

The Living Church.

When Fortune Smiles

BY THE REV. FRANCIS WASHBURN

We are not surely blest when fortune smiles,
Though earthly sunshine brights our prospects o'er;
Chance then the heart for worldly guests finds room,
And spurns the gentle Saviour from its door.

Vain pride is product of success, oft times,
Spoiling the spirit where it gains control;
Humility alone gives higher worth
And purer vision to the struggling soul.

God's love is nearer when misfortune frowns
And glooms our present with its shadows drear;
Our night is prelude to His breaking day,
Grim death to heaven becomes our charioteer.

Time's providence of sorrow and distress
Betrays more love than circumstance of good;
'Twas in the desert land of Araby
That fainting Israel fed on angels' food.

If prosperous thou art, then more despair,
Have brighter hope amid discouragement;
'Twas in the garden of Gethsemane
A strengthening angel to the Master went.

Behold Him, now upon His Father's throne,
Though he was slain upon a wooden cross;
And learn that highest good is oft the gain
That those receive who suffer earthly loss.

Upon His brow He bore a prickly crown,
Within His breast, a bleeding, breaking heart;
Earth killed him, yet He conquered death, and rose,
That to death's victims He might life impart.

Earth is a wine press, where God gets His wine;
Earth is a furnace, where He gets His gold;
If former crush thee, or if latter melt,
Thou hast to Him a value manifold.

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MATTERS OF VITAL INTEREST

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The Living Church

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

CHICAGO, AUGUST 13, 1898

News and Notes

GENERAL SHAFTER meets with universal approval for his treatment of the newspaper men who took so much upon themselves at Santiago. It is difficult to understand the point of view of such men. They seem to have arrogated to themselves the right to take precedence of all others, including the authorities of the army and navy, and to initiate policies without any reference to those to whom the nation has entrusted its affairs. The Scovell incident, while very flagrant, seems to have had no more than a personal significance. It was wise in General Shafter to give the man no notoriety beyond that of having disgraced himself in the face of his countrymen. The case of the others who presumed to placard the conquered city with inflammatory inscriptions, was more serious in its bearings, as being calculated to embarrass the authorities in their attempt to restore order and induce contentment with the new *regime*. It was presumptuous and impertinent to the last degree, and it is unfortunate that no more severe penalty could be inflicted than that of exclusion from the field of military and naval operations. They have certainly shown themselves quite unfit for the vocation of war correspondents. But a term of labor on the chain gang would probably have been wholesome, by way of supplying, though late in the day, some of that discipline which evidently failed to attend their earlier training.

IN a letter written July 17th, Dr. Nicholas Senn, surgeon-general of the volunteer army, called attention to the fearful consequences which would follow, unless proper sanitary precautions were taken to prevent the spread of yellow fever in our army in Santiago. That his warning was based on good grounds, is borne out by developments of the past week. It appears that Santiago province is, of all parts of Cuba, one of the worst from a fever standpoint, and this condition, coupled with the debilitating effect of days and nights spent in watery trenches, and hardships in the way of poor and insufficient supplies of food, has verified the darkest predictions. Apparently reliable statements are in effect that quarantine precautions seem to have been ignored. Fever infected refugees were allowed to mingle with our troops, and the latter, either with or without the knowledge of the military authorities, visited places which literally reeked with infection.

CONDITIONS being reported to the Secretary of War, an order was issued directing that practically the entire army of General Shafter be removed to the hills, where, owing to the altitude, it was believed the forces could recuperate, and at the same time be removed from the unhealthy zone. The result of this order was publicity given a letter addressed to General Shafter, signed by Theodore Roosevelt, and a round robin of endorsement signed by the officers in com-

mand at Santiago, and by the medical authorities, voicing the appeal to be "saved from annihilation by disease." The letter set forth that nearly one-fourth the army is suffering from malarial fever and other ailments, and that the entire army is so weakened as to be food for an epidemic. Almost simultaneously with the publication of the letter, the war department issued an order directing the removal of the troops to Montauk Point, L. I., where a military camp had been prepared.

AN amount of criticism has been directed against officials as responsible for the distressed condition of our Santiago army, but so far, no culpable negligence has been shown to have existed in Cuba. It is preposterous to believe that by willful neglect of duty, any officer in command would subject his forces to unnecessary danger or hardship. That is not a trait which enters into the make-up of the United States soldier. General Shafter has undoubtedly acted to the best of his ability and judgment in all matters coming under his jurisdiction, and the removal of the army North is in time to prevent serious consequences to the body as a whole. In this light, the fall of Santiago was timely, in that it permits the removal of our army before the height of the unhealthy season, and without disaster to our cause. The few regiments of immunes will care for the fruits of victory and maintain order in the conquered territory.

THE social and political conditions of the Hawaiian Islands are to be thoroughly investigated during the succeeding few months by a Congressional Committee, composed of Senators Cullom and Morgan, and Congressman Hitt, and the result of these investigations, together with recommendations, will be a basis for congressional action. The formation of a government will be a difficult one, owing to the number of delicate questions to be decided. In form, it is likely to be territorial. The question of franchise and disposition of public lands must be carefully taken up. In an interview Senator Morgan says:

In my mind, we have already assumed responsibility and authority over the Hawaiian people, and are already caring for their interests. They became citizens of the United States—or at least those of them who were citizens of Hawaii—the moment the joint resolution was signed by the President. Whatever is done now is only arranging the relations of a group of our own people with the general government. It may be possible that this government will make some provision for the Hawaiian royal family, but I doubt it. I understand the Queen has a large private estate, sufficient to meet all her needs. The Hawaiian Republic had an excellent set of laws, and I believe but few changes will be recommended in the local form of government. The constitution and statutes were closely modeled after those of this country, and are adapted to the people. I do not think we can improve in theory on what they have found satisfactory in practice.

IN strong contrast to the rosy reports of a year ago, are Klondike dispatches appearing from time to time in the daily press. Returning vessels bring many miners who have been fortunate in their search for gold, but also bring hundreds of men whose tales

of hunger, privation, and ill-fortune, seem sufficient to deter others from a like perilous undertaking. Of the thousands who departed in the flush times of the treasure grounds, a large percentage are stranded in desolate parts of Alaska, unable to accomplish the object of their mission, and equally unable to return home. Many are without funds or provisions, and the outlook is exceedingly gloomy. Owing to the lack of adequate transportation facilities on the Yukon river, there is a congestion at sea-ports, where provisions are scarce and prices so high as to be out of reach of those not well supplied with cash. The returning miners say that things are none too bright in Dawson, and some of them say that there are now over 10,000 men on the way down the river in small boats. People are leaving Dawson by hundreds. The streets are filled with idle men, for work is now difficult to get, as the city is much overcrowded.

THE question of speed of the three battleships provided for by the new naval programme, has been re-opened. Congress provided that a speed of sixteen knots be the requirement, but in the light of the recent performance of the Oregon, when a speed of sixteen and one-half knots was the maximum attained in the action, a modification of this requirement has been deemed advisable. To accomplish this an amendment to the law providing for the building of the three battleships will be necessary. It is proposed by the Board of Naval Constitution to increase their displacement, also their speed to eighteen knots. Copper sheathing, which will obviate the necessity of frequent docking, will also be recommended.

IT is reported that Mr. George N. Curzon, the parliamentary secretary for the foreign office, has accepted the office of Viceroy of India, in succession to the Earl of Elgin. Mr. Curzon married Miss Mary Leiter, the daughter of Mr. L. Z. Leiter, of Chicago. He was formerly parliamentary under secretary for India, and is the author of a number of prize essays, including "Russia in Central Asia," "Persia and the Persian Question," and "Problems of the Far East." He is the eldest son of Lord Scarsdale, was educated at Oxford, and is a gold medalist of the Royal Geographical Society. This will be the first instance where an American girl has occupied a throne. Her position as an Englishwoman will be second only to that of Queen Victoria.

THE invasion of Porto Rico reminds one of *opera bouffe*. Instead of armed resistance, the natives are celebrating their freedom, and welcoming our troops. Instead of wiring a report of casualties to the war department, General Miles wires a request for supplies of American flags, which the natives are eager to hoist. This is rather a blunt denial to the Spanish statement that Porto Rico was a seat of Spanish loyalty. The astonishing exhibitions of friendliness are a rebuke to Spanish misrule, for it is not

in the history of war that an invading army is received with open arms, unless it can be depended upon to right wrongs. What little opposition has been met with, has been from imported soldiers of Spain, and until these are met in great force, there can be no serious consequences.

