

The Living Church.

A Song of the Summer

BY MARGARET DOORIS

Come, come, for the birds are calling, calling;
Out of the sun's fierce glow,
Into the woodlands low,
Where the cool shadows are falling—

Come through the waving meadow grasses;
Gather a handful gay;
Here awhile you may stray,
Forgetting time as it passes.

Come and follow a butterfly's leading,—
The wild rose is its home.
Follow the bees as they roam;
Life's honey the heart is needing.

Spend not the summer day bright, in sadness;
Come, trip past the thistles!
List! a redbird whistles,
A bobolink trills in gladness.

Rest, for the summer day now is over;
The evening is falling,
To rest, birds are calling,
From woods, and meadows, and fields of clover

London, Ohio.

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REV. C. W. LEFFINGWELL,

Rector and Founder.

The Living Church

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

CHICAGO, JULY 9, 1898

News and Notes

ON the Feast of St. Barnabas, the consecration of Prebendary Turner as Bishop-suffragan of Islington, and the Rev. J. C. Hoare, as Bishop of Victoria, Hong Kong, took place in St. Paul's cathedral. The Archbishop of Canterbury was the celebrant, assisted by the Bishop of Winchester and the Bishop of London. The Archdeacon of London preached a notable sermon. The new Bishop of Hong Kong was, he said, called upon to show that that island must not only be made an impregnable fort for the empire, but a central citadel of enlightenment for a third of the whole human race. He referred to the famous Nestorian tablet as proving that Christianity was introduced into China thirteen centuries ago. The Franciscans arrived six hundred years ago, and the Jesuits early in the seventeenth century. It was not till 1807 that the first English missionary, Dr. Morrison, came to China. The Church Missionary Society began work in 1845. There are now almost two thousand missionaries of all descriptions in China (including wives). It is at best but a drop in the bucket. Out of 982 great cities, only seventy-four have been reached. But so far as statistics go, there are encouragements. In 1842, said the archdeacon, there were six communicants. But this statement must surely ignore the Roman Church. It seems hardly credible that after six centuries of work, they should have had absolutely nothing to show for it. Their own statistics would probably tell quite a different story. In 1896 the communicants (*i. e.*, probably the non-Roman ones) were 70,000. Thus it appears that notwithstanding the tremendous embarrassment of a divided Christendom, and a work carried on by multitudinous sects, some of them very queer indeed, Christianity is actually making perceptible progress among the most conservative of people.

DURING the last week in May, the annual conference of Anglican chaplains in Northern and Central Europe, was held at the British embassy in Berlin. The Bishop-coadjutor of London, Dr. Wilkinson, who has the oversight of the Anglican Churches in that part of the continent, presided. An interesting report was read by the Rev. Charles Faulkner, rural dean of Croix, on "Work among English sailors in Northern and Central Europe." A discussion followed, on "The formation of a fund for the relief of exceptional cases of distress among the chaplains of Northern and Central Europe, and the possibility of increasing the incomes of the smaller chaplaincies," and a committee was appointed to consider the matter of relieving chronic cases of distress, arising from insufficiency of stipend. A paper was also read on "The adaptation of the Book of Common Prayer to Continental needs," in which particular stress was laid upon certain modifications of the marriage service, which the writer supposed to be needed in countries where the law of the

State requires a civil ceremony. The conference does not appear to have been a very important one.

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THE Bishop of Ballarat reports distressing details as to the results of the long continued absence of rain in West Victoria, Australia. There has really been no rain for three years. The dry rivers and water-holes are malarious, and give rise to fevers. Water has to be carted for leagues, children half-clad roam all over the country with buckets, trying to find a little water; stock is dying by thousands, landscapes are bare of the least trace of vegetation and look like deserts. The heat rises to 111 degrees in the shade as early as nine o'clock in the morning, and there are many deaths among the aged and children. One sheep owner has lost 10,000 sheep. Most farmers have no returns at all, not having been able to get back their seed. Feed for stock is so scarce that even chaff brings twenty-five dollars a ton. One miller, who was accustomed to receive 50,000 bags of wheat a year, now receives not more than 5,000. Water is brought to some places on trains, and when the trains arrive they are boarded by frantic people, fighting each other for water. The extreme dry weather, of course, has made fires numerous and very destructive.

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CHURCH work is not neglected in the military camps where the soldiers are awaiting the summons to active duty. On Sunday, 26th ult., at 6:30 A. M., Archdeacon Brady celebrated the Holy Eucharist in the Y. M. C. A. tent at Camp Thomas, Chicamanga Park. Of the seventy-eight men in attendance, fifty-four received. At 9 A. M., Chaplain Brady held the regimental service in the grove, and two hours later, preached in the camp of the Second Missouri. A letter from Tampa, Fla., received by the American Bible Society, and referring to the distribution of Testaments to the soldiers, says: "The men are, for the most part, eager for them, and only a few, a very few, will not take them. The first shipment of 5,000 to hand, and almost gone. We sent 2,000 down to the transports, and the men scrambled to get them. Had we shipping facilities, we could have used twice as many. I feel that if they will carry a Testament, they will read it, and God will use His Word." The Rev. H. A. F. Hoyt, chaplain of the 6th Pennsylvania Regiment, at Camp Alger, Va., backed by the influence and money of his old congregation of St. John's, Lower Merion, and the Chaplains' Aid Society, instituted through his efforts, has been able to treble his quota of tent space, giving him a business office where his work of regimental postmaster and treasurer can be carried on, and a middle tent which serves as a chapel and also as a reading and writing room until late at night. Every Sunday morning at 7 o'clock, he celebrates the Holy Communion, when a large number of the command are always in attendance. At the services in the grove, many hundreds are present. In the near future, the sacrament of Baptism

is to be administered to several members of the regiment, preparatory to the Confirmation that will occur at a later date. Many of the men have taken the temperance pledge with the chaplain, and his constant kindness and words of encouragement are helping them to keep it.

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AT the recent meeting of the Assembly of the Established Kirk of Scotland, it transpired that the descendants of the Covenanters are falling into the fascinating snare of "Ritualism." The tendency is seen and deplored by those who have inherited the traditions of John Knox, but they seem to be in a hopeless minority. Their representative leader is the Rev. Jacob Primmer who protested before the Assembly against what he termed "two secret Ritualistic societies"; namely, the ecclesiological societies of Glasgow and Aberdeen. These societies are rather of the antiquarian order than ecclesiastical, and embrace members of several religious bodies, such as Roman Catholics, Episcopalians, and the three kinds of Presbyterians now existing in Scotland. But Mr. Primmer denounced all alike as "most advanced Ritualists." On certain occasions they joined in a popish or prelatic performance called "Office." We understand that it consisted of one or two hymns or Psalms and a few prayers having reference to Christian unity. Printed prayers had also been used in some churches. A Presbyterian minister had been known to wear a hood and black stole, and persons had been seen to kneel down before a so-called "holy" table or altar. The protestor even denounced a service in which the Assembly itself took part at St. Giles' cathedral (now a Presbyterian church). Mr. Primmer was treated with bare toleration by the Assembly. The moderator informed him that he had taken up too much of their valuable time, that he was "a faddist and a crank and a man with whom it was impossible to argue." Another speaker compared Mr. Primmer's protestations to "the buzzing of a blue-bottle." Thus it appears that the Assembly of the Established Kirk is definitely headed in the direction of what some of its members regard as "advanced Ritualism."

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THE memorial window which has been erected in the west end of Hawarden church, by the members of the Gladstone family, in recognition of two long and happy lives, spent in the village, was unveiled the other day in the presence of several members of the family.—Turkish evacuation of Greece having at last been accomplished by the indemnity being made payable accordingly, an English caricaturist pictures the Turkish army as a donkey led on by a wisp of hay labeled "indemnity," suspended in front of his nose.—The Rev. Mr. Kelley, of San Francisco, who has for several years been acting chaplain at the Presidio, writes "The news of the first fighting near Santiago brings word that Capt. Capron was killed. He was the first one confirmed at the Presidio six years ago after I took charge there. He was a fine fellow."

Trinity College, Hartford, Conn

The 72d annual Commencement took place on June 30th. On the preceding day, the annual meeting of the alumni was held in the Latin room at 10:30. Prof. Samuel Hart reported the necrology of the year as follows: The Rev. Alfred Bairy Beach, of the class of 1841, D. D.; the Rev. James Mulcahey, of the class of 1842, D. D.; the Hon. Henry Titus Welles, of the class of 1843, M. A.; Walter Weir, of the class of 1853, M. A.; the Rev. William Augustus Hitchcock, of the class of 1854, D. D., 1876; John Atticus, Robertson, of the class of 1854, M. A.; Daniel Sackett Moore, of the class of 1864; the Rev. William Dinsmore Sartwelle, of the class of 1875, M. A.; William Freeman French, of the class of 1879, M. A., M. D.

The following were elected: President, Col. William C. Skinner, of Hartford; vice-president, George L. Cooke, of Providence, R. I.; secretary, Frederick G. Haight, of New York; treasurer, Frank E. Johnson; standing committee—The president, the treasurer, Howard C. Vibbert, the Rev. Dr. Samuel Hart, and George H. Seymis.

Prof. Beckwith, who has been professor of the Greek Language and Literature for the past 19 years, has accepted the chair of Greek Testament Exegesis in the General Theological Seminary, and eulogistic remarks in regard to his past work were made by Prof. Ferguson and Dr. Gallaudet. A resolution of esteem, and of regret at his departure from the college, was passed by the Alumni Association.

John S. Quick, of Chicago, reported for the board of trustees that Sidney G. Fisher, of Philadelphia, had been re-elected trustee for three years. On recommendation of the nominating committee, Prof. Geo. E. Beers and the Rev. F. F. Harriman, of Windsor, were selected junior fellows.

The Commencement exercises were held in Parson's theatre. President Smith presided. The salutatory was delivered by Albert Morey Sturtevant, of Hartford. Theodore Henry Parker, of Unionville, spoke on "Education, the key to the social problem"; Dudley Chase Graves, of Burlington, Vt., on "The future of Austria-Hungary"; Lloyd Gilson Reynolds, of Erie, Pa., on "A longer tenure of office," and Phillip Cook, of Kansas City, Mo., made "A plea for the humanities." The closing oration, on "The imagination of a scientific genius," was delivered by Woolsey McAlpine Johnson, of Hartford, who was also valedictorian.

The following were graduated with honors: Henry Blakeslee, of Hartford, in physics; Phillip Cook, of Missouri, in Greek; Woolsey McAlpine Johnson, of Hartford, in chemistry, physics, and mathematics; James Lecour, of Brooklyn, in French; T. H. Parker, of Connecticut, in French, German, and Greek; Alexander Pratt, Jr., of Connecticut, in Greek history and economics; Albert M. Sturtevant, of Hartford, in French, German, and Greek.

President Smith announced that Woolsey McAlpine Johnson, of the graduating class, had been appointed to the H. E. Russell fellowship for the next two years.

The following honorary degrees were conferred: Doctor of Letters, *honoris causa*—The Rev. Joel Foote Bingham, Yale University, D. D., Lecturer in Trinity College.

Doctor of Divinity, *honoris causa*—The Rev. William Benham, B. D., honorary canon of Canterbury and Boyle Lecturer, London, England; the Rev. William Henry Lewis, of the class of 1865, M. A., rector of St. John's church, Bridgeport, Conn.; the Rev. Isbon Thaddeus Beckwith, Yale, Ph. D., Professor of Greek Testament Exegesis in the General Theological Seminary.

The Commencement dinner was served in the Allyn House. Speeches were made by Bishop Brewster, Col. Skinner, of Hartford, Chas. Dudley Warner, Prof. Luther, Pres. Hartnupt, of Hartford Theological Seminary, Principal Smiley, of the High School, Hon. W. E. Curtis, of New York, and others.

Hobart College, Geneva, N. Y.

The 73rd annual Commencement closed a year of gratifying progress and development, the first year of the presidency of the Rev. Robert Ellis Jones, D. D. Sunday, June 19th, in the morning, the Rt. Rev. H. A. Neely, Bishop of Maine, preached before the St. John's guild, and in the evening the Rev. J. H. Eccleston, D. D., of Baltimore, delivered the baccalaureate. Monday afternoon, a spirited contest for the freshman declamation prizes took place, 11 contestants taking part. Monday evening a very enjoyable entertainment was given by the college Glee Club. At midnight of this day, the cremation of calculus was celebrated on the college campus.

Tuesday morning, the White Rhetorical competition and the class-day exercises were held. Tuesday afternoon occurred the annual alumni meeting. The necrological list had included among others the following prominent names: Hon. J. R. Doolittle, '34, of Wisconsin; Hon. F. W. Ricord, '38, New Jersey; the Rev. Mason Gallagher, '40, Brooklyn; Hon. Charles Stebbins, '46, Cazenovia; Hon. Clarence A. Seward, '48, New York; the Rev. Fayette Royce, D. D., '57, Wisconsin; Lieut. R. L. Goodrich, '58, Arkansas; Prof. C. M. Wells, M. D., '65, Minneapolis; Rt. Rev. William S. Perry, D. D., Bishop of Iowa, one time president of the college. At the alumni election, William Jarvis Ashley, '63, of Rochester, N. Y., was elected for a fourth term. At the social gathering of the alumni in the evening, James Armstrong, Esq., '56, of New York, president of the Hobart College Alumni Association, incorporated last March, made a statement of important financial projects now in hand for the promotion of the interests of the college. This statement was followed by a very telling speech from President Jones. At the meeting of the Hobart chapter of the Phi Beta Kappa, held Tuesday afternoon, two undergraduates were initiated: Frederick D. Whitwell, Geneva, and William Switzer Watson, Detroit, Mich.

Wednesday, the Commencement proper took place. Two public addresses of unusual merit and interest made the day a notable one in the history of the college; one in memory of Clarence Armstrong Seward, class of 1848, pronounced by the Hon. Edward Patterson of New York, Justice of the Supreme Court, appellate division; the other, on "State Public School Systems," by the honorary chancellor of the college, Brig-Gen. Edward Stuyvesant Bragg, of Wisconsin. The undergraduate addresses were as follows: "The love of nature in literature and art," Frank Wakefield Koch, Palmyra, Mo.; "The poetry of Gray, and its place in English literature," William Switzer Watson, Detroit, Mich.; "Euripides and the drama," Frederick Davenport Whitwell, Geneva. Prizes were awarded and degrees conferred as given below. Commencement afternoon and evening were well filled out with the commencement dinner, a game of base ball between the graduate and the undergraduate nines of the college, the president's reception, and the students' ball.

Prizes awarded: Horace White Essay—Guy Pomeroy Burselson, Oneida, Wis.; Horace White Rhetorical—George Gray Ballard, Jr., Buffalo, N. Y. Cobb Essay—Frank Wakefield Koch, Palmyra, Mo. Thompson prizes in English—Frank Wakefield Koch, Palmyra, Mo.; William Whitwell Robison, Geneva; Donald MacClaren Kirby, Potsdam, N. Y. Sutherland prizes—Greek, Albert Stettenbenz, Buffalo; mathematics, Harry Mitchell Lockwood, Syracuse. Bachman classical prize in Latin, (divided)—William Whitwell Robison, Geneva; Jesse Bish. Burkhardt, Geneva. Declamation prizes:—First prize, Chesleigh Horton Briscoe, Charleston, S. C.

Degrees conferred: M. A.: Phillip Sherwood Smith, Buffalo; Rev. William F. Faber, Lockport; Rev. Addison Monroe Sherman, Batavia.

S. T. D.: Lawrence McClure, '81, Pittsburgh, Pa.

LL. D.: Edward Patterson, Judge of the Supreme Court, appellate division, State of New York; Charles Edward Parker, '57, Judge of the Supreme Court, 3rd division, State of New York; Edward Stuyvesant Bragg, '48, Brig.-Gen., Fond du Lac, Wis.

D. C. L.: Frederic L. Gamage, Head Master St. Paul's School, Garden City, N. Y.

Canada

The synod of the diocese of Ottawa held its 3d session June 20-23d. As usual, the opening service, on Monday evening, was a splendid function, much enhanced by the beautiful gifts which now enrich the sanctuary of Christ church cathedral—a fald stool of rich design, Eucharistic and vesper light brasses, and a very fine processional cross. The white-robed procession of the choir, preceded by the crucifer, in scarlet cassock, and followed by the lay delegates, priests, rural deans, officers of the synod, dean and chapter of the cathedral, and the Bishop, mitred and scarlet-robed, swept up the nave to the strains of Hymn 601, A and M. The sermon, on the teaching of the symbols of the four Gospels, was preached by the Rev. W. H. Styles. After routine on Tuesday morning, the business of the synod commenced with the consideration of the work of popularizing the S. P. C. K. and its publications, and in the afternoon passed on to consider that which was the most important measure of the session, the new canon on the Widows' and Orphans' Fund. Prepared in a careful and painstaking manner, the canon passed the fires of discussion, and with one exception, every clause was adopted practically as it left the committees that had it in charge. The basis of the canon is compulsory membership, while certainty of provision for the widows and orphans is ensured by means of assessment to make up any deficiency that may arise. Its provisions are broad and liberal, but to make it effective, its disciplinary claims were unanimously adopted.

