievance. He was eager in offering his money, and it need scarcely be said that Tom Grooms was fully as eager in accepting it. At the end of a month, however, Tom drifted into a variety show, and soon after left the city.

But by this time Charlie had become more or less intimate with the fast set, and although none of them exerted the same fascination over him that Tom Grooms had, he was too pliant to yield to the impulse which prompted him to break loose from their influence.

Back at home they were writing to him about the farm work and pleasures; the planting and cultivating and harvesting of the fields, and the gathering and storing of apples and pears; of the sleighing and skating in the winter, and the boating and fishing in the summer.

Charlie read the letters with avidity, and often wished that he had chosen differently. But it was too late now; it would be a sign

ARMSTRONG & McKELLY } Pittsburgh.
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National Lead Co., 100 William St., New York.

of weakness to own that he had made a mistake.

Often he would resolve to break away from his companions, to give up the cigarettes and the beer; but a little raillery or urging or insisting on their part, and his resolution would be forgotten.

Already he knew that he was in disfavor with his uncle and the manager and the floor-walker, and the knowledge filled him with a sullen resentment. Two new boys had been promoted above him, and more than once the floor-walker had intimated that he would have to go back to the packing-room if he did not do better. That they were right and he was wrong was not to his liking; he preferred his companions' insinuations that the management was down on him.

One day, as he entered a saloon after what was now his customary glass of beer, he saw Tom Grooms near the bar. That versatile young man had a hard, dissipated expression on his face, and he turned hastily, as though to avoid the encounter. But Charlie was too quick for him.

"Why, old fellow, but this is jolly!" he exclaimed delightedly, as he caught Tom and swung him around to the light. "It does one good to look at you. When did you get back?"

"This morning. But don't be so fresh about pulling a man into the street," and Tom drew back, with an uneasy look on his flushed face. "Here, suppose we go into a back room and talk things over. And say, did you notice whether old Tyke was on his beat?"

"Tyke, the policeman? No, I didn't notice. What's up?"

"Nothing. He's an old acquaintance, you know. But come in here."

And, as he spoke, he drew Charlie into a back room and closed the door.

"You look seedy, old chap," said Charlie, as they sat down at a table and rang for beer. "Hard luck?"

"Yes, just hard luck," and again there came a shifty look into his eyes, which made the country boy recoil almost unconsciously. "How's things at the store?"

"Slow. Young Smith has been promoted to the main office—only been there six months, you know—and the floor-walker's nagging me most of the time. I'd like to take him down a peg."

"Would you?" and an eager, crafty look came into his face. "Well, now, see here. I'm backed by just the crowd that will help you, if I say the word. They're sharp as weasels, every one of them. Would you be willing to risk a little for the sake of getting even with the floor walker and the house—a more than even, we'll say?"

"Yes, indeed," eagerly.

"Well, see here."

And Tom leaned across the table and began to whisper rapidly in Charlie's ear.

As he listened, the boy's face became flushed, then pale, then indignant. At last he sprang contemptuously to his feet.

"Why, you—you scoundrel!" he cried, angrily. "Rob the house! What do you take me for?"

"For one of us," answered Tom Grooms, coolly. "You've shirked your work and played cards and got full of beer, just like the rest of us. This job won't make you any worse, and it will get you even and put a nice lining in your pocket. What say?"

Charlie looked at him for a moment with white face, then he turned suddenly and ran from the room.

"Here, you!" cried Tom, furiously, "no telling!"

"No," came back a muffled voice, "not unless you try to carry out your plans. If you do, I'll tell everything."

John Burton was sitting in his office when Charlie came in, trembling, but with a look of fixed determination in his eyes. And as he listened to the recital the face of the white-haired business man cleared perceptibly.

"I am glad you have told me this, Charlie," he said, heartily, when the confession was finished. "I have been watching you, and was afraid that the ending would be worse. As you say, it will be best for you to go back to the farm. That is your natural calling, and it will only spoil a good farmer for the sake of a poor merchant if you remain in the city. And say," as Charlie was turning away, "suppose we do not speak of this to your folks. It will do no good. We will just keep it to ourselves. I believe there is plenty of good stuff in you yet, my boy. Good-by. Strike a bee line for the farm and stay there."

And that is just what Charlie Burton did.

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HARPER'S MAGAZINE

For August

By **STEPHEN CRANE**

THE MONSTER. Illustrated by Peter Newell.

The power of presenting scenes of horror, which has hitherto led Mr. Crane into the paths of adventure, is here used to describe an episode that reduced a quiet country town to abject terror.

MR. GLADSTONE. Reminiscences, Anecdotes, and an Estimate. First Paper. By George W. Smalley.