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THE London *Statist* predicts that the conclusion of peace will witness a great revival of industrial activity in the United States. The harvest promises excellent returns, and although the price of wheat will likely be lower, the reduced price of bread to wage-earning classes will give a stimulus to general trade. Over and above this, it is to be recollected Cuba is one of the richest islands of the world. It has been grievously neglected while under Spanish rule, and the American people, with their characteristic energy, enterprise, and boldness, will throw themselves into the task of developing the natural resources of the island in short time. This will give employment to great masses of capital, and the consequent stimulus given to every kind of industry in Cuba will react upon the United States. Furthermore, Porto Rico will have to be brought up to the American level, and whatever acquisitions the United States makes in the Pacific will likewise call for a large outlay of capital. *The Statist* also holds that the new position the United States takes in the world makes it incumbent upon the government to augment largely our navy, which will involve a great financial outlay.

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IN view of perplexities attending the settlement of the Cuban problem, much interest attaches to a communication from President Bartelome Masso, of the Cuban republic, to President McKinley. Masso expresses his anxiety to bring about a peace alike satisfactory to the Cubans and the United States, and believes that with the expulsion of the Spanish soldiers from Cuba this can be brought about with little friction. He refutes the idea that Cuba may be incapable of self-government, affirming that the majority of natives are agriculturists, possessing neither ambition nor desire to hold office, simply desiring to be left alone to the cultivation of the soil, and the enjoyment of home life. The selection of right men to administer the affairs of the island is of primary importance. The first step, in accordance with the desire of Cubans, and the approval of the United States authorities will be to call an assembly, representing, so far as possible, every section of territory and condition of people. It will be to the duty of this assembly to form a government which will still be limited in power and whose most important work will be the establishment of a permanent and complete system, founded on the lines of that of the United States.

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THE collapse of the Electrolytic Marine Salts Co., of Boston, promoted and managed by J. P. Jernegan, who forsook a pulpit of the Baptist denomination to enter upon a financial career, has furnished a good bit of interesting matter for the daily secular press. The financial career of Mr. Jernegan was short, but meteoric, and he now sojourns in France, while stockholders in the concern have lost several hundred thousand dollars. The method was simple. A process was discovered by which gold held in solution in sea water could be ex-

tracted and transformed into double eagles. A shed was erected and secret machinery installed, from which a cable was laid into and across a small bay. At the centre of the cable was attached a box containing chemicals, where gold was collected. Prospective investors assembled one night, the machinery was put in operation, and in a few hours time the box was taken out and the contents examined, to the entire satisfaction of the financiers. The "secret process," according to the confession of one who had to do with the affair but did not benefit thereby, consisted in having a diver substitute for the contents of the box a prepared lot of chemicals, containing a small percentage of gold.

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THE Roman Catholic Church is sparing no effort to assist in arranging peace. Cardinal Rompolla has telegraphed in the name of the Pope to the Bishops of Cuba and Porto Rico to aid with all their power the new political system in the two islands. They are directed to advise the Catholics to accept all arrangements made between Spain and the United States, and to assure the Catholics they will not lose any of their privileges under American protection. The Pope is preparing an Encyclical ordering the Spanish clergy to avoid all political strifes, and praising the virtues and religious fervor of the Queen Regent. His Holiness will also send a letter to the Spanish people, to be read in all the churches, praising the present dynasty, and counseling the preservation of internal peace. Both documents are intended to be anti-Carlist in their influence.

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New York

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

At St. Matthew's church, the Rev. Dr. Kraus, rector, a new and handsome rood screen will be placed in position during the current month.

A trip of the floating hospital of St. John's Guild, July 30th, was provided for at the sole expense of Miss Helen M. Gould, and was the largest of the season.

The Home for Aged People, connected with Trinity chapel, now accommodates 13 inmates. It is intended at an early date to remove the institution to a new locality, and some more adequate building.

The summer home of the New York branch of the Girl's Friendly Society, at Cold Springs, N. Y., is now welcoming a number of girl members for limited stays at a time. The home is in charge of an associate of the Sisterhood of the Holy Communion.

St. Barabas' Guild of Trained Nurses has been requested by the United States government to furnish an immune nurse for work among the fever patients of the army, and has sent to the front one of their own number, Miss Mary E. Graf.

The conversion of the old burial ground of St. John's chapel, which the city government forcibly took from Trinity parish for use as a public park, is rapidly nearing completion. It is expected that it will be opened to the public Sept. 1st, under the name of St. John's Park.

Calvary church, the Rev. J. Lewis Parks, D. D., rector, is vigorously pushing the work of its Summer Employment Society, which is endeavoring to meet a need found to be left by the stopping of the activities of numerous winter agencies for this season of the year.

The church of the Ascension, the Rev. Percy S. Grant, rector, is actively conducting its fresh-air work by the means of a boarding arrangement, the children being placed in scattered, but carefully selected, country homes. There is, also, a systematic arrangement for excursions for a day at a time.

The Sailors' Snug Harbor, a home for aged and disabled American seamen, on the shores of New York Bay, has for chaplain a priest of the Church, the Rev. Arthur Sloan who just now is on his vacation. The services of the Church will be maintained during his absence by the Rev. Alfred H. Brown.

The crypt of the cathedral of St. John the Divine will be pushed to completion as soon as can be, without waiting for the finishing of the choir above. The services of the cathedral chapel, now conducted in a building of the former asylum occupying the cathedral site, will be transferred to the crypt as soon as possible, thus beginning the real services of the future cathedral.

The corner-stone of the new edifice of St. Anne's church for deaf-mutes was laid, with appropriate ceremonies, at 148th st., near Amsterdam ave., on the Feast of the Transfiguration, Aug. 6th. The church will be built with part of the proceeds of the sale of the old St. Anne's church, and as a result of the agreement by which St. Anne's united with St. Matthew's parish, as detailed at the time in the columns of THE LIVING CHURCH.

The church of the Archangel, the rectorship of which has been accepted by the Rev. Geo. S. Pratt, is maintaining Sunday morning services in its temporary hall, the rector still retaining his position for the time being as one of the curates of St. Michael's parish. A recent careful canvass of the district where the church of the Archangel is located, shows about 400 families of persons professing to be Churchmen, but unconnected with any parish. About 60 communicants from former parishioners hold loyally to the church's fortunes, and other old parishioners are being sought, with a view to an earnest revival of its work under the new administration. With September, full services will be begun, and in October the Rev. Mr. Pratt will relinquish his connection with St. Michael's and give himself entirely to his new duties. The present aim is to proceed, as soon as sufficient strength is developed, with the building of a new church edifice.

Mrs. Anson Phelps Stokes, of the parish of the Heavenly Rest, has presented a library and recreation house for the use of the crowded Italian colony centred around Mulberry street, the headquarters of the Church's city missions. Mrs. Stokes has leased and fitted up the building, provided books and periodicals, and pays the salaries of the librarian and others connected with the work. The Italian women of the neighborhood are mostly unable to read, but the men eagerly seek the Italian publications, and for the children who learn English, reading matter in our own language is in great demand. There is an industrial school, and evening classes have been organized for working girls. The King and Queen of Italy have recognized the charitable work of Mrs. Stokes by sending photograph portraits, to which their autographs are attached, and these have been placed on the walls of the library. The attendance at the reading room numbers several hundred daily. It is announced that Mr. Anson Phelps Stokes, Jr., a son of this philanthropic family, is to study for Holy Orders.

The funeral service of young Hamilton Fish, Jr., grandson of the late Secretary of State, Hamilton Fish, took place July 29th, at St. Mark's church. A large congregation was present, including many representatives of the army and navy, and a number of wounded soldiers from Santiago. Full military honors were accorded. A military escort bore the coffin, covered with the national flag, up the aisle to the chancel. They were uniformed in the war uniform used in the field. The choir of the church conducted the music, but members of the college fraternity of which Mr. Fish was a member, sang "Rock of ages." The Rev. Walter E. Bentley, curate of the parish, conducted the service, in the absence of the rector, the Rev. Dr. Ryland. He was assisted by the Rev. Wm. H. Vibbert, D. D., vicar of Trinity chapel, and the Rev. Wm. Montague Greer

vicar of St. Paul's chapel, Trinity parish. Bishop Potter and the Rev. Granville G. Merrill were present. A feature of special interest was the presence of several members of the regiment of "Rongir Riders," to which Mr. Fish belonged. The interment was at St. Philips in the Highlands, Garrisons, N. Y.