The Bishop's address, thoughtful, earnest, and convincing, referred to the prosperous condition of the diocese and the official work of the past year, 705 confirmed, a goodly number now that Confirmations are of annual occurrence.

Tuesday evening was devoted to a family gathering at the Bishop's residence, where his lordship and Mrs. Hamilton made the members one and all perfectly at home.

Wednesday, the offer of the House of Bishops to make Ottawa the metropolitan see of Canada, in perpetuity on certain conditions, was suitably acknowledged, and a committee appointed to confer with the House of Bishops at the next meeting of the provincial synod.

On Wednesday evening, the lay delegates of the city of Ottawa invited the Bishop and clergy and other lay delegates to a trip to Aylmer, on the lake, and to a dinner at the Victoria Hotel, at which the Lord Bishop presided.

Thursday, reports of committees all showed increased funds and general prosperity. The Mission Fund Committee announced the full payment of all missionaries, the establishment of four new missions, at an expenditure of about \$1,000, and showed a surplus of nearly \$1,400. The synod decided to give its 25 missionaries a bonus of \$50 each, leaving a small balance to carry over for next year. The Finance Committee report was so encouraging that a bonus of \$100 was voted to the clerical secretary's stipend.

New York

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

The funeral services of Col. Stephen Van Rensselaer Cruger whose death was noted in our last issue, were held June 28th, in Old Trinity church. There were representatives from every class in the community, and delegations from the institutions and corporations with which he had been prominently connected, besides the vestry of Trinity parish, of which he was controller. The rector, the Rev. Dr. Morgan Dix who had returned to the city for the purpose, conducted the services, assisted by the vicars of Trinity, St. Paul's and St. Agnes' chapels, the vicar of the parish church, the

Rev. Dr. R. B. Fairbairn, warden of St. Stephen's college, with which Col. Cruger had been intimately associated, the Rev. H. H. Washburn, of the parish at Bayville, and other clergymen. The services were fully choral. A feature was the singing of Croft's burial anthem. The coffin, covered by the American flag and the flag of the Loyal Legion, was carried in procession to the family vault.

What is known as the industrial department of Grace parish, the Rev. Dr. William R. Huntington, rector, has done a remarkable work during the past year, extending widely through the city. In the industrial school proper, including classes in sewing, free-hand drawing, modeling, bent-iron work, carpentry, and cooking, the statistics show an increase of 150 pupils over the previous year. The carpentry class has numbered 45 boys. There have also been night classes. The manual training classes closed the year with a most creditable exhibition of their own work. The Saturday school has numbered 71 teachers, 88 boys, and 556 girls. At Grace mission chapel school and cooking classes, there have been twelve teachers and 100 pupils. The benevolent society has had 156 workers, including four in Grace Hospital. It has worked in co operation with the Charity Organization Society of the city in benefiting only worthy cases. It has supplied a total of 4,084 garments. Grace church parish laundry has employed 130 different persons. The laundry has not only continued to be self-supporting, but from its net revenue has contributed \$400 toward the support of a deaconess.

St. Bartholomew's Clinic has taken an important step forward during the past year, by accomplishing a reorganization, with a board of 15 directors. Among these are four who constitute the medical and surgical principals, each having his respective staff of assistants. Through the aid of a friend, the building occupied by the clinic has been put in thorough repair—which it much needed—a superintendent has been placed in charge, and a drug department opened under a registered pharmacist, to dispense for the needs of patients. Besides the general medical and surgical divisions of the work, there is a night clinic for diseases of the eye, ear, nose, and throat. The whole number of new cases treated during the year, was 6,377; number of consultations, 23,158; number of prescriptions, 10,375. The work has extended from the use of three rooms last year, to the use of 12 rooms this year. A new operating room has been opened, and a few bedrooms provided for the use of patients who after operations are in need of a few hours' rest. The patients treated are, as a rule, among the poorest. The treasurer's report shows receipts from St. Bartholomew's parish, \$2,174.85; cash from patients, in nominal fees for treatment, \$1,635.78, and from other sources, making a total of \$3,820.83. This amount fully covered expenses, including improvements costing \$549.85, and left in the treasury at the end of the fiscal year, \$47.55. Sister Julia has been acting as clinical visitor, and has much aided in detecting unworthy cases, and in prompting the extension of charity where deserved. The visiting physician has made 371 visits to care for the sick poor at their homes.

MT. VERNON.—The Bishop visited Trinity church on the evening of Whitsunday, and confirmed a large class, presented by the rector, the Rev. S. T. Graham. The Bishop, in his admirable address, referred to the manifest healthy growth of this parish along all lines of Church activity. A new organ has just been ordered for Trinity church from one of the most celebrated builders of church organs in the country. It is to be, in every respect, an up-to-date instrument, with all the modern combinations and full electrical action. Several months will be required for its construction, and it is not expected that it will be ready to place in the church much before Christmas.

MT. KRISCO.—A movement has been started to establish a chapel in connection with St. Mark's church. It is proposed to remove the present

parish house to the upper end of the village, and use it for the accommodation of worshippers there resident.

TARRYTOWN.—At St. Mark's church (Washington Irving memorial), a choir festival took place June 29th. The vested boy choir of the parish was assisted for the occasion by the choir of St. Paul's church, Yonkers.

LUDLOW.—The rector of St. Andrew's memorial church will sail, with Mrs. Freeman, July 7th, for Germany. He has received invitation to officiate during July and August at the American church of St. John, Dresden, Saxony, which he has accepted.

Pennsylvania

● **zi W. Whitaker, D.D., LL. D., Bishop**

PHILADELPHIA.—Alexander Feel, by his will probated 1st inst., bequeaths \$100 each to the House of Rest for the Aged, Germantown; the Episcopal Hospital, and the Masonic Home.

The Rev. H. M. G. Huff has been elected secretary of the board of managers of the Episcopal Hospital, to fill the vacancy existing by the resignation of the Rev. Winfield S. Baer.

A special patriotic service was held on Sunday morning, 26th ult., in Gloria Dei (Old Swedes') church, for the benefit of the National Relief Commission. On every part of the quaint old walls the stars and stripes were displayed, while over the chancel two immense flags were hung. The sermon was preached by the rector, the Rev. S. B. Simes.

CHESTER.—The Rev. Henry Brown, a retired priest of the diocese of Pennsylvania, entered into life eternal on Tuesday morning, 27th ult., in his 84th year. He was born in the old district of the Northern Liberties, Philadelphia, on March 9th, 1814, and began his ministerial studies when only 17 years of age. After his ordination, in 1839, by Bishop Henry U. Onderdonk, he became rector of St. Mark's church, Lewistown, Pa. Other charges he held were St. Luke's, Queenstown (now diocese of Easton), St. David's, Radnor, Pa., and St. Stephen's, Beverly, N. J. In 1863, he accepted the rectorship of St. Paul's church in this city, resigning therefrom in 1893, when advancing years rendered it necessary for him to sever his connection with the parish. He was then named as rector *emeritus*, and occasionally assisted the present rector at morning service, including the office of Holy Communion. For the past few months his health gradually failed. A widow and five children survive him. After the Burial Office had been said at St. Paul's church on the 1st inst., the interment was in the cemetery of old St. David's church, Radnor, Pa.

Chicago

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

The Bishop left early in the week for Point Pleasant, New Jersey, where he may be addressed until the latter part of August.

CITY.—Sunday evening, July 3rd, witnessed the inauguration of a series of mission services at the cathedral of SS. Peter and Paul. These services are conducted in the simplest possible form, with a few popular mission hymns, in which the whole congregation can join, the Creed, and a few collects. The sermon is direct and distinctly missionary in character. Father Chatten was the first of the mission preachers. The Rev. Joseph Rushton, L. H. D., will preach next Sunday evening, and various priests in the diocese will take this service during the months of July and August. Contrary to the usual experience in cities, the work at the cathedral increases rather than diminishes during the summer, and this form of service is especially adapted to meet the need.

About 250 of Chicago's poor were entertained by the citizens of Kenosha, Wis., on Tuesday, June 28th. The Sisters of St. Mary's mission gave the annual outing to the Mothers' meeting in connection with the cathedral. They left on the steamboat T. S. Faxton, and were met at the wharf by omnibuses, which conveyed them to Kemper Hall, where they were served with emonade, ice-cream, and cake, and the more

substantial sandwiches and coffee. Inspection of the grounds and a short service in the chapel of Kemper Hall by Father Griffin, completed the afternoon. The return trip was by boat in the evening. The party was accompanied by Sister Frances, head of the mission house on Washington boulevard, and Father Dennis, priest-in-charge at the cathedral.

The large picnic of the West side Sunday schools, was held Tuesday, June 28th, near Naperville, on the Chicago, Burlington & Quincy road. The train left from the Union depot with children from the Sunday schools of the church of the Epiphany, Calvary, St. Andrew's, St. Luke's, and the cathedral. The beauty of the day and the grounds combined to make the event a great success.

At the church of the Ascension, special intercessions are offered at the daily celebration of the Holy Communion, for the soldiers and sailors of the United States engaged in active warfare against Spain. A list of the soldiers and sailors especially connected with the church of the Ascension has been printed, and distributed to the members of the parish, so that especial intercession is offered for these in the homes of the people, as well as at the public services of the Church.

North Dakota

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

The ninth convocation of this missionary district opened at 10:30 A. M., June 22d. The proceedings commenced with the consecration of Grace church, the corner-stone of which was laid in 1854. Together with 11 clergymen, there was a large congregation. The consecration sermon was preached by the Rev. Charles D. Andrews, of St. Paul, Minn.

Convocation was called to order at 2:30 P. M., by Bishop Morrison, of Duluth. Six lay delegates were present. Amongst the clergy of the district was Ven. Archdeacon Appleby, of St. Paul, who has recently been appointed general missionary for North Dakota. The reports of the various committees having been presented, the Bishop gave his address, which was marked by his well known characteristics of force, common-sense, spirituality, and outspokenness.

The Rev. C. Turner was re-elected secretary of the district, and Col. A. P. Peake, treasurer.

On motion, it was resolved that the part of the Bishop's address on the subject of divorce be printed separately, and that 1,000 copies of the same be printed for distribution in the missions and parishes.

Hon. B. S. Russell was elected lay delegate to the General Convention, and after the casting of seven ballots, Archdeacon Appleby was chosen as clerical delegate.

On motion of the Rev. A. T. Gesner, of Grand Forks, it was

Resolved: That we, the clergy and laity of North Dakota, in convocation assembled, do hereby desire to express and put on record our very great appreciation of the splendid services given the district of North Dakota by our devoted Bishop-in-charge, the Rt. Rev. J. D. Morrison, D. D., LL. D., whose unsparring labors during the past thirteen months have been attended with the most signal growth, under the providence and blessing of God, infusing into our clergy and people courage and strength in their several fields; and we hereby wish for him health, prosperity, and blessing in his own jurisdiction of Duluth, whither we shall ever follow him with our interest and our prayers.

This motion was carried unanimously by a standing vote, to which the Bishop replied in feeling terms of gratitude and good will.

Wednesday, after Evening Prayer, there was a Confirmation of six candidates, presented by the Rev. H. J. Sheridan, rector.

The report on the state of the Church runs thus: "Your committee beg to report that never, in the history of the Church in North Dakota, has the future been more full of promise than at the present moment. Under the vigorous and able leadership of the Bishop in-charge, the clergy have been inspired to increasing effort in the extension of Christ's Kingdom, and the Church has taken on itself new life and power. During the past 13 months, with untir-

ing energy, the Bishop has made three visitations of this great district, doubled the number of clergy in the field, and confirmed since the November convocation over 100 persons. There are, therefore, now over 1,150 reported communicants in this district. Your committee cannot employ too strong terms with which to express its very great appreciation and gratitude to Bishop Morrison for his unsparing labor and service in this jurisdiction. Not a town, mission, or hamlet, where two or three could be gathered together, has failed of visitation from this splendid missionary. We may note that the Church property at Sanborn, where there are no longer any Church people, has been deeded back to the Church Building Fund Commission. It is to be hoped that if this town ever grows, our mission there may be revived. With this single exception, the Church is advancing with rapid growth everywhere. This is especially true of the work in the Indian field, to which our Bishop has given particular attention. When our new Bishop is sent us, he will find an organized work, a faithful band of clergy, and a loyal and devoted people."

A committee, consisting of the Rev. T. H. J. Walton, Ven. Archdeacon Appleby, the Rev. D. H. Clarkson, and Messrs. James Elton, and G. W. Jacobi, appointed by Bishop Morrison to consider that part of his address dealing with the matter of marriage and divorce, reported as follows:

We rejoice that the Bishop has given expression to his convictions in such forceful language, and in order that there need be no mistake as to the sense of this jurisdiction as a whole, we submit the following resolutions for the consideration of this convocation:

Resolved: 1st. That it is the earnest desire of this convocation that the day may soon come when the reproach of North Dakota, brought about through the looseness of its divorce laws, may be wiped away, and the pure, industrious, and high-minded men and women who live in this State will be free from the stigma that lies against us to-day as the refuge of the unclean seeking to break the vows of holy matrimony.

2nd. That we express the sincere hope that some canonical action, dealing with the whole matter of marriage and divorce, will be taken at the forthcoming General Convention of the Church in October; and, further, that this declaration of the Church may be so unmistakable in its meaning, and so thoroughly published, that not only will her clergy be forbidden to celebrate the marriage of a divorced person while the other party to the divorce is living, but the world may know she upholds the laws of God regardless of the fear or favor of man.

3rd. That a copy of these resolutions be furnished for publication to the *Church Standard*, *Churchman*, *LIVING CHURCH*, and *Pacific Churchman*.

The above report was adopted, and the resolutions carried unanimously.

The convocation was followed by a meeting of the North Dakota Clericus.

Long Island

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

BROOKLYN.—In St. Peter's church, the Rev. Lindsay Parker, rector, on Sunday, June 27th, a service was held in memory of the late John Tempest Walker. For almost half a century Mr. Walker was a communicant of St. Peter's, for 40 years its senior warden, and for over 36 years treasurer of the parish. He was widely known and universally respected and beloved. The rector preached the sermon, taking for his text the words inscribed on the loving cup presented to Mr. Walker by the vestry on his resignation of the treasurership recently: "Beloved, thou doest faithfully whatever thou doest." In the afternoon the Sunday school held a patriotic service, conducted by the Rev. Dr. Parker. There was a salute to the flag and singing of national airs. A brief address was made on "Our cause, one of justice, humanity, and righteousness," and a paper was read giving a short history of the war to date. The several classes of the school gave patriotic quotations from various authors, and a young lady recited "The Revolutionary Rising." A pleasant feature was a violin duet by ladies. In the evening the closing musical service of the season was given under the direction of Prof. Henry G. Erkuhe, the choir-master. Until September the services will be conducted by the Rev. William Worth-

ington, the assistant minister. Dr. Parker, who as chaplain of the 23rd regiment volunteered to go to the front, will now, since the regiment has not been called upon, take his usual summer vacation, which he will spend at his cottage, Shore Acre, Gondola Point, New Brunswick, Canada. He has recently been elected chaplain of the St. John, N. B. Yacht club, and expects to accompany it on the summer cruise, beginning July 18th. During the summer the Sunday school and parish building of St. Peter's will be redecorated and equipped with electric lights, the money for this purpose being largely raised by the school itself.

Work for the enlargement of St. Thomas' church is about to commence, whereby about 200 sittings will be added to the church, and the seating capacity of the parish hall increased to 800. The Sunday school numbers nearly 800, and for over a year it has been impossible to furnish sufficient accommodation to the children who have sought admission. The other organizations are: St. Thomas' Guild, Auxiliary to Board of Missions, The Sewing-School, Daughters of the King, Knights of Temperance, and The Young Crusaders. The latter organization, numbering 65 (Mr. G. F. Blake-Lobb, regent), has, for the second successive time, been awarded "the Discipline Championship Banner," offered as a prize by the Church Temperance Society of New York. All services of church and Sunday school will be continued as usual throughout the summer. The Rev. Dr. Jas. Clarence Jones is rector, and the Rev. Geo. Henderson, curate, of St. Thomas' parish.