UNDER THE SPELL OF THE GRAND CANON. By T. Mitchell Prudden, M.D.

THE LORD CHIEF JUSTICE. A Story. By H. B. Marriott Watson.

THE CONVICT SYSTEM IN SIBERIA. By Stephen Bonsal.

IF THE QUEEN HAD ABDICATED

The Prince of Wales as he appears to those associated with him most intimately, showing him to be a man of unusual generosity and extraordinary intellectual ability—a man who is able to rule vigorously and well.

MORE SHORT STORIES

"The Tantalus Loving-Cup," a golfing story, by W. G. Van Tassel Sutphen, illustrated; An Old Chester Tale, by Margaret Deland; An amusing sketch of New England Character, by Bliss Perry; and a romance of London, by Julian Ralph.

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Statistics of our Commerce

(Prepared for THE LIVING CHURCH)

More than three-quarters of the one billion, two hundred million dollars worth of our productions which were sent abroad during the fiscal year just ended, went to Europe, while only one-half of the six hundred million dollars worth which we imported came from Europe. Nearly one-half of our exports of the year went to the United Kingdom alone, while our imports from the United Kingdom were less than one-fifth of our total importations.

While the full figures of the fiscal year are not yet complete, the reports of the Bureau of Statistics covering the eleven months ending June 1st, are sufficient to show who have been the purchasers of the enormous aggregation of domestic productions which the United States has distributed to the world in this year of her greatest commerce. Our sales to Europe are more than three times as much as our purchases from that part of the world, the exports to Europe during eleven months of the year being \$901,014,786, and the imports from European countries at the same time, \$281,091,002. To the countries of North America we have sold 50 per cent. more than we have purchased from them, our exports to them for the eleven months being \$127,125,929, against \$81,287,488 of imports from them. To Africa we have sold more than double the amount of our purchases, the exports to that part of the world being \$16,097,959 in the eleven months whose record is completed, and the imports, \$6,786,017. Here the scale turns against us, for in our commerce with South America, Asia, and Oceania our sales to each of those countries have been far less than our purchases from them. To South America we sold during the eleven months in question only \$30,748,846 worth, while our purchases from that part of the world were \$85,859,245. To Asia our sales were but \$41,561,531, and our purchases therefrom \$85,381,158. To Oceania our sales were \$19,979,555, and our purchases, \$23,365,132. It is gratifying to observe, however, that in our trade with Asia, where all nations of the earth are now striving to extend their commerce, there has been a material gain in our exports during the year, the total being nearly 15 per cent. greater than that of last year.

The figures for the year will show a marked improvement over those of last year, the exports to Europe being more than three times the imports from Europe, while last year they were not quite double the imports; the exports to North American countries will be nearly fifty million dollars in excess of the imports from those countries, while last year the excess of exports was less than twenty million dollars; our imports from South America will be 150 per cent. in excess of our exports to that part of the world, while last year they were more than 200 per cent. greater than the exports.

There is not a country, indeed scarcely a spot in the civilized portions of the globe which has not been a customer of the United States in the year just ended. From the United Kingdom whose total purchases for the year are nearly six hundred million dollars, down to Paraguay, with a total of less than one thousand dollars, the continents, countries, and the islands of the earth have purchased of the plenteous supplies which the United States has been able to offer to the world in this greatest year of her commerce. To the United Kingdom the exports for the eleven months were \$501,736,263, against \$452,926,890 in the corresponding months of the preceding year. Germany came next as a purchaser, our total sales to that country being \$143,416,065, against \$116,881,478 last year. The next largest purchaser was France, to which we exported \$87,012,841 in the eleven months of the year, against \$54,575,298 in the corresponding months of the preceding year. Next came British North America, with purchases amounting to \$76,160,414, against only \$59,676,594; then Netherlands with \$59,733,226, against \$46,436,034 last year; then Belgium, with \$44,006,379, against \$30,469,416 last year; Italy, \$21,849,377, against \$20,206,301 last year; Mexico, \$19,304,687, against

\$21,396,395 last year; Japan \$19,260,415, against \$12,466,433 last year; British Australasia, \$14,213,606, against \$16,197,092 last year; Brazil, \$12,694,163, against \$11,413,345 last year; Denmark, \$11,604,578, against \$9,627,047; British Africa, \$10,953,954, against \$12,216,080; Spain, \$10,193,809, against \$10,208,637, and China, \$9,036,727, against \$10,981,919 last year, while none of the other countries of the world reached the \$10,000,000 line in the eleven months whose record is now complete.