WHITE PLAINS.—The Sunday school of Grace church has decided to go without its annual picnic this year, in order to devote the money it would cost to the work for sick and wounded soldiers and sailors, conducted by the Red Cross Society.

HARRISON.—The new church to be erected for the mission established in this town by the Ven. Archdeacon Kirkby, D. D., of Rye, already announced in the columns of THE LIVING CHURCH, is to receive the name of the church of the Holy Faith. The structure will be of wood, and it is hoped soon to have it completed and ready for use.

Pennsylvania

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

PHILADELPHIA.—The church of the Atonement was admitted into union with the convention in 1847, and for a long period prospered greatly, although it was saddled with a yearly (and perpetual) ground rent of \$600, besides a mortgage of \$5,000 on the church edifice at 6 per cent per annum. On Feb. 1st, 1892, the Rev. Dr. Benjamin Watson resigned the rectorship after a service of 22 years, and was elected rector *emeritus* with an *honorarium*. The Rev. Dr. I. N. Stanger was named as priest-in-charge in Nov., 1892, and eventually was elected rector. Various changes were made, a vested choir introduced, and an unused transept was converted into a parish house. An effort was also made to extinguish the ground rent. It was fondly hoped that these changes and improvements would be successful in advancing the interests of the parish, and that it would "once more be made a useful instrumentality for good." The organ was rebuilt, two new stops added, and during the convention year, 1894-5, the mortgage was reduced to \$3,000; but removal of old attendants by death and other causes proved fatal to the material increase of the membership, and on Sunday, May 31st, 1896, the last service was held in the church. Meanwhile, it had been hoped that the church of the Epiphany would acquire possession of the church property; but this expectation was not realized, owing to the opposition of a "sister church,"—the canon requiring the assent of the three nearest rectors. Both the parishes of St. Clement's and the Redemption were favorable, but the third refused. The congregation of the Atonement, with their rector, cast in their lot with the newly established chapel of St. Paul's, West Philadelphia, but in the autumn of 1896 the Sunday school of the Atonement was re-opened, and under the superintendency of Mr. Henry Wiener, Jr., was maintained very successfully until May, 1898. The corporation was desirous of the preservation of their old property by a mission under the control of those able to support it, and although they had received the authority to sell the property for secular purposes, they transferred the real estate in its entirety to the church of the Epiphany for its indebtedness. This leaves the Atonement nothing wherewith to perpetuate itself. After 50 years of useful existence the church of the Atonement will now cease to exist. As was stated in THE LIVING CHURCH of July 23rd last, estimates were being asked for the construction of three buildings to occupy the site of the former church of the Atonement, one of which—the parish house—was particularized. The buildings about to be erected comprise a central edifice to be devoted to Sunday school purposes, which is to be a basilica, one story high, surmounted by a massive dome. The parish house opens into the Sunday school building from the south, while the church or chapel opens from the north, and is to be a fine Gothic structure facing the east. The nave with the west gallery will seat over 500 comfortably. Opening into the chancel at the true eastern

end are robing, choir, vestry rooms and study. These three structures will be built of gray granite, and, with the open lawn in front of the central edifice, will present a beautiful appearance. Three schools will be merged together, wholly or partially—the school of the old church of the Epiphany, held of late in the Baptist tabernacle, the Atonement school, and the Epiphany chapel school. The work at the old chapel at 23rd and Cherry streets will be abandoned, and when the property there is sold, the proceeds will be devoted to the purchase of a rectory, and a sexton's house. The total cost of the three structures above referred to will be about \$75,000, the sum granted by the vestry of St. Luke's and Epiphany, of which the Rev. Dr. T. A. Tidball is rector. The new chapel will not be ready for occupancy until 1899; but the Sunday school building must be completed by Oct. 1st prox. Mr. Isaac Pursell is the architect of the three buildings.

In the will of Emily A. Lippincott, late of Chelton Hills, are several charitable bequests, including one of \$5,000 to the Episcopal hospital, to endow a free bed; and one of \$1,000 to the Board of Missions, to be used in the foreign field.

Chicago

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

The mission of the Holy Communion at Maywood, the Rev. John A. Carr, priest in charge, has been elevated to a parish. The wardens are Messrs. Joseph R. Albertson and James Munton. The vestrymen are Messrs. James M. Stimpson, James St. Clair, Edward C. Nichols and Harry P. Nichols. The chancel furniture of the church has been enriched by the addition of a fine oak prayer desk—a gift from Mr. E. C. Nichols in memory of his mother, Mrs. Helen Nichols, the lady to whose energy and generosity the mission owed its foundation.

By the death of Mr. Albert E. Neely, which occurred at his residence in Englewood Sunday morning, the Diocese of Chicago has lost one of its most loyal and energetic laymen. Mr. Neely lived in Chicago over fifty years, was actively identified with its commercial development, and was a charter member of the Board of Trade. He was one of the founders in 1858 of the Church of the Holy Communion which was located for ten years on Wabash avenue near Washington street. This was the first free church in Chicago, Mr. Neely having been a staunch advocate of free churches. Mr. Neely was a member of the Church Club and for the past three years had been financial secretary of the Clergy Relief Fund. He leaves a widow and seven children, one of whom is the Rev. Henry R. Neely, rector of St. Paul's Church, Rogers Park, and professor of Hebrew at the Western Theological Seminary. The Rt. Reverend Henry A. Neely, Bishop of Maine, is his brother.

The Reverend Edward Averill, formerly of this Diocese, but now rector of Trinity Church, Peru, Indiana, is spending a portion of his vacation with friends in Austin.

At St. Ann's Mission, the Rev. J. Mark Ericson priest in charge, there has been organized a branch of the Brotherhood of St. Andrew. The society starts with a membership of twelve and gives promise of being a valuable addition to the working forces of the Mission.

The choir of St. Ann's Mission gave a "War Song Concert" last Thursday evening and netted a very creditable sum of money with which to defray the expenses of its annual encampment. This will be held at Druse's lake, from the fifteenth to the twenty-second of August.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

The convocation of Charlotte, embracing the counties, Meeklenburg, Union, Anson, Cabarrus, Moore, Richmond, and Stanley, was in session this week, at St. Mark's church, nine miles west of the city, Dean C. L. Hoffman, presiding. Clerical delegates present were the Rev. Messrs. J. C. Davis, Charles Fetter, C. L. Hoff-

man, and P. P. Alston. The Rev. Mr. Gregory, of Southern Pines, wired greetings and regrets. The lay delegates were Messrs. Columbus McCoy, Rollin Blythe, Iredell Hilliard, and Royal Shannonhouse.

Monday evening, the dean preached the opening sermon, on the text, John xiv: 15, "If ye love Me, keep My commandments," the service being read by the Rev. Messrs. Fetter and Smith.

After Morning Prayer at 9 A. M., on Tuesday, it was found necessary to elect a secretary and treasurer in place of the Rev. E. A. Osborne, on leave of absence. The Rev. Mr. Smith, his successor at the Thompson Orphanage, was chosen to succeed him in this capacity, also.

Under the head of business, there was considerable discussion concerning the very urgent need of an evangelist. In the seven counties above noted, the Church has only five active clergymen, so that it is impossible to have a proper number of services at even most favorable points during the year.

At 11 o'clock, the Rev. W. J. Smith preached from Romans vi: 23, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," after which the Holy Communion was celebrated by the dean, assisted by the Rev. Mr. Smith.

In the evening, the sermon was preached by the Rev. Mr. Fetter, on "Home influences."