Oregon

Beaj. Wistar Morris, D.D., Bishop

The Commencement exercises of St. Helen's Hall, Portland, took place on the morning of June 15th. The Bishop, founder of the school, was present, attended by six of the clergy. The hall was beautifully decorated for the occasion with flags of all nations, and a profusion of roses and other flowers, with a large naval ensign draping the back of the platform. After a short service, at which the chaplain of the school, the Rev. J. Weatherdon, officiated, the graduates read their essays, and some good part songs were rendered by Mrs. Walter Reed's class in vocal culture. The Bishop gave a very stirring and eloquent address, on "Moderation in all things," after which he presented the diplomas to the three graduates. The proceedings closed with the recessional hymn, "Rejoice, ye pure in heart."

Previous to Commencement day, on Monday and Tuesday, the usual closing exercises of ordinary school life took place—kindergarten songs, calisthenic and Delsarte drill, a *musicale*, etc., with interesting exhibits of the work done during the year. St. Helen's Hall has every reason to be entirely gratified with the results of the past year, and the school is fast becoming a centre of refined culture for the education of women.

PORTLAND.—Bishop Morris visited Trinity church, the Rev. D. C. Garrett, rector, June 17th, for Confirmation. The class consisted of 24, all but one being adults. This makes 78 confirmed in this parish alone the last three months. The rector of Trinity delivered the baccalaureate sermon before the students of the Oregon Agricultural College at Corvallis, June 19th.

Massachusetts

William Lawrence, S. T. D., Bishop

DANVERS.—Father Sargent, of the order of the Holy Cross, held five conferences on the Church and the Sacraments in Calvary church during the third week in June. They were well attended by members of the denominations. The Eucharist was celebrated daily at 6:30 A. M., followed by a short devotional instruction on the Blessed Sacrament. Every afternoon, addresses were given to the children upon the rule of prayer, and on the three chief mysteries of our holy religion, one of which was each day the subject of a short sermon, preached from

the pulpit. Before beginning to preach, Father Sargent read the different accounts of the service and sermon of the day before, which had been written by the children.

CAMBRIDGE.—The Rev. Percy Gordon, of Geneva, Switzerland, will have charge of St. James' church during the absence of the rector, the Rev. Edward Abbott, D.D. Dr. Abbott may be gone a year or longer, and Mr. Gordon will begin his duties in October.

NAHANT.—Bishop Lawrence on the last Sunday in June opened the series of summer services in this town. Many soldiers from Battery A. First Heavy Artillery, were present. The Bishop preached.

Western Michigan

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

MUSKOGON.—At a meeting of the vestry of St. Paul's church, the Rev. George Forsey, rector, held on June 20th, Mr. Thomas Hume, a member of the vestry, offered in co-operation with the other members of that body, to liquidate the entire debt on the church, guild hall, and rectory, amounting to \$25,820. The vestry took a week to consider the matter, and at an adjourned meeting held on the 27th inst., accepted the generous proposition of Mr. Hume, passed a warm resolution of thanks for his princely liberality, and appointed a committee to procure the necessary legal papers in cancellation of the debt. Thus is freed from liability, and offered as a free gift to God, one of the finest church properties in the State, complete in all details, affording every facility for church work, and costing in all over \$60,000. The rector was authorized to make arrangements with the Bishop of the diocese for the consecration of the church sometime in September.

GRAND HAVEN.—Commencement week of Akeley Institute closed on June 29th. The early Celebration was as usual at 7 A. M., and at 10:30 the congregation assembled in St. George's chapel for Morning Prayer. The address on "Woman's influence," was delivered by the Rev. J. N. McCormick. Bishop Gillespie spoke of the past 10 years as the infancy of the school, and looked forward to a bright future. Three graduates received diplomas, and the cross of honor was bestowed upon them by the principal, Mr. Wilkinson. At the Commencement breakfast many speeches were made, filled with wit and wisdom. "Patriotism and Loyalty," were the watchwords of the class of '98.

Albany

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

TROY.—The 66th regular meeting of the archdeaconry of Troy was held in St. Paul's parish, the Rev. Edgar A. Enos, D.D., rector, June 13th and 14th. The Ven. Archdeacon Carey, D.D., conducted the service on Monday evening, and spoke briefly on the life of the Church, its wide influence and its great work. He was followed by the Rev. W. C. Rodgers who took for his subject, "The Church as a mission in family life." "What missionary work can do for a parish," was the theme of a discourse by the Rev. E. L. Toy who pointed out that a parish without mission work was dying, if not already dead. The Rev. George L. Richardson explained "The relation of Church to State." He believed that while neither united nor absolutely separated, they should work one with the other, so that both might be more perfect instruments for divine use. Tuesday was opened by a celebration of the Holy Communion at 7:30; a business meeting was held in the chapel, Archdeacon Carey presiding, and the Rev. Mr. Toy acting as secretary. At 10:30, Morning Prayer, with sermon, was said in the church, with a second celebration of the Holy Eucharist, Archdeacon Carey, celebrant. The Rev. D. A. Parce preached the sermon. At noon, the clergy assembled to hear reports from the various parishes: these proved very satisfactory, and Dr. Carey remarked that it was particularly gratifying at this time to hear such good reports and find such indications of growth throughout the parishes. The Rev. E. J. Cook extended an invitation to the archdeaconry to

meet at Schuylerville next September, which was accepted. The Rev. J. M. Gilbert was appointed to preach the sermon, and Rev. George L. Richardson to be essayist at the fall session.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop
SYRACUSE.—The Commencement exercises of the Keble School at the close of its 27th year, took place June 17th. The morning was occupied by the reading of essays, music, and recitations, by the graduates. The *motif* of the programme throughout was patriotic. The room was handsomely decorated with the national colors, and the flags of the United States and Cuba. Over the rostrum appeared the motto of the school in letters of evergreen, *Qualis vita finis ita*, and the dates 1871-1898. In the evening, diplomas and testimonials were conferred by Bishop Huntington, after an address to the graduates given by Mrs. Ellen Hardin Walworth, of New York. Four young ladies received diplomas in the regular course, two in the special, and three in the normal kindergarten course. The programme was concluded by the singing of Keble's evening hymn, "Sun of my Soul."

Olympia

Wm. Morris Barker, D.D., Bishop

The 18th annual convocation of the jurisdiction met in St. Mark's church, Seattle, the Rev. J. P. D. Llwyd, rector, on June 22d. The opening service was that for the ordination of priests, when the Rev. Lionel Audibert Wye was advanced to the sacred order of priests. The sermon was by the Rev. H. L. Badger. The Celebration was choral.

At 2 P. M., convocation organized by the election of the Rev. F. H. Church as secretary, and Mr. N. B. Coffman, of Chehalis, as treasurer.

The report of the treasurer showed receipts from offerings for the Disabled Clergy Fund, \$124.68, making the total invested fund, \$2,171.76; and of the Episcopal Fund, \$4,932.90.

The Committee on Christian Literature reported the inauguration, by the Bishop, of a system of exchange of theological works among the clergy of the jurisdiction; and the publication by the Bishop, under the imprint of *The Olympia Churchman*, of "The Olympia Series of Pamphlets"—tractates in pocket form, on "The unity of the Christian Church," "The Bible," and "The Sacraments," by the Rt. Rev. Dr. Hall; and "Where did we get our Prayer Book?" by Dr. Hart.

The Church Charity Association reported a most successful year for the St. Luke's Hospital, New Whatcom; St. David's Hospital, Hoquiam; St. Elizabeth's Hospital, Sedro, and the Sheltering Arms, Tacoma, the latter a home and day nursery for children under three years. The report of the Fannie C. Paddock Memorial Hospital was also submitted. In these institutions there have been cared for, 1,100 full-pay patients, 175 part pay, and 142 charity; a total of 1,417 patients, representing 20,506 hospital days. The receipts from donations and endowments were \$1,368.65, and from patients, \$16,594.01; a total of \$17,952.66.

The Committee on Christian Education reported a successful year for the Annie Wright Seminary, now having an endowment of \$119,000, the income of which it uses to reduce the cost of an education to the girls and young ladies who attend. The seminary also received a legacy by the will of the late C. B. Wright, Esq., of Philadelphia, which will place the seminary entirely out of debt, put the buildings in good repair, and materially add to the capital fund of the endowment.

The Rev. J. P. D. Llwyd and Mr. N. B. Coffman were elected delegates to the General Convention.

The Bishop made his annual address, in which he reviewed the year's work in every department. He reported 3 clergymen received from other dioceses, and 2 dismissed; 165 confirmed; 2 rectors instituted.

The Bishop appointed the following regular and special committees: *Standing Committee:* Rev. Messrs. H. L. Badger and H. H. Gowen;

Messrs. Charles Shepherd and George W. Eogg. *Missionary Progress:* Rev. Messrs. J. P. D. Llwyd, H. L. Badger, and L. A. Wye; Messrs. Rice Rowell and W. N. Redfield.

Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop
Chas. Reuben Hale, D.D., Bishop Coadjutor

MATTOON.—After the ordination of the Rev. C. J. De Coux, recorded under the usual heading elsewhere in our columns, the Bishop confirmed seven candidates presented by the new deacon, as his first official act. In the ordination service, by the direction of the Bishop, the preface to the Ordinal was read by the preacher before commencing his sermon, for the instruction of the people. After his presentation to the Bishop for ordination, the candidate read aloud his declaration of conformity in the ears of the people, and after the ordination, the Letters of Orders were also read by the Bishop's chaplain to the people. The public recitation of these documents added much to the completeness of the service, and made it perfectly intelligible to the entire congregation. The Rev. Mr. De Coux has been in charge of Trinity church, Mattoon, since his reception as a candidate for Holy Orders in December last. He has done a good work as lay reader, and now he will (D.V.) serve his diaconate in the same field.

In the evening, the Bishop, accompanied by the new deacon, visited St. Alban's mission, Charleston, and preached to a large congregation. The Presbyterian minister of the city, the Rev. Mr. Piper, announced the Bishop's coming to his people in the morning, closed his church in the evening, and advised his flock to go at night to St. Alban's church.

Connecticut

John Williams, D.D., LL.D., Bishop
Chauncey B. Brewster, D.D., Bishop Coadjutor

The 104th Commencement of the Cheshire Academy, the diocesan school for boys, was held June 23rd. The exercises were held in the chapel. There were twelve graduates. The Wright prizes of \$20 for the boy in graduating class, for the best essay, and for the boy not in the graduating class, for the best standing, went to Wister M. Elliot, and William H. Fitzgerald, respectively. Bishop Brewster presented the diplomas, and made a happy address, pointing out that victories were gained by obedience to order, by discipline, and subjection of the body to the will, which he most felicitously illustrated by the great boat race on the Thames, at that time being rowed, and by the victory of Admiral Dewey. At the dinner following, speeches were made by the Bishop-coadjutor, Dr. Lines, Prof. Townsend, Mr. Raftery, Gen. Bradley, Col. Osborn, Dr. Linsley, and Prof. Phillips. A letter full of loving congratulations from Gen. Joseph Wheeler who is a graduate of the school, was read by Principal Woodbury. The school is prospering more than in past years.

Michigan

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

The summer session of the Detroit convocation was held in Grace church, Mt. Clemens June 21st. The attendance of clerical and lay members was much larger than usual, and a goodly number of the Church folk of Mt. Clemens were present at the services, and listened with interest to the spirited debates of the business session. At 10 A. M., Dean McCarroll celebrated the Holy Communion, and a strong sermon on the need of direct positive teaching by the Church, was delivered by the Rev. Walter Hughson. The written reports of the dean and the various missionaries, showed about the usual amount of work done. The officers of last year were re-elected. A committee was appointed to assist the dean, by personal effort, in reviving or initiating Church work at certain points. A paper, on "Who is my neighbor?" written by the Rev. F. S. White, was read. An important resolution, introduced by the Rev. J. F. Conover, D. D., was passed, whereby a committee was appointed to consult with the other

convocations, and recommend new methods to awaken missionary interest in the diocese, and secure larger offerings. A resolution, introduced by a member, expressing the sense of the convocation that no appropriation hereafter be made to any mission whose improved property is not adequately protected by fire insurance, was discussed earnestly, but finally laid upon the table. It will be re-introduced at the autumn session. At the service in the evening, missionary addresses were delivered by the Rev. F. B. Hodgins, the Rev. Louis A. Arthur, and by Dean McCarroll. The autumn meeting of the convocation will be held in Zion church, Pontiac.

On Sunday, June 19th, Bishop Davies consecrated St. John's church, St. Johns, the Rev. Joseph T. Ewing, rector. An able and appropriate sermon was delivered by the Rev. Frederick Hall, a former rector, and a gratifying circumstance was the presence also of the Rev. R. D. Stearns, now of Omaha, Neb., who had the charge of St. John's church for a number of years. At the evening service the Bishop confirmed a class of 12 persons, and on his invitation they were affectingly addressed by Mr. Stearns. St. John's church is of brick, with sittings for 225, erected in 1893, and is valued at \$10,000. With the extinguishment of all indebtedness on the property, and this long-looked-for service of consecration, rector and people are to be congratulated on the bright prospects of the parish.

The funeral of the Rev. Robert D. Brooke, who died at Monroe, June 23rd, took place on Monday, June 27th. The Bishop and several of the clergy of the diocese came together to lay in the grave the remains of one who was much honored and loved. In accordance with his own request the burial service alone was said, with two or three appropriate hymns. Many of the Church people, and other citizens were present, not more to do him honor than to give expression to their own sorrow at having lost a loved pastor and friend.

Kansas

Frank R. Millsbaugh, D.D., Bishop

At a recent visit to Grace church, Ottawa, the Bishop confirmed a class of seven presented by the rector.

ATCHISON.—On Corpus Christi Day there was celebrated in Trinity church, the Rev. John Henry Molineux, rector, the first annual festival of the Altar Guild of St. Mary the Virgin. One year ago this guild was organized for the purpose of providing proper furniture for the altar and chancel, and vestments for the clergy. During the year past, mainly through the untiring efforts of this guild, which numbers 85 active and associate members, the chancel has been entirely refitted. A handsomely carved reredos has been erected, containing three panels, richly illuminated and filled with copies of Fra Angelico's angels, *Gloria in Excelsis* and *Te Deum Laudamus*, and the centrepiece a reproduction of "St. John of the Revelation." An unusually fine set of altar linen and lace has been provided; also the silk Eucharistic vestments. The Eucharistic lights, given by R. B. Morris, Esq., a vestryman, are greatly appreciated, as are also a handsome processional cross, the gift of Miss Maybelle Bayley, and a credence table, the gift of Miss Catherine Cosgrove. A choir rail of massive design and stalls of black walnut have been provided by the parish, and a joyous time indeed for all concerned was the Day of the Resurrection, when all these gifts and labors were solemnly dedicated and blessed to the service of God. A surpliced choir of 40 men and boys, supplemented by 20 women and girls, and trained by the rector of the parish, made its first appearance on Easter Day. Corpus Christi Day closed the first year's work with a choral celebration of the Holy Communion at 7:30, at which the Communions numbered nearly 100. A solemn *Te Deum* closed Evensong, after which a very large congregation adjourned to the parish house for a reception.

The Living Church

Chicago

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

THE Nicene Faith is the Faith of Christendom. It was the beginning, is now, and ever shall be the Faith. It has been assailed on every side, in every age, but the gates of hell have not prevailed. It is the north star of the Christian firmament. The object of this Faith is the Holy and Ever Blessed Trinity; the keeper of this Faith is the Holy Catholic Church; the witness of this Faith is Holy Scripture and the Catholic Creeds. It is a Faith that answers to the profoundest needs, and corresponds to the highest philosophy, of man. It has commanded the homage of the noblest minds in every age, and is now the inestimable treasure of the rich and poor, the learned and the ignorant, in every clime.

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WHILE *The Independent* sees no reason why the Episcopal Church should not adopt the name, "American Catholic," and, on the whole, commends that title as eminently fitting, *The Christian Work* finds that it "carries pretence and asserts a claim which is etymologically wrong and historically untrue." To adopt it would lay the Church "open alike to reproach and ridicule." The extreme interest which our Protestant friends take in our affairs and doings is a curious phenomenon. Nothing like it appears in their attitude to any other Christian body. It is out of all proportion to our comparatively small numbers, a mark of inferiority of which they are fond of reminding us whenever occasion offers. It is wholesome, no doubt, that we should not be allowed to forget a point in which we fall so far short. It tends to check any tendency to arrogance, and to develop the Christian virtue of humility. If a doubt intrudes itself whether numerical superiority is necessarily a mark of divine favor rather than a proof of assimilation to the spirit of that world which is at enmity with God, we are assured that at this period of history that ancient Biblical antithesis has become obsolete. But why, if it is well to foster in us the virtue of humility, by showing that we have nothing to be proud of, should our friends undo this good work by treating the movements which are going forward in the Episcopal Church as matters in which all other Christians have a profound concern? Our affairs are treated of as matters of vital consequence to other denominations, while bodies far larger in numbers may do what they please without attracting more than momentary and languid attention. Is not all this well calculated to make Churchmen feel that they have in their possession something of special value, some unique character, a stewardship half recognized by others, and in which they are called upon to be faithful?