Our purchases abroad, as already indicated, are much less than those of last year, being for the eleven months \$563,770,032, against \$679,547,391, and for the full year likely to be but a trifle in excess of \$600,000,000, against \$764,730,412 last year. This year our total exports will be practically double our imports, while last year they were less than 25 per cent. greater than our imports. As above stated, one-half of our importations came from Europe. Our largest purchases during the year were from the United Kingdom, which, as already indicated, was our largest customer, our total purchases in the eleven months from the United Kingdom being \$101,454,480, against \$148,588,675 in the corresponding months of last year. The next largest purchases were from Germany, from which we bought in the eleven months \$61,916,809 worth of goods, against \$98,364,012 last year; Brazil next, from which we bought \$53,203,762, against \$64,695,383 last year; then France, \$49,480,413, against \$60,095,025; British North America, \$28,528,539, against \$34,757,841 last year, and during the eleven months of 1898 we bought \$24,164,842 from British India, \$23,130,892 from Japan, \$19,494,387 from China, \$18,209,363 from Italy, and \$16,142,491 from Mexico.

The following table gives our exports to, and imports, from the grand divisions of the world during the eleven months ending June 1, 1898:

IMPORTS FROM AND EXPORTS TO THE GRAND DIVISIONS, DURING THE ELEVEN MONTHS ENDING JUNE 1, 1898.		
	Imports	Exports
Europe.....	\$281,091,002	\$901,014,786
North America.....	81,287,474	127,125,929
South America.....	85,859,245	30,748,846
Asia.....	85,381,158	41,561,531
Oceania.....	23,365,132	19,979,555
Africa.....	6,736,017	16,097,959

A GOOD anecdote is told by the Bishop of Minnesota of the sarcastic powers of the Indian. "I was holding," says Bishop Whipple, "a service near an Indian village camp. My things were scattered about in a lodge, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold a service. 'Yes,' he said, 'perfectly safe. There is not a white man within a hundred miles!'"

WHEN Rudyard Kipling had written "The Recessional," which two hemispheres felt to be one of the very truest and soundest pieces of work done by any writing man in our day and generation, he was so depressed by its shortcomings of his private conception that he threw the rough copy in the waste paper basket. Thence Mrs. Kipling rescued it. But for Mrs. Kipling we should have had no "Recessional!"—*The Cape Times.*



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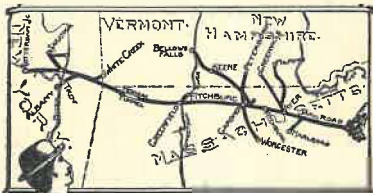
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Don't sit between the invalid and the light—from window, gas, or lamp. To do so puts the face of the visitor in darkness and irritates all the nerves, especially those of the eyes and head.

Don't sit in a rocking chair and rock. It makes many well people nauseated to see a person swaying back and forth; to an invalid it is anguish in all ways.

Never, in a well meant desire to help, insist upon beating up or changing pillows unless asked to do so. Pillows that look uncomfortable are very often placed exactly where an invalid wants them.

Never change the light in a room—that is, pull shades up or down.

Never take flowers that have a strong odor into the room, but select those that have the least perfume and are the brightest to look at.

Never speak of the changed looks of the patient. It is certainly not pleasant, when one is weak and ill, to be told: "Well, you look just like wax;" or "How thin you have grown." These remarks were actually made.

Never sit in such a position that an invalid will have to turn eye or head to look at you; it is most fatiguing for any one, and for a sick person it is a serious drain upon the strength.

Never speak of anything unpleasant in any way to an invalid; for there are of necessity many idle hours in a sick room, and often many wakeful ones, and the mind dwells on all that has been said to the ears. So let it be bright and cheerful and amusing.

Above all, never sit on the bed, or stay above fifteen minutes at the outside, in the room of any person just recovering from an illness.

Do not mention exciting subjects in conversation; even if not unpleasant.

Never ask an invalid: "Shall I make such and such a thing for you to eat or to drink?" Make it, and send it without asking. Half the battle is won with a delicate and capricious appetite if it is given a surprise. Besides, if the invalid does not like it, it can be let alone, and it is difficult to decline gracefully a well-meant offer of some detested viand.

But first, last, forever, and all the time, remember not to stay too long when making your call.

People who are well and strong mean very kindly actions very often, and do agonizing ones, because they personally do not know what it is to be ill and a bundle of nerves, each one having an end on the outside. It is for such well people that this advice is written.—Harper's Bazar.

When a dose of unpleasant medicine is necessary, particularly with children, its disagreeable taste may be almost wholly concealed if a peppermint candy is taken just before the medicine. This is a better plan than taking something after the dose.

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