The last day of the convocation opened at 11 o'clock Wednesday morning, with prayer by the dean. Afterwards, under the head of business, "The need of an evangelist" was again discussed. In addition to having several churches and missions without regular ministrations, the convocation has also two vacant rectories. It was decided, therefore, to ascertain what other resources are available for the support of an evangelist, and when this is done, to take decisive steps at the next session of convocation. On this committee were appointed Messrs. H. L. Hunter, Rollin Blythe, and Iredell Hilliard, who shall report when convocation meets at Monroe in the autumn. The business session being concluded with this understanding, the Rev. J. C. Davis, of Concord, read a most interesting and instructive paper, on "The Holy Catholic Church."

At the closing service, Wednesday evening, Evening Prayer was said by the Rev. Messrs. Fetter and Smith, after which, in the presence of a very large congregation, some time was given to missions, and a paper, on "The women of the Church and missions," was read by Mrs. John Van Landingham, which was both comprehensive and entertaining. The Rev. Mr. Fetter also delivered a forcible address on "The duties of Churchmen, clerical and lay, in relation to missions," after which the benediction was pronounced by the dean. Thus ended one of the most enthusiastic and best-attended, and in every respect the pleasantest convocation that has been held in many months.

Long Island

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

BROOKLYN.—The corner stone of the new church of the Good Shepherd was laid on the 2nd of August, at six o'clock in the afternoon, on the site of the old church. The services were conducted by the rector, the Rev. Andrew F. Underhill, assisted by the Rev. Henry B. Cornwell, D.D., rector *emeritus*. The stone was laid in the east buttress of the church, alongside of which a platform had been erected, upon which the congregation was seated. The processional hymn was "The Church's One Foundation," the procession being formed by the rector, rector *emeritus*, building committee, vestrymen, and wardens. Psalm cxxxii was read responsively, and the *Gloria Patri* sung. The Lord's Prayer, collects, and prayers followed, and Psalm cxxxvi was chanted by the choir and congregation. Dr. Cornwell read the lesson, Ezra iii: 10-11, a hymn was sung, and workmen then raised the stone above the place on the east buttress where it was to be deposited. The Rev. Mr. Underhill read a list of the contents of the corner-stone, which was then lowered and adjusted, Mr. Un-

derhill handling the trowel and stick. He then struck the stone three times with a stone cutter's mallet, declaring in the words of the ritual: "I lay the corner stone of an edifice to be erected by the name of the church of the Good Shepherd, to the greater glory of God and the Holy Ghost, to be devoted to the service of Almighty God, according to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America."

An address giving a history of the parish was made by the rector, but owing to the lateness of the hour was abridged. For the same reason, Dr. Cornwell's address was omitted altogether, he hurrying away to take a train to Newburgh, where he resides. The services were appointed for an hour earlier, but were delayed by the corner-stone not arriving in time. The services concluded with the benediction. The church, a description of the plan of which has already been given in THE LIVING CHURCH, will be of Gothic designs with cathedral interior, and will, when finished, cost \$65,000.

On the 8th Sunday after Trinity, in the afternoon, a flower festival was held in St. Clement's church, the Rev. P. F. Duffy, rector, for the benefit of the House of St. Giles the Cripple, for Children. Immediately preceding the festival was the funeral of one of the Sunday school pupils who had been accidentally killed the Friday previous. The choir boys and members of the Sunday school met the funeral cortege on Pennsylvania ave., and acted as escort into the church, singing, "Nearer, my God, to Thee." After the committal, Dr. Duffy made a brief address, comparing the young life which had been cut short to a flower plucked before it came into full bloom, but, in its immortality, unlike the flower which withers and dies. The festival which followed was intended to teach pureness of life, of which the flowers are symbolical, and the spirit of self-sacrifice for the benefit of others. The children taking part in the services had denied themselves small luxuries to enable them to help by their offerings the little cripples of the home. Each child carried a bunch of flowers or fruit, together with their offering of money. The flowers were placed on the altar, and the fruit round the chancel, and the following day were sent to the little inmates of St. Giles.

SOUTHAMPTON.—At St. Andrew's Dune church, a handsome memorial window has been put in by the Hon. Henry E. Howland, a summer resident, in memory of his daughter who died last winter.

ISLIP.—St. Mark's chapter, Brotherhood of St. Andrew, at its last meeting directed a letter of congratulation to be sent to Dr. W. B. Savage, one of its members, for bravery shown at Santiago.

DOUGLASTON.—The members of Zion church are making preparations to tender the Rev. Charles N. F. Jeffery a reception. His resignation takes effect the latter part of August.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

Most of the city rectors are now absent upon their vacations, but Sunday services are kept up as usual, and as far as possible those during the week also. In several parishes alterations and improvements in the church edifices will be made during August and September. Extensive work in this way is in progress in Trinity church. At St. Paul's, the contract has been signed with Geisler, of New York, for a handsome altar and reredos, and for tiles in the sanctuary floor. The material for the former will be Caen stone and Tennessee marble, and the design selected is very beautiful. The present altar was placed in the church when it was originally built, and is not in keeping with the enlargements and improvements since made. Besides the erection of the new altar, the chancel will be made deeper by several feet, part of the added space to be in the sanctuary, and part in the choir; an archway will be cut in the wall opposite the organ, and a baptistry built corresponding with the organ chamber. These changes, with others in regard to the windows,

will give increased accommodations and comfort to the clergy and choir, as well as adding much to the beauty of the church. The rector, the Rev. Alfred Harding, has gone to Atlantic City for a few weeks' rest, the parish being in charge of the Rev. Neilsen Falls.

St. James' parish, Capitol Hill, the Rev. J. W. Clark, rector, is about to erect a handsome rectory on the grounds adjoining the church. It will be of stone, harmonizing in design with the architecture of the church, and will stand detached, and be quite spacious, with entrance in the centre, and rooms on each side.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

St. Alban's chapter of the Brotherhood of St. Andrew, in Erie, Pa., having undertaken the erection of a monument to the late Capt. Chas. N. Gridley, of the U. S. ship "Olympia," who was a charter member of that chapter, the Bishop of the diocese has issued the following circular of endorsement:

PITTSBURGH, July 19, 1898.

To All Whom it May Concern:—It gives me great pleasure, as one who knew and honored the late distinguished Captain Gridley, and also officially as the Bishop of the diocese, to know that there is a proposition by St. Alban's chapter of the Brotherhood of St. Andrew to erect a memorial chapel to the memory of Captain Gridley.

There will surely be many throughout the United States, members of the Brotherhood, and officers and others connected with the navy, besides many personal friends, who will esteem it a privilege to contribute for this most worthy and appropriate memorial. There is certainly room in Erie for all the work that St. Alban's congregation has set itself to do, and I commend that work most cordially to the generous consideration of all to whom it may be presented.

CORTLANDT WHITEHEAD,
Bishop of Pittsburgh.

Milwaukee

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

Walter Irving Johnson, a senior theological student of Nashotah Seminary, was accidentally drowned in North Lake, about eight miles from Nashotah House, on the early morning of Thursday, July 28th. Mr. Johnson was living at North Lake for the summer vacation, in charge of St. Peter's church, which he was serving most acceptably. He was out bathing in the middle of the lake, with his boat, and was alone. An expert swimmer and accustomed to the place, it was supposed there would be no danger, but in some unaccountable way he went down, and at the last accounts, his body had not been found, though diligent search is being daily made.

Mr. Johnson was a candidate for Priests' Orders from the diocese of Missouri, and resided in St. Louis. He was a student universally esteemed, and possessed of most attractive personal qualities. He easily ranked as one of the best equipped scholars in Nashotah House, and the loss is keenly felt.

Minnesota

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

The Dalles of the St. Croix are on the St. Croix river, the boundary between Minnesota and Wisconsin. The river flows between ledges of trap rock from 50 to 250 ft. in height. The name St. Croix is probably acquired from a natural cross standing out in relief upon the face of one of the rocks. On the Wisconsin side is the town of St. Croix Falls, and on the Minnesota side, the town of Taylor's Falls. They are under the pastoral charge of the Rev. W. C. Pope. Taylor's Falls has a written history of 60 years, and a legendary history of 200. On St. James' Day, Bishop Gilbert visited this place and confirmed one man, the first person of our Communion ever confirmed here. The music at the service was exceptionally good. The Bishop was accompanied by Dean Andrews and the Rev. Messrs. Holmes, Plummer, Mueller, Rollet, and Pope, and Mr. Reeve, of Nashotah. On Tuesday the Holy Communion was celebrated. The morning was passed by the clergy in the church conversing on the life of the priest. They dined with Mrs. Wiltberger, president of the Guild of the Holy Cross, and spent the af-

ternoon on the river and in the Interstate Park. In the evening the bells of the Presbyterian churches, on both sides of the river, announced services to be held in accordance with the Prayer Book.