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THE most recent instance of this interest in the affairs of the Church is connected with the agitation for a change of name. We do not remember anything resembling it when "the Dutch Reformed Church" changed its name to "the Reformed Church." The others, we suppose, claimed also to be "reformed Churches," but it did not occur to any large number of persons that this respectable denomination deserved

to be taken to task for arrogating that title to itself. The matter apparently did not strike outsiders as important enough to arouse criticism. But we are solemnly warned that to adopt a title which expresses nothing more than the claims we have always made, and which may be read at large throughout the Prayer Book, would "carry pretence and assert a claim which is etymologically wrong and historically untrue." As for etymology, every tyro knows that the meaning of a word is not necessarily ruled by its etymology. That our claims are held by the leaders of other denominations to be "historically untrue" is no new thing. But their truth or untruth is the very question at issue. We are not bound to repudiate a title, such as the "American Catholic Church," which assumes what we believe to be true, because these gentlemen do not believe it. Finally, we are warned that there is danger of laying the Church "open alike to reproach and ridicule." Even that prospect does not appall us. Reproach and ridicule were the portion of the Church from the beginning. The disciples were warned to expect such things. It will be an evil day when considerations of this description have power to mould the policy of the Church. Rather let us remember the saying: "Woe unto you when all men speak well of you."

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The Poetess of the Quiet Life

FEW incidents in the life of Christ have been so variously interpreted or so keenly criticised, as the story of how he received the differing service of the widely different sisters of Bethany. Here and there a quiet soul will take the part of Mary, but the verdict of the world is with Martha. The practical, dogmatic, and would-be conclusive judgment is that we can live without poetry, while we cannot live without bread. Martha represents the active, and Mary the contemplative, life. If we must choose between the two, give us Martha! cry the men who pride themselves on a common-sense that rises above dreams and fancies. This is the mean and narrow spirit which moulds much of current thought. The worship of action minimizes the power of contemplation. The preaching of socialistic schemes of reform would reduce activity to a dead level of uniformity, and make all share alike in the pleasure and drudgery of life. The great saying of Christ—we do not live by bread alone—is too much forgotten in our day. It is better to starve in body than in spirit, and the man of contemplation has his place just as truly as the man of action. Each needs the other, since the one is the proper complement of the other.

In fact, a strong plea may be urged on behalf of the superiority of the life of contemplation. The flower requires the dew and the starry heavens as much as the labor of the spade. Quiet is the dew of the soul. We grow more in the wisdom and goodness which build up character, in the hours spent apart from the fret and fever of business, than in those in which we rush from post to pillar like an overdriven slave. The best teachers of our age are not the loud-voiced champions of the gospel of work, but the prophets of peace and quiet who come to us with the vision and voice divine and the heart of a little child.

Because of this, Christina Rossetti has been a source of untold blessing to our generation. Critics not a few claim for her

the proud position of being the greatest of English religious poets—greater than Herbert or Vaughan, or Crashaw; and thousands of readers all over the world gratefully testify that her verses have been to them as a well of living water in a wilderness journey, as a light in the window on dark nights when the stars did not shine. There was a close and vital connection between her experience and her poetry. Like Mary of old, she sat at the Master's feet, and thus she learned in meditation what she taught in song. The doors of society were open to her, but she preferred to dwell apart in loving ministry to her brother, mother, and aunts, and in ardent study of the mysteries of redemption, death, and eternity. She fed the spiritual forces of an ever-increasing host of readers, and so she contributed to the welfare of humanity in a way denied to many of the active workers who live in the open.

The recent publication of Miss Rossetti's biography emphasizes anew the quietness and apartness of her life. It is a bulky volume, far too large for the record of comparatively few events. Long letters have been inserted, and much padding has been used to swell the number of pages. Mr. Mackenzie Bell, the writer, would have done his heroine better service had he perpetuated her personality in a brief and vivid sketch, instead of seeking, unconsciously, to entomb her in a ponderous memoir. He meant it for the best, because he thought that large admiration should be written large. We are thankful to see characteristics of the great poetess that were formerly known to the few, brought to the light of publicity. Her constant self sacrifice in renouncing pleasure for herself in order that she might bring pleasure to others, was a familiar story before, but the heroic persistency with which she put fidelity to principle before the gratification of personal inclination, was a sealed book until her biographer opened it. When she was a girl of eighteen she received a proposal of marriage from a famous painter. Though she regarded him with favor, she determined to decline his suit because he was a Roman Catholic. Much later in life, when she was about 35, she received a second offer of marriage from an eminent scholar and man of letters. She loved him, but rejected him because of his heterodox opinions. At all hazards, she resolved to be true to her highest convictions, and thus she kept the upper windows of her mind open to the holy winds and the pure lights of heaven.

Though she lived the cloistered life, she did not separate herself from what was noble and helpful in contemporary art, literature, and social reform. She took a passionate interest in the battle for the recognition of the rights of the lower animals. Her biographer tells us that she once asked him whether he went into the country during the month of August to attack creatures with rod and gun. When he replied that such behavior was altogether contrary to his liking she manifested the warmest satisfaction. Indeed, she went so far as to convey to him the impression that had he confessed to what she judged to be an iniquity, she would have withdrawn from him her regard. In prose and poetry, she spoke up fearlessly and powerfully for whatever would banish pain and bring joy to all the creatures God has made.

But it is as the poetess of the quiet life that Christina Rossetti rendered her high-

est service to her generation. The austere tenderness, the artless perfection in form, and the unsullied sincerity of her songs, in addition to their open vision of the blessedness and peace of the hidden life, unite in making her poetry a boon of the richest quality. It is good for men in days of stress and strain and unceasing activity, to have such a guide to lead them to the Sabbath mount of contemplation, before going down into the battle and choking dust of the week.

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Five-Minute Talks

BY CLINTON LOCKE

CLXII

THERE is an aphorism (the author of which I do not know) to this effect: "Consistency is the vice of small souls." I do not think it ever was a copy book sentence, yet the saying is true, and to be inconsistent is often the highest virtue. This may appear paradoxical, but I think I can make it clear in five minutes. To be thoroughly and unchangeably consistent throughout a lifetime would involve so many absurdities that no man could get through with it, and he who came the nearest to it would be about as narrow-minded and as bigoted as a human being could be. Men will say: "Why, this is slapping in the face one of the first principles of conduct. Unless we are known to be consistent, neither God nor man can put any trust in us." True, but I still stick to my opening proposition that "consistency is the vice of small souls." As St. Thomas Aquinas always says, "Let us distinguish."

It is true, for example, that you must always be perfectly consistent about telling the truth. One of the basic principles of your life must be, I will never go against the truth, even if disgrace and death stare me in the face. You cannot, however, always be consistent in your ideas as to what the truth is. Views of scientific, political, social, moral, even religious, truth change with greater knowledge, clearer insight, and the stern contradiction of facts. Take scientific truth. It was considered consistent to hold that the earth stood still and the sun went around it. Any other belief was pronounced absurd, but there came a time when it was clearly demonstrated by scientific methods that the sun stood still and the earth went around it. Surely you would not say that for consistency's sake no one ought to have changed. Take political truth. The divine right of kings was once thought the only possible view a consistent man could take of government. To question that was a heinous sin as well as a crime. But as men grew wiser, they saw that such a view was nonsense, and they changed and inconsistently adopted nobler views. Take social truth. Every one once believed in privileged classes. We have all taken up views entirely inconsistent with that. So in morals; for hundreds of years all men held that it was perfectly consistent with Christian character to hold one's fellow-man in slavery. Now we abhor such a doctrine, and plenty of people now living who once swore by that view now hold directly the reverse. Do you blame their inconsistency? And in religion, one hundred years ago, to have held that the very words and syllables of the Bible were not literally inspired would not only have been thought inconsistent, but any one advancing such a theory would have been minus a head. Are we inconsistent because we think differently?

All this is very true, some will say, in the

mass, but the individual man ought to preserve consistency. One of the charges his foes made against Gladstone was his inconsistency. At one time of his life he belonged to one political party, and at another time, to another. Now he held such and such views, and again he held the reverse. To me his inconsistency was one of the greatest proofs of the breadth of his mind and his deep, almost prophetic, insight. A little man would have said to himself: "I must be consistent, I cannot change," and he would have gone on in a course of either hypocrisy or self-deceit for a lifetime. Gladstone said to himself: "I have discovered that the opinions I held were wrong. I will not let the snarlings of those who still hold those views frighten me into still professing them. I must be inconsistent to be true."

To come very far down from Mr. Gladstone, let me give my own experience. I am frank to say that in regard to certain religious views I have changed entirely, and more than once in the course of my life I have practiced the greatest inconsistency, because if I had done otherwise I would have been a false man. For example: In my early manhood I was a narrow Low Churchman, then I turned into a narrow High Churchman, and I find myself nearing the close of life, a Churchman of the school of Goræ. And old as I am, I would not hesitate a moment to change my views, if I became convinced there was a better and more Catholic way. I should consider it a mark of great smallness of mind for a man to act on any other principle.

Let me advise you then that if you are reasonably certain that a better, nobler, holier course or view has come before you than the one you have been holding, not to let any spectre of inconsistency keep you from adopting it. Do not let conventionality or association or ridicule, or anything else, block your way. Change, and glory in the change. You will be a traitor to God if you do not change. Of course I assume that such changes will not be made without the deepest and longest consideration, often indeed not without agony and tears. I am not talking now to those unstable souls who to-day are Romanists, and to-morrow Unitarians, then Buddhists, then Christian Scientists, and then, as like as not, Romanists again. Like the poor, these we have always with us. I refer to those who after prayer and thought and testimony are convinced there is a better way. To them I say: Change.

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A Provincial System for the Church in the United States

II.

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

IN considering a provincial system as to its lines of demarcation, certain things must be premised. In the first place, it is useless to attempt anything on the basis of a comparative equality in numbers. The population of the different States and sections in general, and in particular that distinctly connected with the Church, differs so largely that any attempt at grouping dioceses into provinces on that basis would necessitate a recourse to a sort of ecclesiastical gerrymander. Besides this, except in the older States, the population is yet unsettled as to numbers, and hence, even if it were possible at the outset to secure a fair numerical equality, the growth of a few years would destroy it. No more in the

formation of provinces than in dioceses and parishes can we make even an approximate equality in numbers a basis of organization. Other and higher considerations must determine our provincial lines. The statesmanlike must rule; not the statistical.

Again, any such attempt to follow State lines as has marked our previous efforts, will be most unwise. This scheme has only tended to belittle the provinces and to embarrass the movement in their favor. It is both arbitrary and awkward. There is nothing whatever, either in our civil or diocesan order, which makes it necessary, or even important, that the province should be kept within the lines of the State. The only advantage resulting from the application of the rule to our dioceses, has been the ease with which boundaries could be fixed, and an incidental witness to the correctness of the provincial idea—the State practically standing for the civil province. The method of following State lines has already confessed judgment, in that, in order to avoid the evil of having too small provinces, and the injustice of leaving out those States with too few dioceses to form a province, the grouping together of several adjacent States is proposed. But this scheme is purely arbitrary. There is no principle whatever at the bottom of it. It rests wholly on the accidents of adjacency and numbers; and so far as numbers are concerned, the limits usually proposed are such as would result in a score or two of pocket provinces, possessed of neither size nor significance enough to command respect.

Whether the educating influence of our General Conventions has yet corrected our fancy for these minor and more timid schemes, remains to be seen. But just beyond them lies another, which might plausibly be urged as more dignified in its dimensions and as determined by less arbitrary considerations. This is the scheme of conforming the provincial lines to the boundaries of such well-known and somewhat distinctly marked sections as the Eastern, the Middle, the Southern, and the Northwestern States. But while this would secure better proportions and a certain homogeneity of character in each province, it would be open to grave objections. It is a sort of school geography method, which practically fails as soon as we leave the Atlantic and Gulf States, no such distinctly defined groups appearing elsewhere; certainly none with the same civil and historic grounds for provincial association. It would further be open to the still graver objection that precisely in those States would such a division of provinces serve to intensify and perpetuate those old sectional peculiarities and prejudices which it should be our constant effort to obliterate. Aside from the divisive influence of such an order of provinces in general, it is not difficult to see how it would work injuriously on particular provinces. Take, for example, the provinces of New England and the Southern States; could anything be expected other than the development of extreme and conflicting characteristics, grounded on the old local and historic conditions? The limited State grouping scheme would be ineffective; this sectional plan would be pernicious.

There remains one other order for a provincial system to be considered, which, both for its own merits and for its claims as the mature conception of those venerated and far-seeing prelates, Bishops Smith and Lee, deserves the most thoughtful attention.

Nothing could be more clear, comprehensive, and statesmanlike. Would that the mantle of those masterful Churchmen might fall upon the champions of the provincial system in our coming General Convention! The keynote of this system of provinces may be said to have been struck by Divine Providence in the very organization of the Church in the United States. That organization was circumscribed by the "Old Thirteen" States as the outgrowth of the English colonies which were practically a province in the British Empire, and which covered a territory not only marked out by nature as a distinct portion of the new national domain, but also by its history distinctly set apart from the others, a fact emblazoned even on the national standard. Indeed, the Church as thus organized within the bounds of the "Old Thirteen" was herself a province, the mother province, so to speak, of the Church in the United States. Here, then, by every indication, colonial, geographical, historical, and ecclesiastical, we find the proper lines of demarcation for the first province in our system, and a clear and consistent rule for determining the bounds of the others.

Applying the rule, we pass from the Atlantic province, or the province of New York, to the extreme West, and find another group of States and dioceses geographically affiliated and set apart from the others by natural barriers, and thus distinctly pointed out as properly the province of the Pacific, or the province of San Francisco. Applying the rule to the remaining portion of the nation and the Church, we find the Mississippi river fixing a natural dividing line between two other prospective provinces—that of the western slope of the Alleghanies, or the province of Chicago, and the great Prairie province, or the province of St. Louis. The adoption of these lines of demarcation would give us a system of provinces based upon natural and determinate divisions of territory, population, growth, and importance—each successive province a westward advance, according to the development of the nation and the Church; each distinctly operating to unify those extremes of latitude and interest most productive, as our history has shown, of dangerous sectional divisions and differences; each large enough to possess some real dignity and effective influence, and each holding within its borders a metropolitan see city of the first order and importance. Looking at the imperial breadth and comprehensiveness of this scheme, one is led to feel that not only were its venerated authors in their views above the idle fears and petty jealousies of our times, but they were also gifted with an almost prophetic forecast of the future of the nation and the ultimate needs and capabilities of the Church. Would it not, then, be wise for us to drop our more timid, narrow, and belittling schemes, and betake ourselves to the sagacious and statesmanlike guidance of those venerable pioneers in the projection of a provincial system? Is it not also possible that, while—like Moses and Aaron—they were not permitted to behold even a distant approach to the realization of their plans and hopes for the Church, they were yet designed, in the providence of God, to point the pathway out of the wilderness of our present incomplete and incoherent order, into a system commensurate with God's grand and gracious designs and our own splendid opportunities?

But not to deal with general principles

alone, let us look at their detailed application. Let us frankly bring the scheme face to face with the figures.

1st. *The Atlantic Province, or Province of New York*

This, as the mother province, is the oldest, the largest, the best established, and the most important. It will, if all the dioceses accept the order of the Church in General Convention, comprise all the old States from Maine to Florida, inclusive, excluding West Virginia, sixteen States; twenty-seven dioceses and two missionary jurisdictions, twenty-nine in all; thirty-one bishops, and two thousand five hundred and eighty-one other clergy. According to the present ratio of representation in the General Convention, its Provincial Council would be composed of thirty-one bishops and two hundred and thirty clerical and lay deputies.

2d. *The Province of the East Mississippi, or the Province of Chicago*

This province would include all the States on the West Atlantic slope from Wisconsin to Louisiana, inclusive, sixteen in all; eighteen dioceses; twenty-one bishops, and eight hundred and fifty other clergy. With the same ratio of representation as the preceding, its Provincial Council would be composed of twenty-one bishops and one hundred and forty-four clerical and lay deputies.

3d. *The Central, Prairie State Province, or the Province of St. Louis*

This province would embrace the ten States and Territories lying east of Montana, Wyoming, Colorado, and New Mexico, having within its bounds nine dioceses and six missionary jurisdictions, fifteen in all; sixteen bishops, and four hundred and seventy-nine other clergy. Its Provincial Council would be composed of sixteen bishops and eighty-four clerical and lay deputies.

4th. *The Province of the Pacific, or the Province of San Francisco*

This province would comprise all the remaining States and Territories, eleven in all; four dioceses and six missionary jurisdictions, ten in all; twelve bishops, and two hundred and eighty-three other clergy. Its Provincial Council would be composed of twelve bishops and forty-four clerical and lay deputies.