New Jersey

John Scarborough, D.D., Bishop

At Holy Trinity church, Spring Lake Beach, N. J., on Sunday, July 17th, Bishop Scarborough blessed the handsome and fine-toned pipe organ placed in the church last summer. The idea of a new organ originated with Mrs. Reeves, and is now entirely paid for by subscriptions secured through the efforts of Dr. Reeves. It cost \$1,000, and for that price is remarkable in its power and variety of registers. The rite took place at Evensong, the choral service being sung by the Rev. Dr. Backus, the rector of the Church of the Holy Apostles, New York City. Bishop Scarborough gave an address upon the antiquity of the organ and other musical instruments in the worship of God, and the proper functions of the Church music. The organist, Mr. Albert Jordan, of Philadelphia, gave a short recital. The music in this Church is very attractive, being of a thoroughly devout as well as artistic order. It is led by a quartette from Philadelphia, made up of Mrs. Caroline A. Kendrick, Miss Isabel Ayres, Mr. Joseph W. Shannon, and Mr. S. Brooke Thomas.

Ohio

Wm. Andrew Leonard, D.D., Bishop

In St. Paul's, Maumee, the Rev. R. O. Cooper, rector, the Bishop confirmed 11 persons on St. James' Day, July 25th. On the same day he confirmed 16 in St. Paul's, Toledo, the Rev. W. C. Hopkins, rector.

Conference of Deaf-Mutes

The tenth conference of Church Workers among Deaf-Mutes was held at Trinity church, Columbus, Ohio, on July 27th and 28th, just before the meeting of the 19th National Convention of Educators. The clergy in attendance were the Rev. Messrs. Mann, Koehler, Cloud, and Whildin. Dr. Gallaudet, the Rev. Mr. Dantzer, and others were prevented from attending. Mr. Mann was chosen chairman. Subjects of interest to the work were discussed, among them "A Church paper for the deaf," "The work of lay-readers," "Christian unity and the deaf." The following resolutions on the latter subject presented by Mr. Mann, were adopted:

WHEREAS, Our Savior has clearly expressed His wish that "all" Christians be "one", instead of many disunited, inharmonious bodies; and the Apostle Paul exhorts strongly against "divisions", and being "carried about by every wind of doctrine", instead of "standing fast in one Spirit, with one mind, striving together for the faith of the gospel"; and the Psalmist says: "Behold how good and how pleasant it is for brethren to dwell together in unity"; and

WHEREAS, Figures plainly show that deaf mutes are too few for denominational divisions; in other words, they are not able financially and socially to bear division; and

WHEREAS, Their peculiar situation in respect to spiritual care is not properly understood generally; and

WHEREAS, Experience shows that one church can very well attend to their spiritual needs and at much less expense, and save them from the confused teachings of a divided Christianity, therefore

Resolved, That the time has come for public expression on this important subject, with the object of directing attention to the fact, attested by experience and observation, that unity is better for our deaf-mute brethren than a state of disunity with all its accompaniments of discord. We fully believe that this will be realized at a no distant day by Christians of every name. Better by far that the realization should come now before the lines of division have been laid, and return to unity has become difficult, if not impossible. "Prevention is better than cure."

After all that is known of the evils of a fragmentary Christianity, is it not right for us to hope and pray that our deaf-mute brethren be spared them; and thus be permitted to enjoy undisturbed the unity under the Prayer Book system that has been theirs by God's blessing, these many years?

Visit to the Church in Mexico

BY THE BISHOP OF NEW MEXICO AND ARIZONA

My visit to the Republic of Mexico was made early this year, on account of the General Convention, from May 23d to July 22d.

At San Pedro Martir, 14 were confirmed, presented by the presbyter, Bustamente. Services are held in a room given up for the purpose and for a school, by a member of the congregation. This congregation has lost its chapel, which was built on private property. A lot has been bought for a new building.

At Puebla, confirmed three; two of these were presented by the Rev. Mr. Forrester at the English service, and one by the presbyter, Perhz, at the Spanish service. A large class was confirmed here in November, and consequently the number at this visit was small. We have succeeded in retaining our room in the hospital of San Pedro. Nothing of importance can be done without property of our own. A building, such as we need, cannot be rented for any price.

At Tizayuca, six were confirmed, presented by the presbyter, Bustamente. People from Xoloc and Huitzila attended the service, and some from each place were confirmed. Services have been removed into the town; they are held in a private house.

At Xocbitenco, eight were confirmed, presented by the presbyter, Bustamente. There is a large school here.

At Humini, seven were confirmed, presented by the presbyter, Salinas. This is one of the most faithful congregations. The people are very poor. The chapel is a small building, 10 by 18, with no light except from the door. It can be enlarged at about a cost of \$80, the people contributing the work. The chancel arrangements were primitive; my episcopal chair was an organ box.

At the hacienda of Debejo, two were confirmed, presented by the presbyter, Salinas—grandsons of Don Ignacio Guerrero, one of the original reformers in this region, who died a few years ago.

A service was held at Encinillas. There were no candidates for Confirmation. This congregation has dwindled by removals and deaths. Ten of the children are in the schools of the City of Mexico.

At La Venta, nine were confirmed, presented by the presbyter, Salinas.

At San Jose de Gracia, City of Mexico, 12 were confirmed, and afterwards five from this congregation, at the chapel of the Dean Gray School, presented by the presbyter, Orihuela.

At the Orphanage School, City of Mexico (Colegio Marie Josefina Hooker), seven were confirmed, presented by the Rev. Mr. Forrester.

Seventy-three were confirmed for the Mexican congregations at this visit. The total number confirmed at the five visits that I have made, has been 848.

On Wednesday, July 6th, at the chapel of the Orphanage, I ordered deacons, Luis Yarzo Caballero and Higuell Leobardo Camara who were presented by the presbyter, Orihuela. The Rev. Mr. Forrester preached the sermon.

The annual meeting of the synod was held during my visit. It was harmonious and enthusiastic. A strong disposition was manifested to make the Church self-supporting as soon as possible. A scheme was adopted to form clubs in each parish, to pledge a certain amount every week, to be collected by a chief, and to be presented at the offertory at Holy Communion. The reports showed 112 Baptisms since the last synod. The offerings of the congregations since the last synod, including what had been given for schools, have amounted to at least \$1,200. The Mexican Episcopal Church has now seven presbyters and seven deacons.

It is a pity that the career of the Mexican Church should be checked for want of funds. For not a single month since the last synod has money enough come in to pay the schedule. Five of the clergy have been compelled to go into secular life, and two or three others expect to help themselves in part. The clergy are giv-

ing evidence of their devotion. They are working well and receiving very little.

At the Orphanage School, of which Miss Driggs is the directress, Miss Todd has resigned, in order to pursue her studies and to perfect herself as a teacher. Miss Beckwith has returned to the East. She came out for her health, and stayed for over a year, at a nominal salary, and did good service. Miss Maury has succeeded her as Miss Driggs' assistant. Three of the girls of the school are being utilized as teachers. Miss Forrester has general superintendence of the educational work.

During this visit, I lived at the Dean Gray School. The presbyter, Orihuela, is the prefect. He is a good student, a good thinker, and has good judgment. He has been placed in charge of the city church. He was elected president of the Standing Committee at the synod, but preferred to continue as secretary.

With work and worry enough to make a man old before his time, the Rev. Mr. Forrester is patiently working out the problem of this Mexican Church. At the Orphanage School, with admirable conscientiousness and efficiency, Miss Driggs and Miss Forrester are contributing to the solution of this problem. The best thing that I can do for this field is to tell the Church at home how well the work is being done, and to urge continued and unstinted support.

There was the opportunity to do more for English-speaking people at this visit than there has been before.