Now it is granted that there are here noticeable differences in the size and strength of these provinces. But it will also be observed that no scheme hitherto proposed is any more free from this supposed defect; that the smallest of these provinces is larger than any embraced in these other schemes, some of which provide for provincialings rather than provinces; and that those which, as compared with the mother province of New York, may seem disproportionately small, are yet young and growing, and far from the position and proportions they are sure to attain in a not very remote future. It must also be apparent that not only is it not possible under any other plan to secure any measurable equality in the size of the provinces, but even if it were possible, the growth of the nation and the Church would soon destroy it. Hence, it is to be boldly affirmed that no scheme which does not plan broadly and decisively for the future rather than for the immediate present, can meet the needs and possibilities of the Church. Any other will be timid, petty, short-sighted, fluctuating, and as such will be doomed to a merely microscopic success,

if not to absolute failure. If our leaders are to exhibit a true statesmanlike grasp and foresight, they will act on the principle, "No pent-up Utica confines our powers, But the whole boundless continent is ours."

(To be continued.)

— X —

The Ritual Conference

(To the Editor of *The Church Times*)

SIR:—Having been asked whether we agree with the following resolutions now they have been passed at Canon Carter's meeting, on May 5th, may we ask you to insert this letter, which we have addressed to the Bishop of London, upon the subject, as our answer?

R. A. J. SUCKLING.

MY LORD BISHOP.—We humbly beg to state that the principles affirmed in the resolutions passed at Canon Carter's meeting on May 5th, are quite admitted by us in the abstract. Yet, in face of the methods which have been employed to disturb the services of our Churches, we cannot consent to have even the appearance of parleying with those who have chosen such means of agitation and have alarmed our most devout people with the apprehension of an imminent sacrilege.

We therefore, as Englishmen, respectfully deprecate your lordship's intervention and the discussion of our reasons for not attending Canon Carter's meeting until these proceedings have been definitely abandoned. Your Lordship's faithful servants,

R. A. J. SUCKLING, vicar of St. Alban the Martyr, Holborn.

H. WESTALL, vicar of St. Cuthbert's, Kensington.

L. S. WAINWRIGHT, vicar of St. Peter's, London Docks.

H. M. M. EVANS, vicar of St. Michael's, Shoreditch. *St. Alban's Clergy House, Brooke st., Holborn, E. C., May 20th 1898.*

The resolutions passed by the meeting were as follows:

1. That this conference recognizes the full authority of the Bishop to prohibit any service not contained in the Book of Common Prayer.

2. That this conference recognizes the full authority of the Bishop to prohibit any omissions from or additions to the services contained in the Book of Common Prayer.

A committee of representative clergy of England has issued the following memorandum, in the course of which are declared the principles which, in the opinion of the signatories, should guide the practice or development of ceremonial in the worship of the English Church. This committee has taken the work in hand prior to any action of Mr. Kensit, and apart from the agitation inaugurated by him.

Memorandum agreed upon at a meeting of Clergy held in London, May 2, 1898

In view of the grave anxiety occasioned by certain developments of worship in the Church of England, we desire to draw the attention of our brethren to the following statement:

There are certain principles, adherence to which, as we think, will alone enable us to maintain what has been gained in the late revival of religion, and to secure healthy conditions of future progress.

The chief difficulties with which we have had to contend hitherto have been in securing those Catholic privileges which, while they obviously and certainly belonged to us, had been overlaid and forgotten in past years of apathy and neglect.

In the recovery of these we gratefully acknowledge the part which individual action has played, where men have had the courage to act and to suffer in order to secure their undoubted rights as Churchmen.

We recognize that such action arose chiefly from a desire to be united with other parts of the Church in witness to Catholic doctrine, but it was limited to the securing of what seemed fairly within the bounds of the authoritative sanctions and traditions of the English Church.

On the other hand, our chief difficulties at the present time arise out of a return to certain practices which were explicitly or by implication abolished at the Reformation, or out of a

resort to certain foreign developments which never had any footing in the English Church.

I

This being so, we wish in the first place, without expressing an opinion as to the desirableness, or the contrary, of all or any such revivals and adaptations, to declare that in our view developments of this kind cannot be rightly introduced except by, or under the sanction of, authority. And in saying this we are only asserting the fundamental truth that subjection to authority is a first principle of Catholicism.

II

We wish, therefore, in the second place, to set forth what we hold to be the authority by which we are bound in respect of rites and ceremonies which are lawfully variable, and the organs through which that authority finds expression.

1. The immediate authority with which, as English Churchmen, we have to do is that of the English Church, not that of the Roman or the Gallican or any other Church. However warm may be our interest in those Churches, as individual English Catholics we no more look, or ought to look, to the authority of the Roman or of the Gallican Church, than an Italian or a French Catholic looks, or ought to look, to the authority of the English Church.

2. It follows that nothing can have valid ecclesiastical authority for English Churchmen which the English Church has never received or authorized.

3. It follows also that, while confessedly the Church of England is bound in respect of doctrine by continuous Catholic consent and ecumenic decrees, no variable right or ceremony can have valid authority for English Churchmen which the English Church has definitely repudiated, whether explicitly or by implication, even though it may at one time have had the authority of that Church.

4. Nor can it be claimed that disciplinary rules or usages, merely because they have for a time obtained in other parts of the Church, or in all the Churches of the West, or even throughout the whole Church, have thereby acquired for themselves the authority of the Catholic Church in such a sense that a national Church cannot set them aside for her own members.

5. Authority expresses itself, in the English Church as elsewhere, through the bishops, jointly and severally. Jointly, the English bishops speak with the authority of the Church when, after concordant legislation by the Convocations of the two provinces,* a canon or other synodical legislation requires the previous consent of the clergy through their representatives in the Lower House of the Convocations. Severally, the English bishops speak with the authority of the Church when, within the limits of the system of law and custom received by the Church of England, in the exercise of their pastoral charge they give instructions, directions, and permissions to any or all of those under their jurisdiction.

III

Whereas doubts have been raised as to what is precisely meant by the words of the Declaration of Assent made by every priest before entering on his ministry; viz.: "I assent to the Book of Common Prayer and of the ordering of bishops, priests, and deacons . . . and in public prayer and administration of the sacraments I will use the form in the said book prescribed and none other, except so far as shall be ordered by lawful authority"; we desire to say that we hold that by the acceptance of the terms of this Declaration—

1. We pledge ourselves to the use of the rites and ceremonies prescribed in the Book of Common Prayer as opposed to the omission of them.

2. We pledge ourselves to the use of them as the positive and sufficient rule and order of the ministrations of the Church for which they are provided, as opposed to modifications of them,

*We have thought it needless to refer to the case of a single province promulgating an enactment, since in England at the present time the case does not occur.

whether by change, addition, or omission, except in so far as such modifications may be enjoined or allowed by lawful authority.

3. We are not debarred from using any prayers that we may desire to use for our own edification, provided that they be audible and be confined within the limits of the necessary and customary pauses in the rite.

In so interpreting the obligation we have accepted, we are only acknowledging that we stand in the same position as the clergy in other parts of the Catholic Church; since nowhere, so far as we are aware, is it allowed to the clergy to depart from the formularies of worship imposed by authority.

In fact, in virtue of provisions made by authority or of sanctioned custom, the English clergy already enjoy considerable liberty. We refer to the customary freedom in respect of anthems and hymns, and to the provisions embodied in the Act of 1872 for the amendment of the Act of Uniformity. But with regard to the last, it may be pointed out that the liberty therein allowed is much more strictly limited than is perhaps commonly supposed, and affords no justification for the promiscuous introduction of obsolete or novel usages on the part of individuals. We express no opinion as to the formal spiritual validity of this Act; we only refer to it as conceding a liberty which no one will seriously challenge.

And over and above the specific liberties which are secured by legislation, there is the right of the bishop under the limitations which the collective action of the episcopate and statute law have imposed upon him, to sanction additional services for use within his jurisdiction.

We do not hold that the Ornaments Rubric, in enjoining "that such ornaments of the Church and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by authority of Parliament, in the second year of King Edward the Sixth," thereby allows all the ornaments in use before the publication of the Prayer Book of 1549 to be employed for all the purposes for which they were formerly in use, so as in effect to reinstate all the ceremonies then observed. This does not seem to us to be an equitable or reasonable interpretation of the rubric. The preface to the Book of Common Prayer definitely speaks of some "ceremonies" as "abolished." Without desiring to put too narrow a construction upon it, we hold that the rubric directs that the ornaments required for the due execution of the rites contained in the Book of Common Prayer shall be those which were used for the like purposes at the date assigned.

In making the above statement, our aim is not to dictate to our brethren or to dissociate ourselves from any of them, but only to lay down

† 1. Modifications are permitted only in the orders of Morning and Evening Prayer, and these only in accordance with prescribed rules.

2. These modifications are not allowed to be made on Sundays and the greater holy days, except in a second additional recitation of the service.

3. The additional services, allowed with the approval of the Ordinary, in accordance with the provisions embodied in the Act, may not include "any portion of the Order for the Administration of the Lord's Supper or Holy Communion, or anything, except anthems or hymns, which does not form part of the Holy Scriptures or the Book of Common Prayer."

In other words, these provisions, while allowing of considerable freedom in the treatment of the divine service on week days and in the use of additional services, at the same time exclude any freedom in the treatment of other services, and in particular exclude any modification of the Order for the Administration of the Holy Communion; and while confirming the customary freedom in respect of the use of anthems and hymns, at the same time do not allow of their use as interruptions of the Order of the Book of Common Prayer, but only at points where the structure of that order admits of them—a limitation fully expounded, in relation to a particular hymn, in the Archbishop of Canterbury's judgment in the case of the Bishop of Lincoln.

It may be worth while to remark, that possible abuses in respect of the contents of hymns and anthems cannot be described from the point of view of ritual, but only from that of doctrine.

the principles on which we ourselves feel bound to act, and to affirm our conviction that it is only by the strict recognition of such principles that we can hold what we have, or reach forward to what God may have in store for us.

- JAMES BADEN-POWELL, precentor of St. Paul's Knightsbridge.
- CHARLES BODINGTON, canon of Lichfield.
- GEORGE BODY, canon of Durham.
- F. E. BRIGHTMAN, Pusey librarian.
- ARTHUR BRINCKMAN, chaplain of St. Saviour's Hospital, Osnaburgh st.
- R. RHODES BRISTOW, rector of St. Olave's and canon missionary of St. Saviour's, Southwark; Hon. canon of Rochester; and proctor in Convocation for the diocese of Rochester.
- C. E. BROOKE, vicar of St. John the Divine, Kennington.
- W. F. COBB, assistant secretary of the English Church Union.
- V. S. S. COLES, principal of the Pusey House.
- W. E. COLLINS, professor of Ecclesiastical History at King's College, London.
- HUGH P. CURRIE, principal of the Theological College, and prebendary of Wells.
- THOMAS B. DOVER, vicar of Malden.
- CHARLES GORE, canon of Westminster.
- ROBERT GREGORY, dean of St. Paul's.
- ALFRED GURNEY, vicar of St. Barnabas, Pimlico.
- W. B. HANKEY, curate-in-charge of St. Mary's, Graham st.
- HENRY SCOTT HOLLAND, canon of St. Paul's.
- ARTHUR J. INGRAM, rector of St. Margaret's, Lothbury, and proctor in Convocation for the diocese of London.
- J. O. JOHNSTON, principal of Cuddesdon Theological College; examining chaplain to the Bishop of Oxford.
- T. A. LACEY, vicar of Madingley.
- ROBERT LINKLATER, vicar of Stroud Green.
- H. MORTIMER LUCKOCK, dean of Lichfield.
- W. C. E. NEWBOLT, canon of St. Paul's.
- MONTAGUE H. NOEL, vicar of St. Barnabas, Oxford.
- C. H. V. PIXELL, vicar of St. Faith, Stoke Newington.
- F. W. PULLER, of the Society of St. John the Evangelist, Cowley.
- R. W. RANDALL, dean of Chichester.
- B. W. RANDOLPH, principal of the Theological College, and Hon. canon of Ely.
- R. E. SANDERSON, canon of Chichester; vicar of Holy Trinity, Hastings.
- JOHN STORRS, vicar of St. Peter's, Eaton square; and rural dean.
- A. HANBURY-TRACY, vicar of Frome-Selwood.
- CHAS. F. G. TURNER, rector of Coveney.
- H. MONTAGU VILLIERS, vicar of St. Paul's, Knightsbridge; prebendary of St. Paul's, and proctor in Convocation for the diocese of London.
- W. ALLEN WHITWORTH, vicar of All Saints, Margaret st.

The Brotherhood and the Army

Now that war with Spain has opened a new opportunity for Brotherhood work of the best sort, at least one man has quietly set himself to make use of it. When the President issued his call for volunteers, one of the first to offer himself in the State of North Carolina was a member of the Brotherhood. As a very young man he had seen service in the Civil War, and knew what could be done for God and men by faithful Churchmen in the ranks. Although in past years he had held an officer's commission, he enlisted as a private, in order that he might be nearer to the men. When his company was ordered to camp, and those composing it were examined prior to their being mustered into the service of the United States, it was found that this Brotherhood man, though physically fit, was older than the regulation age limit. Rather than be rejected, he offered to serve without pay, and provide all his own expenses. Still the recruiting officer said it could not be done. In much distress, he appealed to the Bishop of North Carolina who, in turn, saw the governor of the State. The latter was sorely puzzled to know why a man of fine family and some fortune, who could claim exemption from service, was so anxious to take his place in the ranks. When it was explained that the reason was not simply a desire to fight for his country, but while fighting, to help brother men Godward, the governor decided that, if possible, the request should be granted. In the meantime, the Brotherhood man had already made his influence for good felt in camp, and his fellow sol-

diers were loath to lose his companionship. The difficulty was solved by his receiving from the governor a commission as adjutant of his regiment. This he promptly accepted, since it was the only condition upon which he could retain his place in the regiment, although he would have much preferred to have carried a musket and a marching outfit. Such a man—it will do us no harm to know his name—Captain T. W. Patton Trinity chapter, Asheville, is worthy of all the honor and affection which Brotherhood men can show. May he be preserved through all the dangers of the campaign, and be used to bless the lives of many of his fellows.—*St. Andrew's Cross.*

Personal Mention

The Rev. Edward Abbott, D. D., is at Capon Springs, West Va.

The Rev. Dr. Berry, rector of Hope church, Fort Madison, Ia., sailed June 29th, on the steamer "Southwark," of the Red Star line, for Southampton, England, where he will spend his vacation.

The Rev. J. H. Barnard has resigned the rectorship of St. Mark's church, Erie, Pa. Address at North Tonawanda, N. Y.

The Rev. H. Ward Cunningham is taking a vacation in Newfoundland.

The Rev. J. E. Dallam, of Shakopee and Excelsior, Minn., sailed on the City of Para from San Francisco for the Philippines, on June 27th. He enlisted last April as private in Company B, 13th Regiment Minn. Volunteers.

The Rev. L. B. Edwards, assistant at Holy Trinity church, Philadelphia, and formerly in charge of the mission chapel of the Prince of Peace, has become rector of St. Thomas' church, Providence, R. I.

The Rev. W. H. Frost has resigned St. Andrew's church, Waverly, Iowa. His address during July and August will be Waverly, Iowa.

Mr. H. H. Freeman has resigned his position as organist and choirmaster, Zabriskie memorial church of St. John the Evangelist, Newport, R. I., to accept a similar appointment at St. John's church, Washington, D. C. to take effect Sept. 1st, 1898.

The Rev. A. E. George will spend the months of July and August at his cottage, Green Harbor, Mass.

The Rev. Dr. R. A. Holland, of St. Louis, will pass the summer vacation at Asheville, S. C.

The Rev. Robert Ellis Johnson, president of Hobart College, received the honorary degree of Doctor of Divinity, at the recent Commencement of Williams College, Williamstown, Mass.

The address of the Rev. E. N. Joyner is Saluda, N. C.

The Rev. A. Geo. E. Jenner, late of Oswego, N. Y., who has been supplying at Trinity church, Berlin, Wis., has accepted a call to the rectorship of St. Andrew's church, Ashland, Wis., to take effect on Aug. 1st.

The Rev. Wm. Oscar Jarvis, Jr., entered upon his duties as rector of St. Peter's church, Buffalo, on St. Peter's Day. His temporary address will be 1982 Bailey ave., Buffalo, N. Y.

The Rev. C. J. Ketchum is at Whiteface Inn, Whiteface, Essex Co., N. Y., for July.

The Bishop of Michigan and family have gone to Mackinac Island for the summer.

The Rev. Leander C. Manchester has received from Brown University the honorary degree of Doctor of Divinity.

The Rev. Chas. H. McKnight, during the summer, will assist the Ven. Archdeacon Kirkby, D. D., at Christ church, Rye.

The Rev. Carroll Perry has accepted the rectorship of St. Philip's church, Garrisons, diocese of New York.

The Rev. Edward M. Parrott has resigned his position as one of the curates of Grace church, New York, to accept the rectorship of Christ church, Bergen Point, N. J.

The Rev. F. C. Steinmetz, who has been rector's assistant at old Christ church, Philadelphia, has accepted the rectorship of Christ church, Ridley Park, Pa., and enters upon his duties there July 10th.

The Rev. Dr. C. H. W. Stocking has taken summer charge of St. Peter's church, Lake Hopatcaug, N. J.

The Rev. Paul F. Swett having accepted the curacy at Grace church, Brooklyn, N. Y., please address him hereafter at 46 Grace Court, Brooklyn, N. Y.

The Rev. C. B. Wilmer has accepted the rectorship of the church of the Nativity, Price Hill, Cincinnati, Ohio, and will enter upon his duties Aug. 1st. Until

that date he desires letters to be addressed to him at Chatham, Va.

The address of the Rt. Rev. Dr. Worthington, Bishop of Nebraska, is the Equinox House, Manchester, Vt.

The following Philadelphia clergymen will pass the summer months at various localities; viz: The Rev. J. P. Tyler will visit Clark Co., Va.; the Rev. Dr. W. W. Sylvester will be at Eastern Point, Groton, Conn.; the Rev. G. Woolsey Hodge will spend the summer in the suburb of Germantown; the Rev. Dr. B. Watson goes to Newport; the Rev. Dr. J. De W. Perry will be at Bristol, R. I.; the Rev. Dr. C. Ellis Stevens, after his visit at the seashore, is to go to Maine; the Rev. Dr. J. B. Falkner and the Rev. C. H. Aradt will be at Digby, Nova Scotia; the Rev. H. S. Getz is at Atlantic City, N. J.; the Rev. W. H. Graff goes to Tullytown; the Rev. Dr. S. E. Appleton is among the White mountains; the Rev. Dr. W. F. Paddock and the Rev. L. Caley are at Asbury Park, N. J.; the Rev. Dr. J. N. Blanchard is going to Canada; the Rev. John Moncure is to revisit his former home in Virginia; the Rev. R. W. Forsyth will also go to the same State; the Rev. R. H. Nelson is at New London, Conn.; the Rev. R. E. Dennison will be at Geneva, N. Y.; the Rev. Dr. Bartlett will sojourn in the West Catskills; the Rev. C. C. Walker is going to Island Heights; the Rev. Dr. W. B. Bodine, as in former years, is to pass the warm months at Elberon, N. J.

Official

THE Rev. Wm. Johnson was elected a deputy to General Convention at the convention of the diocese of Marquette, and not the Rev. J. W. McCleary, as stated in our report.

NOTICE is hereby given that, on Wednesday, the twenty-ninth day of June, 1898, in St. Matthew's cathedral, acting under the provisions of Title II, Canon V., of the Digest, I deposed from the holy ministry the Rev. Henry Augustus Skinner, a presbyter of this diocese. Sentence was pronounced and recorded in the presence of the Rev. Messrs. Hudson Stuck, Edwin Wickens, and A. B. Perry, presbyters of the diocese.

ALEX. C. GARRETT,
Bishop of Dallas.

WARNING

An advertisement of "The Episcopal Publication Society" was published in Whittaker's Protestant Episcopal Almanac for 1898, and a "Reference Book and Catalogue" has since been published in which the names of the undersigned and several other clergymen and laymen of the Church are given as contributors, members, or owners. In the latter publication, Braddon Hamilton, M. A., is advertised as the superintendent of this Society. We have not, and never had, any connection with this organization, as contributors, members, or owners, and the use of our names as connected with it in any way is entirely unauthorized by us. Further, extracts from letters of bishops, printed on page 3 of the "Reference Book and Catalogue" referred to, we are credibly informed, were not written with reference to or in commendation of the society of which Braddon Hamilton, M. A., is advertised as the superintendent. We are willing to assume full responsibility for this statement.

[Signed]

DAN'L S. TUTTLE, Bishop of Missouri.	W. R. HUNTINGTON. GEORGE S. BENNETT.
W. W. KIRKBY.	PHILIP A. H. BROWN.
BRADY E. BACKUS.	T. I. HOLCOMBE.
A. SCHUYLER.	WM. S. BARROWS.
JOHN H. MULCHAHEY.	JOSEPH REYNOLDS.

Adm'r, &c, for Jas. Mulchahey.

In addition to the above, the undersigned has received official notification from the Secretary of State, at Albany, N. Y., under date of June 21, 1898, that no certificate of the incorporation of "The Episcopal Publication Society" can be found in the records and files of office; although the "Reference Book and Catalogue" above referred to states that this alleged society is "chartered under the laws of New York State."

JOHN H. MULCHAHEY.

New York City, June 21, 1898.

Ordinations

In St. Mark's church, Seattle, diocese of Olympia, on June 22d, the Rev. Lionel Audibert Wye was advanced to the priesthood. He was presented by the Rev. J. P. D. Llwyd.

On St. Barnabas' Day, in St. James' church Buffalo, the Rt. Rev. William D. Walker advanced the Rev. William Oscar Jarvis, Jr., to the priesthood, and ordained to the diaconate Mr. Walter Russell Lord.

On St. John Baptist's Day, June 24th, at St. Mark's church, Oskaloosa, Kan., William Edward Vann was ordained to the diaconate by the Rt. Rev. Frank R. Millsbaugh, D. D., bishop of the diocese. The Rev. John Bennett preached the sermon. The candidate was presented by the Rev. M. J. Bywater. The Rev. Mr. Vann remains in Oskaloosa, where he has been officiating as lay-reader.

At All Saints' cathedral, Spokane, the Rt. Rev. Lemuel H. Wells, D. D., advanced the Rev. Brian C. Roberts to the priesthood, the Rev. Hamilton M. Bartlett presenting the candidate. Mr. William C. Wise, formerly a Congregational minister, was ordered deacon at the same time, being presented by the Rev. Robert Perine. The Rev. Wm J. Wright preached the ordination sermon.

Ordained to the priesthood, by the Bishop of Milwaukee, on the feast of the Nativity of St. John Baptist, June 24, 1898, at St. Paul's church, Hudson, Wis., the Rev. Thomas Hinde Cuthbert, curate of Trinity church, River Falls, Wis. The candidate was presented by the Rev. Wellington McVettie, incumbent of Hudson. The sermon was preached by the Rev. T. C. Eglin. There were assisting in the function, the Rev. Messrs. E. J. Evans, dean of the La Crosse convocation; James Trimble, D. D.; Charles B. Fastrake, H. C. Boisier, of the diocese of Milwaukee, and the Rev. Messrs. W. C. Pope, R. R. McVettie, and C. R. Taylor, of the diocese of Minnesota.

On Sunday, June 26th, Bishop Seymour visited Trinity parish, Mattoon, diocese of Springfield, and admitted to the Holy Order of Deacons, Mr. Charles John De Coux, late a Congregational minister. An Early Celebration was held at 7 A. M. Matins were said at 8 A. M., and the ordination service began at 10:45 A. M. The sermon, most appropriate to the occasion and circumstances personally connected with Mr. De Coux, was preached by the Rev. Joseph A. Antrim, missionary at Edwardsville and parts adjacent, who, under God, was the instrument of leading Mr. De Coux from the Congregational ministry to the Church. The Rev. Mr. Antrim also presented the candidate, read the Epistle, and assisted in the celebration of the Holy Eucharist.

Died

BROWN.—June 28th, Henry Brown, rector *emeritus* of St. Paul's church, Chester, Pa., in his 84th year.

BROOKE.—At Monroe, Mich., June 23d, 1898, the Rev. Robert D. Brooke, aged 74 years.

SHEPHERD.—Suddenly, at St. Paul's rectory, Portland, Me., on the evening of St. John's Day, June 24th, 1898, Marguerite Roe Shepherd, only child of the Rev. Joseph Battell and Emma Smith Sheph. rd, aged 10 years, 5 months, and 30 days.

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 KIMBEE, 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.

Church and Parish

A NASHOTAH graduate, Englishman, of 13 years' experience, desires parish or missionary work. Living salary. Excellent references. Box 423, Hibbing, Minn.

An elderly lady of good health would like position as matron or assistant matron, or managing house-keeper, in some institution or Church home. Can furnish best of references. Address Box 421, Deposit, New York.

ORGANIST AND CHOIRMASTER, thoroughly competent and experienced in the organizing and training of vested choirs, is open to engagement. Excellent disciplinarian, Churchman, and A 1 references. Organ recitals and director of choral association. Address REX, this office.

COOL BREEZES!

Old Mission, Mich., on the shores of Grand Traverse Bay, combines all the elements desirable for a quiet, homelike resort, where one can rest and drink in the health-giving breezes of Lake Michigan. Those who go once always wish to go again.

The Misses Lord, of Chicago, have opened Hedden Hall, and can offer desirable accommodations, at reasonable rates, to all who apply. Terms, \$10 a week, or \$1.50 per day.

The Editor's Table

Kalendar, July, 1898

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

THE ecclesiastical lore of Trinity Sunday is, of course, nothing like so full as that of Whitsuntide. Canon Daniel, in his excellent work on the Prayer Book, has gathered together all that is known of the origin of the festival. It is comparatively of recent institution, mediæval and not primitive. One of the popes in the eleventh century expressed the opinion that there was no need of a special festival, as the Catholic doctrine was expressed as often as the *Gloria Patri* was sung. It is said that the observance of the day received a great impetus from the fact that Becket was consecrated on this day (1162), then commonly known as the octave of Pentecost. That the day has no ecclesiastical octave, I need not say. "On Trinity Sunday only" is an emphatic reminder of this. Yet there are many old religious books which talk of "Trinity week" (*Hebdomada Trinitatis*). The same week was also called sometimes "Double Week" (*Hebdomada Duplex*) because the Sunday had double names, being called sometimes "Trinity Sunday," and sometimes "the First Sunday after Pentecost." But the absence of the octave is quite clear. Yet "Trinity Monday" finds place in a good many secular arrangements. It was a day for many country fairs. In the *Percy Reliques*, the old ballad of "King Arthur's Death" begins:

"On Trinity Monday in the morn,
This sore battayle was doomed to be."

—Peter Lombard in *The Church Times*.



THE Royal Society of London has lately been the victim of a singular theft. Someone has stolen the last total eclipse of the sun. The London papers announce "a reward of fifty pounds for the arrest of the person or persons who, on Wednesday last, stole a cinematograph negative of the last total eclipse of the sun, between the Royal Albert Docks and Egyptian Hall, in Piccadilly." The negative in question was the result of the work of the Rev. J. M. Bacon, who was sent by the Royal Society to Buxar, in India, last January, and obtained some excellent photographs. The loss is all the greater because the Society had announced a lecture to be given on the eclipse, illustrated by the cinematograph. Meanwhile, one is at a loss to know the object of the thieves. What does anyone want with an eclipse of the sun?—*The Critic*.



A SIMPLE but true story illustrates the use of Christmas carols all through Christendom. In the choir of a London church there was a fine tenorsinger who, in Cornwall, had been a leader of the carol party of the choristers. This man was induced, by offer of high wages, to go to South Africa. As Christmas-tide came he thought, in memory of the great Feast of the Nativity, it would be nice to get up a few carols again, as in old Cornwall. With a Cornish comrade he went on the veldt to a Dutch farm near, and in the eventide they sang a carol or two. The old Dutch Boer came out

with tears in his eyes. He said it reminded him of his childhood and the carols they sang in his village in Holland. He had not heard a carol for many years.



THE Propaganda has just issued its "Annuary of Catholic Missions," in which it is stated that the Romanists of Great Britain, by which is meant, apparently, the United Kingdom, have increased during the past two years to the extent of 37,203, bringing the total number to 5,283,059. But on the testimony of a Roman witness in *The Westminster Gazette* four years ago, this total points to a serious decrease. In 1841, the Romanists of the United Kingdom numbered 7,000,000, or 26 per cent. of the whole population. In 1891, they had dropped to 5,500,000, or 16 per cent. The figures for the present time, as given by the "Annuary," show a further decline.—*Catholic Champion*.



Bishop Doane's Reminiscences

SOME of the most interesting anecdotes of Gladstone that have yet been published, says *The Critic*, are those contributed by the Bishop of Albany to the *New York Times*. Bishop Doane met Mr. Gladstone for the first time twenty-five years ago, at Oxford. He says:

"When I first saw Mr. Gladstone, he was reading in his library, and as I came in, after a word of recognition and greeting, he said to me: 'I am glad to have you come in just now, because I am just disproving an old saying of *Blackwood's Magazine*, that no Englishman reads an American book, for I am reading the last volume of the writings of a certain Mr. Alcott. Do you know the book or the man?' And I said: 'No, but perhaps a current story of his extravagant ways of speech may add some zest to the book. I cannot vouch for its being true, but it certainly is transcendental.' And then I told him the New England tale of a talk said to have taken place between Mr. Alcott and his wife. Sitting at work in his study one day, his wife, looking out of the window at the falling snow, said to him: 'Bronson, it is snowing,' and he replied: 'Ah, my dear, we shall soon be so assimilated to nature and nature will be so completely absorbed in us, that we shall no longer say 'it snows,' but 'I snow.'" And he told me afterward that I had spoiled the book for him."

Bishop Doane has pleasant memories of the House of Commons and of Downing street, and of garden parties where he met Mr. Gladstone, but particularly of "one delightful evening with him in the house of his most loyal and loving friend, Dean Church, the dean of St. Paul's, and I recall him as from time to time I saw his most absorbed, devout, and reverent figure in church. I remember once, when the passion of party was at its height in London, bowing to him in St. James' street, and as he stopped to speak to me, four detectives, in plain clothes, who were shadowing him, blocked the way between us for a moment, until they were satisfied that I was not a Tory conspirator in episcopal disguise."

A member of Mr. Gladstone's cabinet, in discussing his chief's mental habits with Bishop Doane, said:

"One night Mr. Gladstone said to him, 'I suppose you think it is strange that I prefer to go home alone from the House every night,' and it was often 1 or 2 o'clock in

the morning. And when Lord P. said, 'Yes, and we do not like it in such times as these,' Mr. Gladstone said: 'Well, if I let you walk home with me, you would be talking politics; and I must dismiss them when I leave the House. I go home to my study, make my cup of tea over the pot that is boiling on the hob, read two or three chapters in a novel which I left off the night before, always stopping at an interesting place, and then, having drunk my cup of tea, I go to bed with my mind entirely freed from all thought of matters of State, and sleep soundly all night through.'"



Book Reviews and Notices

A Concordance to the Book of Common Prayer According to the Use of the Protestant Episcopal Church in the United States of America; together with a Table of the Portions of Scripture found or referred to in the Prayer Book, and a Topical Index of the Collects. By the Rev. J. Courtney Jones. A. M. Philadelphia: Messrs. Geo. W. Jacobs & Co. 198, plus vi., large pages, bound in cloth. Price, \$1.50.

Every Churchman who knows the value of concordances, and how they help one to attain a fuller knowledge of the works to which they refer, must be interested in this work. The design and execution are admirable. It is complete—every word in the Prayer Book from the first on the title-page to the last in Article XXXIX. is recorded, and every instance in which it occurs is given, making in all about 27,000 references. It is accurate, being the work of a painstaking and careful scholar. Its system of references is simple and clear, the page and portion of page (whether first or second half) and the part of the Prayer Book (whether title, preface, Morning Prayer, or other office) in which occurs the word or phrase sought for, are given. A valuable portion of the work is the Table of Passages from Holy Scripture. By consulting this table, it can be seen at a glance the particular use or uses which the Church makes of any given passage of Scripture in the Prayer Book, and whether a like use was made of those passages in the earlier editions (both English and American) of the Prayer Book. Though there have been several concordances to the English Book of Common Prayer published, as far as we are aware, this is the first to the American Book that has been issued.

Life and Letters of Harriet Beecher Stowe. Edited by Annie Fields. Boston & New York: Houghton, Mifflin & Co. Price, \$2.