Three Sundays were given to Christ church, City of Mexico. On the first Sunday after my arrival, I opened the new church. It is a fine stone building, and well represents the Reformed Church in this Roman city. There is a large debt on Christ church, and it could not be consecrated. It is hoped that assistance to pay the debt will be received from the United States, Great Britain, and Canada. These countries are all represented in the congregation. The Rev. Edward Charles Cree, M. A., is the rector of the parish. He has asked to be received into the American Church. Christ church has placed itself under the Provisional Bishop of the Mexican Episcopal Church, but is not associated with its synod. On my second Sunday with this parish, I confirmed a class of 20.

Spent three days, including Sunday, at Monterey. The Rev. G. Q. A. Rose, from San Antonio, Tex., took charge of this congregation in August, 1897. He found 20 communicants and 48 confirmed persons. It is hoped that a lot can soon be bought and a modest church building erected. Monterey, the capital of the State of Nuevo Leon, has about 75,800 inhabitants, and is one of the most progressive cities of the Republic. It contains, perhaps, the largest American colony in Mexico, said to number 2,000. It is a clean, healthful place, rapidly increasing in population and wealth, and is destined to be of considerable importance from its large mining and smelting interests.

I spent part of a day and had an evening service at Torreon, on the Mexican Central R. R. Was the guest of Mrs. Alina V. De Coster who is an enthusiastic Churchwoman, and has fitted up a room in her house for a chapel. I was assisted at this service by the Rev. Le Roy S. Bates, of Eagle Pass, Tex., who has visited the place several times before. Torreon has a population of 7,000 or 8,000, with 300 English-speaking people. There are a few families, and a few individuals outside of families, who belong to us, and a number of others who are favorably inclined. The town has grown phenomenally within the last few years. There is no religious organization of any name for the English-speaking people. The Rev. Mr. Bates will try to come here occasionally, and I shall try to visit the place once or twice during the year.

At Chihuahua, I spent a day in going, when I confirmed one candidate, and a day in returning, when I arranged for services here on some Sunday after my return from General Convention.

English-speaking people are to be found in thousands in the northern States of the Republic of Mexico, interested in railroads, electric

light plants, foundries, and machine shops. Monterey, Tampico, San Luis Potosi, Durango, Torreon, Saltillo, Chihuahua, are places that should receive our attention.

Phoenix, Ariz., July 28, 1898.

Anglo-American Unity

Among the most important of recent communications, is one from the Rt. Rev. Mandell Creighton, D. D., Bishop of London, considered by many the most eminent divine in the British episcopate. His lordship's letter strikes the note of the new Gospel, and reads:

"The future will not be so much concerned with nations as with the civilizing ideas which they contribute to the world's progress. The question for us is, what will be the future of the civilizing ideas which are common to English peoples? Local forms and modifications are of little moment. The important thing is the value of the ideas themselves. England and the United States have a common heritage of primary principles which mark them off from other peoples. They are, as a matter of fact, indissolubly united. Proposals of closer friendship merely recognize this fact.

"Two peoples can help each other to understand better the principles which they already possess in common, and apply them more freely to new questions as they arise. Both peoples must acquire greater sympathy, greater versatility, if they are to extend their civilizing power. These are qualities which they can teach each other. The future of the world depends upon good understanding between England and the United States. If they cannot teach each other, how are they to teach other peoples?"

The Right Rev. J. C. Ryle, D. D., Bishop of Liverpool, is also a member of the Anglo-American League. He wrote as follows to a request for a few words of personal opinion upon the movement:

"I have been much gratified by the rise and continued progress of the good feeling and friendship between England and the United States of America. I trust it will grow and increase. Reading the same Bible and speaking the same language, we ought always to be friends."

The Bishop of Ripon's answer was as follows:

"I am rejoiced to notice all the symptoms of a better understanding between the United States of America and this country. I trust the cordial feelings which now exist may be strengthened and extended as the years move on. I can foresee much and lasting good from such a friendship, and believe all those seeking to promote it are working toward an end which will bring good to mankind; and to all who are engaged in this work, I would say: 'Go on, in the name of the brotherhood of peace.'"

The Bishop of Exeter wrote:

"I believe that the hearty, fraternal friendship between England and the United States of America, which is deepening year by year, will, by God's mercy, promote the kingdom of the Prince of Peace."

The Bishop of Manchester's reply:

"I have always desired to see a friendly understanding established between England and the United States, on the ground of common blood, language, and international interests. I think that at the present time the necessity for such an understanding is particularly urgent. Signs are not wanting that the more autocratic powers of Europe are disposed to combine against those who stand for freedom and social progress. In these circumstances, it is manifestly to the interest of the latter powers to combine in some way for support, especially of political and commercial freedom."

Right Rev. Augustus Legge, D. D., Bishop of Litchfield, writes:

"My association with the Anglo-American Association Committee testifies to the warmth of my feelings towards citizens of the United States, and old family connection with the Washingtons renders those feelings very hearty."

The Living Church

Chicago

Rev. C W. Leffingwell, Editor and Proprietor

THE *Daily Chronicle*, July 2nd, says:—Under the title of "Let Us Follow Reason," Monsignor Bonomelli, Bishop of Cremona, has published a book in which the attempt is made to harmonize Church dogma with the Darwinian theory. The Vatican is scandalized and would condemn the Bishop, but that it fears his lordship would revolt. Owing to his attitude of conciliation toward the State, Bishop Bonomelli is the *bete noire* of every good ecclesiastical intransigent. The Vatican is in a quandary, and cannot decide what to do.

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BISHOP WALSHAM HOW was so well-known among Churchmen in this country through his short sermons and devotional writings, that we feel sure it will be a subject of interest to many to know that a fitting cathedral is to be erected to him, in the cathedral church of Wakefield. It is to take the form of a tomb with a recumbent effigy. The scheme is somewhat embarrassed by the announcement that there is no satisfactory place for such a tomb in the present church. It is proposed, therefore, as a further memorial to Bishop How as the first Bishop of Wakefield, to make a large and much needed addition to the church. This will cost about \$100,000, a sum which it is thought can be easily raised among the numerous friends and admirers of the Bishop throughout the Anglican Communion.

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A CHICAGO daily has some interesting remarks on "Sermons in the Army," from which it appears that some of the volunteer chaplains are making discoveries as to what the average man craves from the preachers of religion. A good many of our progressive religionists, in discussing the perennial question, "Why men do not come to church," have concluded that it is because the old themes which in other ages have moved the hearts of men, are worn threadbare. People, it is supposed, no longer care for them. They want "timely" sermons, sermons on the events and sensations of the day. But a chaplain writes: "I find this is no place for sensational preaching. The boys attend service very generally, even those who are clearly unaccustomed to devotions, and they help in the singing with manifest enjoyment. But they want the old Gospel. They don't care for timely things." But the comments of the paper which makes this quotation are still more surprising. Every one is familiar with the superior tone of the newspapers of the day in dealing with religion, their tendency to admonish the clergy, and their special scorn of those who refuse to move with the age and give up their hide-bound attachment to ancient creeds. But this paper, *The Times-Herald*, proceeds to remark that the chaplain in question went a good way from home to pick up a valuable suggestion; that, as a matter of fact, to men and women who are in earnest, the "old Gospel" is the only Gospel. "And the person who attends church for any reason less serious than that for which churches were founded, can get all the 'timely things' he wants or needs outside the sacred edifice." "Timely things," proceeds the writer, "and the whole system out of which has evolved what we call sen-

sational preaching, is but a pastime, after all. It does very well in the sunshine. It is agreeable when tears are smooth and sorrow is unknown. But in the hour of extremity, the human heart longs for 'the old religion,' the genuine religion, the faith of sincere devotion. It is all very well to take a board of trade failure for a text when the minds are attuned to laughter." But in times of stress, when a man stands face to face with the mighty problems of time and eternity, it is time to give him essentials. After more to the same purpose, the article concludes with the suggestion that possibly the new things have had too large a vogue. "It may be that all of us, even in our careless hours, have a better recognition of life's realities than either we or our preachers have thought."

If such an article appeared in an orthodox religious paper, it would be taken as a matter of course, considering its source. But appearing in a secular sheet, which necessarily appeals to a very miscellaneous constituency and expects their approval, it is not without significance.