Mrs. Stowe's death revived that question of perennial interest: "What place in the temple of fame shall be given to the author of 'Uncle Tom's Cabin'? And is her masterpiece really literature?" Mrs. Fields, in her delightful "Life and Letters of Harriet Beecher Stowe," which is fascinating reading from cover to cover, does not settle this vexed question. She contents herself (and us) by telling all we can know, from the outside, of "the most famous woman in the world"—a writer of extraordinary creative power, one who was reared—to use her own words—in a "family life replete with moral oxygen, full charged with intellectual electricity," one who had the unique experience of writing a book that gave her the whole world for an audience. As home-maker, writer, and woman of political affairs, Mrs. Stowe led the busiest of lives. So much about her, in this threefold relation, has been published, that one might be pardoned for thinking Mrs. Fields' book unnecessary; but the biographer's friendship and admiration for her subject, her exceptional literary qualifications for the task, and her access to private letters hitherto unpublished, give the work a distinct value, aside from its charm of style. Mrs. Stowe maintained to the last her belief that "Uncle Tom's Cabin" was an inspired book. She wrote it "because she could not help it." When preparing the "Key," to refute the charge made against her, she wrote to the Duchess of Sutherland what may be re-

garded as her deliberate estimate of the book as to origin and purpose: "It is made up of the facts, the documents, the things which my own eyes have looked upon, and my hands have handled, that attest this awful indictment upon my country. I write it in the anguish of my soul, with tears and prayer, with sleepless nights and weary days. I bear my testimony with a heavy heart, as one who in court is forced by an awful oath to disclose the sins of those dearest. So I am called to draw up this fearful witness against my country and send it into all countries, that the general voice of humanity may quicken our paralyzed vitality, that all Christians may pray for us, and that shame, honor, love of country, and love of Christ may be roused to give us strength to cast out this mighty evil." The result all the world knows!

What is Good Music? Suggestions to Persons Desiring to Cultivate a Taste in Musical Taste. By W. J. Henderson. New York: Charles Scribner's Sons. Price, \$1.

The aim of this book is to give practical suggestions for the judgment of music, and the aim is very fairly accomplished. The idea that music is a mere matter of fancy, and that there is no such thing as right and wrong judgment in it, is squarely met. Good music is not a mere matter of "taste," but may be tested by law and reason, and a right judgment of it is not beyond the capacity of the average mind. In the admirable *Prelude*, the author says: "The right to like or dislike a musical composition without giving a reason, has been long regarded as co-existent with human freedom. Music has been a sort of Cinderella of the arts—casually observed, incidentally admired, but generally treated as of no serious importance in the presence of her favored sisters, painting and poetry." One would like to quote the whole *Prelude*, it is so sensible and suggestive. The author divides his subject into. 1st, "The Qualities of Good Music"; 2d, "The Performance of Music." Under the first, the various forms of music are described. In the second, Mr. Henderson explains the qualities which constitute excellence in musical performance. He says: "Whether a person plays the piano or sings well or ill, is not a question of opinion, but of fact." He treats of the orchestra, the piano, the violin, and the human voice. He takes Paderewski as the highest exponent of piano playing. The book is really useful and interesting.

Farthest North. Being the Record of a Voyage of Exploration of the Ship "Fram," 1893-'96, and of a Fifteen Months' Sleigh Journey by Dr. Nansen and Lieut. Johansen. By Dr. Fridtjof Nansen. With an Appendix by Otto Sverdrup, captain of the "Fram." Illustrated. New York: Harper & Brothers. Price, \$3.

We are very glad to see this popular edition of a great book. The price of the two-volume edition was \$10, and even at that price, its sale throughout the world was very large. In this one volume of 663 large pages, we have the whole of Nansen's narrative and Sverdrup's appendix, and some of the most interesting illustrations, all put up in first-class work by the publishers. It is a book which will not lose its interest for many years, and perhaps will never be exceeded in interest by any subsequent volume in this line.

Through the Gold Fields of Alaska to Bering Straits. By Harry De Windt, F. R. G. S. With a Map and Illustrations. New York: Harper & Bros. Price, \$2 50.

The publishers have made a very handsome volume of this most interesting narrative. The author of "A Ride to India" is a great traveler and one who can make his experiences vivid and visible to others. It was his plan to make the journey from New York to Paris by land, hoping to cross Bering Straits on the winter ice, which he failed, however, to do. He passed through the Klondike region before it became famous throughout the world, and he gives an account of this picturesque region. The illustrations add to the beauty and interest of the book. There are also maps and an index.

The Standard Bearer. By S. R. Crockett. New York: D. Appleton & Co. Price, \$1.50.

This is a story of the Scotch Covenanters, centering about the year 1685. Unusual, in that it is written in the first person, it describes the life of a Scotch shepherd lad, follows him to college, and details his struggles in his clerical life with the recognized powers of the Church. Duty to one's people, love for woman—these are the two thoughts which the writer elaborates. Simply told, the narrative sketches in an attractive manner an interesting phase of Scottish life.

Senorita Montemar. By Archer P. Crouch. New York and London: Harper & Brothers. Price, \$1.25.

The story of the many adventures of an English naval officer who enlists on the patriot side in the Chilean struggle with Spain. There is no lack of incident and accident in the tale, nor is the desirably hopeless love affair, which ends favorably in the last chapter, wanting; but Mr. Crouch seems to have little talent for vivid narration; he fails to stir one's blood, or even to quicken one's interest. The book is issued at a most favorable time, and its recital of Spanish weaknesses and Chilean successes may find friendly readers.

The Golficidae; and Other Tales of the Fair Green. By W. G. Van T. Sutphen. With illustrations. New York and London: Harper & Brothers. Price, \$1.

"The Golficidae" is a pleasant little book, containing six short stories, all showing how thoroughly golf enslaves those who venture upon the links. One could readily imagine the Van Bibber stories had been chosen as a model, although this collection can hardly be classed with that of Davis. The length of the selections makes it the kind of book one likes to have at hand for a spare half-hour. To golfers it should appeal strongly, but the technical terms employed throughout rather tend to limit the readers to that fraternity.

Four for a Fortune. A Tale. By Albert Lee. Illustrated by F. C. Johns. New York and London: Harper & Brothers. Price, \$1.25.

An entertaining narrative of treasure hunting and its incident perils and excitements. The author writes: "This is a true story, but you won't believe it," and we are forced to fulfill his prophecy and not believe it, though we like it none the less for that. There is the usual, mysterious, half-burned chart which has come into the possession of the heavy villain; and the distant island, difficult of access. Though the plot may lack somewhat in originality, Mr. Lee is naturally a story-teller, and his tale is well worth the reading.

The General Manager's Story. Old-Time Reminiscences of Railroading in the United States. By Herbert Elliot Hamblen. New York: The Macmillan Company. Price, \$1.50.

To the "railroad man," if we may use the term, this story or, more accurately, biography, will be of great interest. To the layman, there is much that is confusing in the frequent use of technical terms, and the continued detailing of similar experiences grows tiresome. The latter part of the book, which leaves the railroad and its surroundings for a little, is entertaining, and, were the author's style somewhat more sparkling, would furnish amusing reading.

The Children of the Future. By Nora Archibald Smith. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

To assist the children of the future to become an advance upon the children of the present and of the past, by helping mothers and teachers to understand child nature and the principles of education, is the purpose of this bright and helpful book. Miss Smith is known as a successful kindergartner, and her suggestions are the direct outgrowth of her experience. A mere enumeration of the titles of the chapters will serve to show their interest and range: "The Brotherhood of St. Tumbler," "The Gospel of Work," "Tell Me a Story," "The Kindergarten in Neighborhood Work,"

"Sand and the Children," "Training for Parenthood," "A Dumb Devil," "The Charm of the Lily."

Wonder Tales From Wagner. Told for Young People. By Anna Alice Chapin. Illustrated. New York: Harper & Bros. Price, \$1.25.

Miss Chapin intended her new book mainly for the young, but older people also will enjoy this simple, straightforward version of the legends upon which Wagner based several of his operas. Of the five here given, "Tannhauser" and "Lohengrin," are distinctly German; "Tristan and Isolde," Celtic; the sea-myth, "The Flying Dutchman," belongs to many countries. "The Masters of Nuremberg" introduces real personages from history, and tells especially of "Hans Sachs, the cobbler-poet, laureate of the gentle craft, wisest of the Twelve Wise Masters." The stories preserve the quaint flavor of the old folk-lore, while clearly revealing the universal truth underlying them.

Periodicals

The *Century Magazine* has arranged for a series of articles on the present war, somewhat in the manner of its famous "Battles and Leaders of the Civil War." The series will be entitled, "Battles and Leaders, Places and Problems of the Spanish American War," and a number of important articles are already promised for it.

Literature, an international gazette of criticism, still maintains its high character. The readers of the picture papers will find it *caviare*, but it has a select and growing clientele to whom it is a delight. The number for June 22d has, alas, a "short story." We implore the editors of *Literature* to let that business alone! It is worked to death in fifty other weeklies. *Literature* has other aims. In this same number of June 22d is a delightful letter on the American magazine, by Henry James, and an equally charming paper on Gibbon, by Frederic Harrison. One most attractive addition to *Literature* is its weekly portrait of some distinguished litterateur. These pictures are detached from the text, and are well worth preserving.

The *American Monthly Review of Reviews* has made a unique selection of poetical greetings and tributes from America to England. The *Review* promises to publish in its next number a group of similar greetings in verse from Englishmen to Americans. Lieutenant Hobson's typically American career is the subject of an article by Dr. William Hayes Ward, illustrated with interesting family portraits. Mr. Edwin Emerson, Jr., whose adventures in Porto Rico last month were chronicled by the newspapers, contributes a valuable account of some things that he saw and learned on his perilous journeys. Dr. Max West, of Washington, writes an instructive summary of the new war-tax legislation of Congress. His treatment of the subject is accurate, lucid, and practical.

The *Atlantic Monthly* gives its opening place for July to an elaborate article upon the career and character of Mr. Gladstone and his probable place in history, closing with a keen, but impartial, summing up of the nature and limitations of the character of a man who, with all his apparent inconsistencies, and even "in this questioning nineteenth century, found well-springs of faith in both God and man, and drank of them to the end." James Bryce, M. P., whose appreciative insight into American character is so well known, writes from London in demonstration of the racial unity of the English and American peoples and their common aims and interests; James K. Hosmer traces our history from its original dependence upon England to the interdependence which he claims to exist now between us; Professor J. Laurence Laughlin treats ably the financial side of the war, with a history of the manifold errors of 1861, and the lessons to be learned therefrom; while Henry C. Lee outlines the terrible decadence of Spain from the grandeur of Charles the Fifth, and the methods of abuse and corruption which have driven all her colonies from her, down to the now impending final catastrophe.

The Household

The Doctor's Tenants

BY FRANK H. SWEET

DR. REED'S buggy swayed and rattled as it went down the long hill which led to the village. Near the foot was an old house which had recently come into his possession. Many of the windows and blinds were broken, and the doors had either disappeared or were hanging by doubtful hinges. For years its only occupants had been pigeons and bats, and stray vines of honeysuckles and roses which had found their way through the broken doors and windows.

Back of the house was a large orchard, and beyond this a small lake, where pond lilies and sunfish were abundant.

When the place came into his possession, the doctor had examined the house carefully, and decided it was well worth repairing. But he was in no hurry, and tenants were scarce, so the bats and the pigeons and the roses had not been disturbed.

As the buggy came opposite the house, it stopped abruptly, and the doctor's surprised face peered out.

"Smoke coming from the chimney and newspapers over the windows," he ejaculated in amazement. "I must look into this. Whoa! Jerry."

He did not stop to fasten the horse. That was an unnecessary precaution. Riceville horses were not given to running away.

A few quick steps brought him to the wide, vine-covered porch.

"Hello! hello! inside," he called as he pounded vigorously on the door with his cane "come out and let me see you."

There was a moment's silence, followed by the sound of low whispering, then the door opened, and a bright-faced girl of twelve or thirteen stood before him.

"I wish to see your father or mother," said the doctor, with some of the sternness leaving his face.

"I haven't any," replied the girl quietly.

"Well, whoever is staying here then—I want an explanation. This house belongs to me."

A frightened look came into her face.

"We haven't done any harm," she said eagerly; "we just came in last night when it was raining hard, and—and we had no place to go, so we stayed here all day. But truly we haven't hurt anything. Tommy wanted to pick up some apples, but I wouldn't let him."

"Who's we?" asked the doctor more kindly.

"Tommy and Bessie and me," still watching him anxiously. "Tommy's only nine, and Bessie comes next to me—she's eleven, but they're real good about minding. Tommy would never have thought of taking apples if there hadn't been so many spoiling on the ground. He's small, you know," smiling a little wistfully.

"Of course, of course," agreed the doctor, with the last trace of sternness gone. "But you don't mean to say that you three are staying here all by yourselves; where's your folks?"

"We haven't any; there's only us three left," her lips trembling a little.

The doctor's face grew sympathetic.

"But who are you? Where did you come from? What are you here for?" he asked with brusque kindness.

The frightened look returned to her face.

"My name is Alma," she said in a low voice, "and—and that is all I can tell you."

"Nonsense! nonsense! You must tell me," and he looked at her suspiciously. "Folks don't travel about without names. Where did you come from?"

Alma remained silent.

"Won't tell, eh? Well, what are you going to do? Can you tell me that?"

There was no sympathy in the grim old face now, and the girl turned pale as she gazed at it. But her eyes looked straight into his.

"I don't know," she said thoughtfully.

"We must go to some place where we can get work and keep together. I had been thinking," hesitatingly, "that maybe the owner of this house would let us stay here awhile. It is such a pretty place, and nobody lives here. Not free, of course," she added quickly, as she noticed a quizzical expression on his face. "We'd work for everything we had. We don't ask help, only something to do."

"I can do housework," said a voice from inside.

"And I can run errands," cried another voice.

And two more bright, eager faces joined the girl's in the doorway.

Alma drew them towards her.

"We can all work," she said assuringly, "and we'll be glad to do most anything, just so we can keep together."

The doctor tapped impatiently on the step with his cane.

"Why don't you explain about yourselves then?" he asked testily. "Folks can't expect to get work if they act as you do."

A squirrel ran down a branch and paused inquiringly. The doctor watched him as he sprang lightly to a window-sill, and disappeared in the house.

"Another tenant," he muttered, grimly.

After a moment he went down the path toward his buggy; but, as he reached the lilacs near the gate, he turned abruptly and walked slowly around the house.

The grass was high, and he switched it impatiently with his cane. Several times he paused and gazed about, meditatively, but when he returned to the step his face had lost much of its perplexity.

"There's no reason why you shouldn't stay a few weeks," he said shortly; "you can't hurt the place, and I don't expect to do anything with it just now."

"But what will the rent be?" asked Alma.

"Nothing." Then he noticed the flush on her face, and added: "We'll make a trade. The place isn't worth much, and if you and the children will drive out the bats and squirrels, and clean up the yard, we'll call it even. You might as well use all the apples and pears you want. They'll spoil if you don't."

Half way down the path he called back:

"If Tommy will come over to-morrow, we'll find some errands for him to do. Ask for Dr. Reed."

"Small people to begin housekeeping," he muttered, as he climbed into his buggy, but they seem plucky, and there is no danger of their starving so long as the place has plenty of apples and pears."

The following day the children sought work in the village, but, with the exception of a few errands which the doctor gave Tommy, they were unsuccessful.

Strangers were scarce in Riceville, and the sight of three well-dressed children seeking work was something unusual.

People were inquisitive, and at first inclined to be sympathetic; but when they found that all their questions remained unanswered, and that even little Tommy shut his lips tightly when they asked him where he came from, they grew suspicious, and finally angry. They had no work for "such people," they said conclusively.

The doctor went past the place almost daily, and noted with keen satisfaction the improvements that were going on. There were no vines creeping into the windows now, and the paths and borders were free from rubbish.

"Queer sort of vagrants," said the doctor to his wife one evening, as they were discussing the children. "They're smart, and clean, and independent, and I never yet saw a tramp with all these attributes. Why, the girl actually refused the potatoes I carried her this morning—said she wasn't ready to pay for them just now."

"All very nice," replied Mrs. Reed coldly, "but something is wrong. People that turn pale and refuse to tell their names, or where they have lived, are not to be trusted. They've done something wrong you may depend."

"Maybe, maybe," rejoined the doctor doubtfully, "but I'm willing to withhold judgment a while longer."

As the weeks went by the children made a scanty living by working among the farmers, picking up potatoes or gathering apples or pears. Later there were walnuts and chestnuts, but sales were slow in the village. Most families had boys of their own, and they did not like to pay out money to stragglers.

Some days the children went from house to house without making a sale, often they went to bed hungry.

As the weather grew colder, Alma began to feel anxious. It would soon be winter, and what were they to do then? Already it took most of Tommy's time to gather firewood to keep them warm.

The old house leaked, and the doors and windows were poor protection against the sharp winds which were beginning to whistle around the house. When the snow and the ice came it would be impossible to live here. But where could they go?

Another thing was beginning to trouble her. They had paid no rent. The doctor had told them to look after the place, but she felt that this was a delicate way of giving them the rent, and she rebelled against the thinly veiled charity. At first she had

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thought they would be able to get work and make it all right; now, everything seemed uncertain.