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The Bishops and the Services

ONE of the first fruits of the recent consultations of the English bishops on the subject of the Church services, was a letter from the Bishop of London, addressed to all incumbents in his diocese. This letter strikes us as a wise production, expressed with great moderation and gentleness, and it appears to have been well received by the clergy generally. The Bishop begins with the following general statement:

In a diocese such as this, where there is so much work to be done of a missionary character, and where the circumstances of parishes vary so greatly, it is natural that there should be a tendency to make new experiments in various ways. This natural tendency has affected the conduct of public worship, and must, in some degree, always do so. But it is a tendency which must be subject to certain obvious limitations, to which I would call your attention. It is absolutely necessary that nothing should be done which affects the due performance of the services of the Church as laid down in the Book of Common Prayer, and that any additional services which are used should conform entirely to the spirit and intention of the Prayer Book. There must be no confusion in the minds of the people as to the standard of worship in the Church of England, and there must be no opportunity for personal eccentricities to invade the system of the Church. No seeming advantage to the methods of teaching pursued by an individual teacher, as suited to a particular congregation, can compensate for the harm which is done to ecclesiastical order by an infringement of these principles.

He then gives a few directions on points which have caused some perplexity and dissatisfaction, of which the following seem to us the most important; namely: The Communion service to be said as appointed, without additions or omissions, and in an audible voice. Additional services, where used, to be separated by a distinct interval from the services appointed in the Prayer Book, and to be announced as additional. The Bishop expresses no disapproval of the special devotions now in use, but thinks it right that in all cases such services should be submitted for his sanction.

It is a matter of course that there should be criticisms in some quarters. Complaint is made, for instance, that the Bishop's position would make it necessary to apply for the sanction of a Bible class or Sunday

school office, no matter how simple in character. But the Bishop, no doubt, gave his clergy credit for common-sense. At any rate, as his directions are on general lines, minor particulars would soon adjust themselves. The matter is made somewhat easier for American Churchmen by the terms of the American Prayer Book since the last revision. Thus, provided Morning and Evening Prayer are said in church on any day, the American priest "may at any other service for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the ordinary. On any special day or occasion for which no service has been provided in the Prayer Book, or by the Bishop of the diocese, the priest has similar liberty.

Another criticism appears in letters to various newspapers, to the effect that the Bishop's prohibition of "additions" in the Holy Communion would exclude the *Agnus Dei* and other anthems which have come to be commonly used. But the Bishop is, of course, speaking of unauthorized additions. Such additions as the *Agnus Dei*, the offertory anthem, and the like, were, if we are not mistaken, expressly sanctioned by the Lincoln judgment. The two just named have a further sanction in the American Prayer Book.

To our mind, the Bishop of London has in this letter laid down a position which will draw his clergy generally more closely to him, and lay the foundation of a good understanding. Of course it will afford no satisfaction to Mr. Kensit and the Church Association.

The Church Review says that "if the Catholic party are wise, they will accept the Bishop's wishes and commands as affording them an opportunity of doing their work under the sanction of the episcopate, and thus strengthening their position to such an extent that it will be practically unassailable." Later accounts show that this advice has been taken. Seventy-two incumbents of what are known as "advanced" churches have sent a letter to the Bishop of London expressing their intention dutifully and loyally to conform to the terms of the Bishop's circular, and thanking him for defending them against the aspersions of certain members of Parliament.

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Transient Rectorships

FREQUENT change of rectors in our parishes is doubtless one chief cause of their weakness. It unsettles things generally, so that before well-conceived plans and methods have had time to win confidence and become effective through force of habit or association, they are abandoned to give place to something else. It is like transplanting trees, which is attended with risk and a set-back under the best circumstances, and which, if done at unseasonable times, or too frequently, is fatal to the life of the tree.

We shall, perhaps, be told that it is useless to argue this matter in the face of the fact that in most of the weaker parishes perfect unanimity in respect to the rector is essential to raising his support. The problem which he is called to solve is to please everybody and yet be an effective, outspoken, and earnest man.

Whenever, from any cause, a small majority are dissatisfied, or when any, without cause, except a freak of fancy, desire a change, there are vestries who will say: "Our rector is doing good work, he is faith-

ful, and we are satisfied with him. But then some others are not, and we must keep united." So they part with one whom they know and have tried and approved, for one whose chief recommendation is that he is not known.

It is not a recommendation to any rector to say that he has been in a parish for years and found no enemies. Religion would have no enemies if it were not an enemy to vice and antagonistic to ungodliness; but as it is both these, the faithful minister of religion cannot hope to be more free from enemies than was his Master.

The servility of vestries to the caprice of an uneasy few in a parish works a great wrong every way. It is a wrong to rectors, keeping them ever in an unsettled condition. It is a greater wrong to the parish, keeping it fluctuating and weak.

But what shall be done with this uneasy and fickle few that are ever clamorous for change, and that having, as they imagine, the balance of power, are most arbitrary and unreasonable? Would it not be well, once for all, to let them understand that they are not to rule the parish?—that, however desirable it may be to have their co-operation, it cannot be purchased at the sacrifice of every other interest?

There are not a few parishes in the larger country towns, where there is ample material for growth, and where the Church interest might be expected to have become strong and influential, but where, in fact, it has barely held its own, and where the history of the last twenty years presents the dreary spectacle of an intermittent life—at one time galvanized into activity—at another ready to decay, and this as incident to an ever-changing rectorship, coming in with a flourish and going out with a discouraging failure.

Is it not time to have done with this vacillating and humiliating policy? We know of one parish that has determined to be independent of the tyranny of an uneasy and capricious minority, and that has had the independence to say: "We shall be glad of your co-operation; we will use all reasonable means to come to harmony of action; but we owe a duty to the parish as well as to you. It must be settled on a more permanent basis, and move with a more fixed policy."

Such a brave but kind meeting of the difficulty will in most cases silence the malcontents, for their strength is not real. Their only power is in their ability to make others uneasy, and when this fails they are generally harmless.

If in their chagrin they withdraw their support from the parish, its more vigorous policy and improved tone will make it stronger than before, and will at once put it in a condition where it will take deeper root and attain to a more vigorous growth.

It is understood, of course, that great caution be used in calling a rector, that one be sought who will bring those qualities that entitle him to confidence and kindly support, and then that he be made to feel that support as well after the novelty has worn off as before.

And in respect to that semi-Churchly and wholly time-serving and disorganizing element in our parishes, that will go to church so long as they fancy the minister, and that will withdraw their subscriptions the moment he says or does something that they can fault—they may as well be given up first as last. Of course there is hope that they may in time come wholly on to the true

ground and support the Church for its own sake; but so long as they be where they are they contribute an element of weakness, and the Church is actually stronger without them.

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Five-Minute Talks

BY CLINTON LOCKE

CLXVII.

WHEN our Lord said, "Love your enemies," it fell on the ears that were listening with as sharp a stroke of novelty as if I should write now, "Hate your mother." It enunciated a proposition utterly abominable, utterly contrary to the principles and practices of society. Take even the worshippers of the one true God, the Jews; they had this short and sweet creed: "Not to worship the true God is a hateful thing; therefore we ought to hate everybody who does not worship Him." They carried this out to perfection, and the meanest Jew beggar crouching by the temple gate glared with hatred at the lordly Roman noble who passed him. You can see the same expression now on the faces of wretched, starving Hindoos as they look at the Englishmen who would shrink from touching their filthy bodies. To hate your enemies was the creed of the world, and it is yet, to a great extent. Our Lord's words are often drowned in the roar of cannon, in the whistling ball, in the cry of the dying soldier, in the crackle of flaming villages, in all the din and dust of war; not among Comanche Indians who never heard of Jesus Christ, but in the very centres of civilization, in Paris, in Richmond, in Havana. And yet these words have made some impression. They have firm and deep lodgment in many hearts. They are making progress, and there are splendid examples of loving your enemies shining on every page of history.

A few years ago, when the saintly Archbishop of Paris who had done nothing but good all his life, was led out into the prison yard by the human devils to be killed, before the fatal shots were sped, he lifted his trembling hand and gave his episcopal blessing of peace to those who were murdering him. And in that same city, when one of the worst of the Communistic villains was trying to escape the righteous vengeance of the government, where did he go? Why, to the Jesuit convent, and they, whose brethren he had tortured and killed, took him in and cared for him as if he had been their friend. Even while I am writing, on the torrid slopes of Santiago are hospitals built with American money and filled with American nurses and American supplies, caring for sick Spaniards who were ready to murder them. All along the roads Spanish women and children are being fed by kind American men and women who never dream of asking: "Are you my enemy?" You cannot say, then, that while the words may be true, they are like some other truths, impossible to carry out, for they are being carried out this very day, and I tell you that you must carry them out if you want to have any sweetness in your life; if you want to do anything to show that Christian with you means something more than just a human being who has been baptized in the name of Christ.