One morning Mrs. Read sat in her kitchen paring apples. She was unusually irritable. There were apples and pears to be "done up," and catsup to be made, and she had not been able to get any help. Suddenly she heard a low knock.

"Come in!" she called, sharply.

The door opened and Alma entered. On her arm was a basket filled with wild grapes.

"No, I don't want any," said Mrs. Reed. "I have more fruit than I can use now."

Alma flushed, but came forward quickly. "I'd forgotten all about the grapes," she explained. "I didn't come here to sell them. I was trying to find a customer in the village; when I heard that you wanted help. Will I suit?"

"No, you're too small."

"But I know how to do housework," urged Alma, as the color slowly faded from her cheeks. "I kept house for papa until—until he died."

"I don't think you'd suit."

And Mrs. Reed went on with her work.

Alma moved dejectedly towards the door. As she reached it Mrs. Reed looked up from her pan.

"Can you pare apples, and sweep, and scrub floors?" she asked.

"Yes," eagerly.

"And what wages do you want?"

The flush returned to Alma's face.

"We haven't paid any rent yet," she said, "and I thought maybe you'd let me work enough to make that all right. We can't pay money."

"But I thought the doctor let you have the house for nothing," replied Mrs. Reed, with more interest. "He said you were to look after things."

"We'd have done that, anyway," was the quick answer. "He let us have the house for nothing just because he thought we were not able to pay. We always intended to make it right as soon as I could get some money."

Mrs. Reed set the pan of apples upon the table, and smoothed the creases from her apron.

"Well, Alma," she said pleasantly, "I'll give you a trial. You may finish these apples, and then we'll go out and gather the pears. It's high time they were done up."

The next week Mrs. Reed told her husband that Alma was the best girl she had ever had

"Seems to know just what to do," she said, "and isn't a bit afraid of work."

One afternoon Alma went to the store for groceries. It was near mail time, and doctor Reed and several other men were standing about the store.

Near the counter was a tall man who was evidently a stranger. As Alma entered he started violently. At the same moment she saw him, and, with a low cry of fear, turned and ran from the store. At first the man seemed disposed to follow, then he asked anxiously:

"Does she live here?"

"Yes," replied Doctor Reed. "Do you know her?"

"She is Professor Lake's daughter." And an expression of relief passed over the man's face. "We did not know what had become of her."

The doctor looked curious.

"I see you would like to hear the story,"

said the stranger. "Well, the Professor was a good man, but he was careless. When he died the creditors took charge of everything, and had an auction. Then it was arranged to send the children to the poorhouse, but when the wagon went for them they had disappeared. We searched for weeks, but could find no trace of them, and I—"

He paused a moment.

"Go on," said the doctor.

"Well, I was the principal creditor, and perhaps said more than I ought. The children were high-spirited, and somebody heard them say they would rather die than go to the poorhouse, and I was afraid something might have happened."

"I suppose so," remarked the doctor, dryly.

"Well, I'm very glad it's all right," continued the man. "Things turned out better than we expected, and there's a hundred dollars or more coming to the children."

"That's good!" exclaimed the doctor; then a shade of anxiety crossed his face. "I suppose the girl thought you had come after her?"

Without waiting for a reply, he hurried from the store. His buggy stood outside, and the old horse was presently astonished by the unaccustomed manner in which he was urged on.

When the house was reached, Doctor Reed saw three small figures half-way up the hill.

"Hello! hello!" he called, "wait a minute."

The children evidently heard him, for they went on more slowly, and at last stopped altogether.

When the buggy came up to them, the doctor called out cheerily:

"Pile in here, youngsters, all of you. Plenty of room if you sit close. I want to have a talk."

The children hesitated, and looked at each other, with frightened faces.

"You saw the man?" asked Alma.

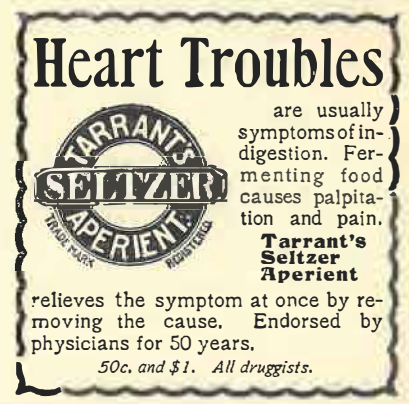
"Yes, but that's all right. He told me all about it."

"Won't he carry us to the—poorhouse?" she asked, in a low voice.

"No, indeed! All the debts have been paid, and you have a hundred dollars or more coming to you."

A sudden light came into her face.

"And papa doesn't owe anything. Oh, I'm so glad!"



The doctor coughed, and continued briskly:

"I want to tell you about the old house. I'm going to have it fixed up for a cousin of mine who's anxious to move out this way."

"Then we'll have to go?"

"Well, it doesn't seem quite right for you to live out here all alone. Eben and his wife like children, and it seems to me it would be nice for you to all live together. They could manage the place, and you three could do chores and go to school. You'll have money enough for books and clothes, and you could work out Saturdays and holidays, if you wanted to. Tommy is going to help me when he gets older. Now, pile in! pile in! Jerry's getting tired of waiting. I suppose you'd like to go to school?" he asked, suddenly, as they crowded in around him. Alma did not answer, but the look she gave him was sufficient.

As the buggy descended the hill, the old doctor was almost invisible. Tommy possessed one knee and Bessie the other, and each of them clung to his neck for security. Alma sat beside them quiet and happy, and it would have been hard to decide which of the four faces was brightest.

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Children's Hour

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

A Mistaken Opinion

BY EMMA M. ROBISON

THAT the "Invincibles" had been beaten in the long-talked-of game with the East Chatham Nine was evident when the first dejected-looking players passed by, but Mr. Marston asked no questions until his two nephews appeared with three of their companions.

"Well?" he queried.

A chorus of groans was the answer from all but Joe who sprang off his wheel at the foot of the steps, the others riding around to the side veranda before stopping.

"It wasn't well at all, uncle," answered Joe, ruefully. "We were beaten. Score, ten to seven."

"That isn't a bad score," said his uncle, comfortingly.

"Oh, it might have been worse, of course, but we think it's bad enough. First game we've lost this season, you know," and Joe walked sadly on to join his mates.

Mr. Marston could neither see the boys, nor be seen by them, but as they knew of his presence, he made no effort to avoid hearing their talk. "Earned runs," "fouls," "outs," and various other matters were discussed, then Rob said, mournfully: "I believe we should have won if Burt Braden had played."

"He can run like a streak," said Owen Brooks. "But then you couldn't expect Dick to put him in."

"Dick shouldn't let his feelings stand in the way when choosing the players for a match game," said Rob, stubbornly.

"As for Dick's feelings—I guess none of us think Burt is a hero, after that paper chase affair," said Tom Neilson.

"You know Burt said that if he had gone through the pasture, the whole half-dozen, small boys and all, would have followed, and some one would have been hurt," Joe reminded them.

"O, yes, he was very thoughtful for—some one," said Ralph Heaton, with a disagreeable laugh.

There was another whirr of wheels on the drive-way, and Dick himself appeared. He was quite ready to acknowledge Burt's ability as a runner, and also that his fleetness might have won the game; "but I wasn't going to choose him, all the same," he said, with some heat.

"Well, the East Chathamites have reason to be glad that Burt is a coward," said Owen, and we can't help it, either."

"The time for my testimony in this case seems to have arrived," said Mr. Marston to himself, and, rising, he walked around to the group of boys.

"Burt Braden is one of my young friends, and even if he were not I could not allow him to be called a coward without a protest," he said, quietly. "You see, I haven't forgotten how that charge hurts," he went on, smiling pleasantly, "so I'll tell you something I saw 'my own self,' as the children say," and seating himself on a rustic settee beside Tom, he began:

"Burt's home, as you know, is on a ranch in the grazing region of the West. I spent several weeks there last summer, engaged

in making a collection of the flora in the vicinity, a very useless occupation in the opinion of the cow-boys, I learned. I also learned that one, at least, of the cow-ponies shared this opinion. I had been but ten days at the ranch when my horse fell lame, and another was placed at my disposal. Now, Selim, as the horse was called, was an excellent 'cow-pony,' both by instinct and training, I decided, but as a helper in my 'line' he was not a success. Did I get off to examine an unfamiliar plant, Selim was likely to see some cattle in the distance and decide to go there, leaving me to get home as I could. It was Burt who finally suggested that Prancer might be better for my use, and though the name was not reassuring, Prancer and I became good friends on acquaintance. Early one morning Burt and I started out to find and bring up my new steed, he riding a big, troublesome bay, and I mounted on Selim, for what I secretly hoped would be the last time. After a long search, we found the horses, captured Prancer, and started back. We had gone perhaps half the distance, when Burt noticed a large herd of cattle to our right were acting strangely, and riding quickly to a convenient knoll, he borrowed my field glass to see what the trouble was.

"There's a man on foot out there," he exclaimed, springing off his horse as he spoke. "I must take Selim and try to reach him before a stampede begins."

"He evidently distrusted my riding abilities, so I meekly gave up Selim and became merely an interested spectator, little realizing at the moment the danger threatening both the man and his young rescuer. Burt galloped off, leading the bay, Selim's training taking him to the scene of action with little guidance from his rider. Meanwhile, the cattle were moving steadily forward, an almost compact mass in appearance, and I soon saw that the man must be trampled down by those hundreds of relentless hoofs, or tossed by those gleaming horns, unless Burt could reach him in time. I watched breathlessly, equally powerless to help or to turn my eyes away. Burt reached the man only just in time, for scarcely had he mounted the bay, when the cattle broke into a wild run. A minute later escape for either would have been impossible. I heard the thunder of the hoofs as the herd swept on across the plain, and trembled where I stood, but Burt was apparently quite cool when they came trotting up. The man was a Norwegian who had been but a short time in the country, and so was unfamiliar with the 'manners' of range cattle. Even old cattlemen, the bravest men I know, do not go among them on foot, and no doubt the new-comer learned his lesson thoroughly that day; and I certainly learned that Burt Braden is not a coward—and I pass my lesson along to the 'Invincibles' here assembled," he concluded.

"It's too late to save that game," said Rob sadly, "but of course we—why, where are you going, Dick?" as Dick sprang hastily up and hurried over to his wheel.



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"Going to find Burt," said Dick, as he pedaled away.

Three minutes later, Mr. Marston and his nephews were alone.

"They've all gone to find Burt, I guess," said Rob knowingly. "And they didn't thank you for your story, Uncle Ralph—not one of them."

But Uncle Ralph seemed very well satisfied without spoken thanks.

Beefsteak and Liver

AN old man and a young man worked together in the same shop. One day the young man took off his apron and started for the door.

"You are going to get a drink, Jim?" said the old man.

"That's just what I'm going to do."

"Go and get your drink. I used to do the same thing when I was young. When I was first married there was a gin mill next door to the shop where I worked, and I spent fifty or seventy-five cents a day in it, out of the dollar and a half I earned. Well, one morning I went into the butcher's shop, and who should come in but the man that kept the saloon.

"Give me ten or twelve pounds of porterhouse steak," says he.

"He got it and went out. I sneaked up to the butcher, feeling in my pocket to see if I had any money left.

"What do you want?" says the butcher.

"Give me ten cents worth of liver," says I.

"It was all I could pay for. Now you go and get your drink. You'll eat liver, but the man that sells you the stuff will have his porterhouse steak on his table every morning. The man behind the bar eats the best beefsteak; and the man in front of the bar eats liver. I haven't touched the stuff for thirty years, and nowadays I'm eating porterhouse steak myself."

Episcopal Experiences

IT is sometimes wondered why it is so difficult a matter to supply vacant parishes with rectors. An incident related not long ago to your correspondent throws light upon this problem, and indicates that the smaller the parish is, the more difficult it is to suit. Some years ago when candidating was the fashion, a feeble parish which offered a salary "not half enough for a man to starve on," had listened to and rejected a score or more of candidates. On a certain Sunday another venturesome applicant was to present himself for inspection; but being taken ill on Saturday, he telegraphed his predicament to the bishop of one of our largest dioceses, a man of national fame and reputation, who chanced to be sojourning in the neighborhood. The bishop responded to the call for help, drove to the church on Sunday morning and officiated, wearing the vestments that were provided and not making himself known to the people. At the close the Bishop retired to the robing-room where, after a hurried consultation with his colleagues, the senior warden appeared and made this harrowing announcement: "It is a painful duty; I am very sorry, sir, but you won't do!"

The above, from the *Standard and Church*, recalls an incident in the early years of Bishop Stevens' episcopate in Pennsylvania. While on a visitation in that portion of his diocese since set apart as Central Pennsyl-

vania, the Bishop was invited to preach to a congregation of German or Dutch folk, members of some sectarian church or other. After the sermon, the governing body of the congregation, or, as Churchmen would call it, the vestry, requested Bishop Stevens to meet them, and upon his compliance, offered him, with Teutonic solemnity, the post of pastor at a salary of \$400 per annum.

The Longest Trolley Trip in America

ONE may now travel by trolley-car in eastern Massachusetts very long distances in continuous directions. The longest continuous trip that may be made is that between New Bedford, Massachusetts, and Nashua, New Hampshire. This route takes one from the holiday shores of Buzzards Bay to Mount Hope Bay, at Fall River, thence to Taunton, along the right bank of the beautiful Taunton River a greater part of the way, and thence to Boston by way of Brockton and Quincy. From Boston to Lowell there is a choice of several routes as far as Reading, by way of Lynn, of Malden, of Medford, and Winchester, or of Cambridge and Winchester. At Lowell the Merrimac River is crossed to the left bank, and a return to the right bank is made not far from Nashua. There are also continuous trolley-car connections between Boston and Worcester and Boston and Newburyport, the latter city being reached by pleasant routes along the Merrimac thorough the "Whittier country" by way of Lowell, Lawrence, and Haverhill.

HERR RICHARD WAGNER was a person terrifying to the librettist. Roche's description of a day passed with the composer, the former hammering out the words, the latter the music, is very entertaining. Wagner arrived at seven o'clock, and they worked without respite until midday. Roche bent over his desk writing and erasing; Wagner strode to and fro, bright of eye, vehement of gesture, shouting, singing, striking the piano, and constantly bidding poor Roche "Go on! Go on!" An hour or two after noon, Roche, hungry and exhausted, let fall his pen, almost fainting. "What's the matter?" asked the composer. "I am hungry." "True; I had forgotten all about that; let us have a hurried snack and go on again." Night came and found them still at work. "I was shattered, stupefied," says Roche. "My head burned, my temples throbbed. I was half mad with my wild search after strange words to fit the strange music. He was erect still, vigorous and fresh as when we commenced our task, walking up and down, striking his infernal piano, terrifying me at last, as I perceived dancing about me on every side, his eccentric shadow cast by the fantastic reflections of the lamp, and crying to me ever, 'Go on! go on!'" while trumpeting in my ears cabalistic words and supernatural music."



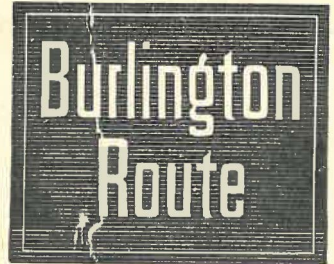
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Useful Things for the War

ONE or two of the most needed items that have been collected by those who understand the subject, are certainly practical. To begin with, there are the flannel bandages which are so necessary to health in tropical climates. Then there may be made small individual mosquito-nets to be put on the hats. These should be made according to the pattern followed by the quartermaster's department of the army, or some other serviceable pattern. They are made to fit on a ring, or on an elastic band, which fits around the army hat. They must be full, and long enough to tuck in around the neck, so as to completely protect both face and neck.

ON the same order are the sunshades for the back of the neck. These, like the havelocks, which were so much in demand during the Civil War, are fastened around the back of the crown of the hat, or may be attached only to the back brim. They are intended to protect the back of the head and neck from the heat of the sun. These are made white outside, but with a green lining, and the relief that they afford is said to be marvelous. They would seem to be very easy to make, but they require to be carefully done, and it is a great mistake to send poor work. Every stitch must be carefully taken, and the material, which is always cheap, must be carefully looked over to see that it is not defective. The havelocks were first used in India, and there their usefulness was at once demonstrated. During our Civil War, many of those that were sent were so poorly made as to be quite useless.

ANOTHER thing that is of great use is an emollient—any kind of emollient that is good for sunburn, stings, and bites of insects. Small boxes of this, of the least possible weight, should be provided.

THESE small and apparently insignificant trifles add greatly to the comfort of those who have to undergo the hardships consequent upon war and active service therein. We know very little about the glare and heat of tropical countries, but those who have studied the subject are very strong in opinions as to what the suffering means, and these practical hints have been given by those who know the subject by personal experience.

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