You ask whether, when I say: "Love your enemies," I mean that just as you love your wife or children you are to love base, ignoble natures which are hostile to you? Do I mean that you are to fold in a warm embrace the man or woman who has tra-

duced you, injured you, persecuted you? No, God Himself does not do that. It would be perfectly unnatural to love one's enemies and one's friends in the same way. That would be heartlessness, not piety; but after all, it is love that must be shown to your enemies; not the mere absence of hate, not a let-alone policy simply, not a refraining from doing them evil, but a positive quality, a feeling of interest, a giving blessing for cursing, a desire to do good to any person whatever.

One great thing that always influences us against our enemies is ugly and bloodthirsty talk about them, often as silly as it is wicked. We laugh at the Spaniards calling us "*Porcos Americanos*," it seems to us so absurd; but do you not think the epithets American newspapers lavish on the Spanish must appear quite as foolish and as ungrounded to them? Being quite familiar with Spanish literature and people, I am often amused at the nonsensical accusations into which hatred of enemies leads our newspapers and orators. A man may be your enemy, and yet be very noble and very generous, very brilliant and very unselfish. You ought to credit him with all that, and not think that because you do not like him, he is therefore an idiot, a brute, or a villain. Love and admire in him whatever is worth admiring. More than that, you are to stand ready to help him when he needs help, not to pass him by on the other side, not to say: "Those who like him may lend a hand. I am not called upon for that." Christ calls on you for that, and when you pare down His word, "Love your enemies," to its thinnest rind, it certainly means as much as that.

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The Missionary Spirit

A PAPER BY THE REV. J. W. SHACKELFORD, D. D., READ BEFORE THE WOMAN'S AUXILIARY OF BETHESDA CHURCH, SARATOGA SPRINGS, JUNE 7, 1898.

CHURCH magazines and newspapers frequently express regret at the absence of a general missionary spirit in the Church, and suggestions are often being made as to the best means of awakening and extending this spirit. It is said, with truth, that few are found in the present day to go forth with their lives in their hand to carry the good news of the Gospel into foreign lands; that appeals are earnestly being made for men to go out to the great West, to China, and to Africa, which meet with a very moderate response. Where, it is asked, are the men to follow in the steps of the missionaries of early times who evangelized Great Britain and Northern Europe, willing to give up family and friends, and endure real hardship as good soldiers of Jesus Christ, to carry the light of the Gospel into the dark places of the earth? The younger clergy, it is claimed, prefer to work in the great cities where they have the advantage of cultivated society and the comforts of home, to going out into the wilderness to encounter privation, suffering, and possibly danger. It is also claimed that our laity are indifferent to the great cause of missions; they take no interest in missionary literature, they respond but languidly to appeals for means to carry on the missionary work of the Church. If every baptized person in the Church felt in the depths of his heart the greatness of the gift God has given to him in the power to resist temptation, the hope that is constantly before him of eternal salvation, the ineffable glory which awaits the faithful

servant of Christ in heaven, the constant impulse would be to lead others to this same great hope, and this is the true missionary spirit.

If one came unexpectedly into the possession of a great treasure, the first impulse of his better nature would be to share that treasure with those about him; or if a great joy should come into his life, he cannot rest till he shares that joy with others.

If I really feel the Blessed Master has called me out of the world to serve Him, and that all the holy thoughts, impulses, and desires come from His Holy Spirit; that He has opened a way for me to the bosom of the Father who has so loved me that He gave His only begotten Son for my redemption; that the Holy Spirit never forsakes me, but is always ready to hear my prayer for guidance, help, and comfort; that the Blessed Saviour is my dear Friend, ever walking by my side in my daily round of duty and pleasure, His loving heart is beating in perfect sympathy with mine in all my joys and sorrows; that nothing can drive Him from me but willful sin; that come what may, weal or woe, into my life, I am sure of His unfailing love, it would seem as though I could not rest content with my life unless day by day I were doing all in my power to bring others to this same blessed hope.

The missionary spirit, then, must show itself first in the undivided life; the average Christian to-day is satisfied with the meagre service which conscience will allow him to give to Christ, and that form of religion is the most popular which makes this form of service the easiest. A cold morality, a perfunctory performance of prescribed acts of worship and service, a wide conformity to public opinion, characterize multitudes who profess and call themselves Christians, but there is no "passion for holiness"; no real, earnest effort to make the daily life conform to the ideal of the Gospel; no striving after perfection, and no burning zeal to help others to a state of salvation.

Let us, then, begin the work of acquiring a wider missionary spirit with ourselves.

First, let us all see to it that our life exhibits the beauty of holiness; that our daily intercourse with others convinces them that our religion is a reality entering into the tissue and substance of our spiritual nature; purity, truth, honor, and unselfishness are all the outcome of Divine love in our heart; that our worship is so sincere, so earnest, and hearty that it can only proceed from one striving to honor God and not seeking a mere personal advantage. Such a life is a constant missionary sermon, more earnest, more powerful than human words can express.

Secondly, as occasion offers, that the appeal to others on behalf of a religious life assume form in words. Of course the occasion must be a fitting one; the subject of religion must not be thrust forward at untimely seasons and under inappropriate surroundings. This would only make the subject repulsive, and do more harm than good; nor must the appeal be merely the expression of one's subjective feelings, which is apt quickly to degenerate into religious cant; but let the few well-chosen words, spoken in love, be the expression of a real sympathy for the eternal welfare of the hearer, that the appeal may reach the heart and the good seed take root.

Thirdly, if our own religious life is intense and earnest, we should be ready and glad to give liberally towards sustaining

the workers who have gone out into the mission field. Giving is left by thousands of Christians to the haphazard feeling of the moment, instead of being a matter of systematic principle. If every Christian obeyed the divine law of setting apart one-tenth of his income for religious purposes, we should not be subjected every now and then to a crisis in the financial affairs of the Church, or to the need of spasmodic appeals to the faithful to come to the rescue of a depleted treasury.

The Jew was required to give one-tenth of his substance for keeping up the elaborate worship of the temple by which Almighty God was daily honored. Besides the tenth, he was obliged to give to the poor and other objects. This law has never been repealed, and until the clergy generally press this fact on the consciences of their people, telling them plainly what their duty is under the law, the Church will always suffer for want of means to carry out her work; but if, on the other hand, every Christian obeyed the law as conscientiously as every good Jew did, there would be abundant means to carry on all the work of the Church and care for the poor. Let our people be taught that giving is a religious act, a part of our worship, and honors Almighty God, and thousands would give liberally and systematically who now give only on impulse. Thus would the missionary spirit become widespread, the bright torch of truth be carried into every land where the darkness of false religions prevails, and loving hearts at home would see that sympathy for the work was not only felt, but expressed by generous contributions to carry it further on. Thus would the Church put on her glorious apparel, the heathen would flock to her altars like doves to their windows, and the way be prepared for the fulfillment of our prayer—Thy kingdom come—and the Church militant become the Church triumphant.

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"Jesus of Nazareth Passeth By"

A EUCHARISTIC CONSIDERATION

BY JAMES LOUIS SMALL

"And it came to pass, that as He came nigh unto Jericho, a certain blind man sat by the wayside begging: And hearing the multitude pass by, he asked what it meant, and they told him that Jesus of Nazareth passeth by." St. Luke, xviii: 35-37.

There is, perhaps, not a single incident in the life of our Blessed Lord that is more suggestive of his great characteristic, compassion, than is this healing of the blind beggar by the wayside, which we find recorded in this portion of St. Luke's Gospel.

We can easily picture to ourselves what the scene must have resembled on that day when our Saviour was approaching Jericho: The crowd immediately surrounding the Great Teacher (for, from the narrative of the Evangelist, we might suppose that a number of people were following the Nazarene whose utterances had already commenced to stir the heart of his nation); those on the outskirts of the multitude who, possibly, were jeering and making jests upon the claims of this pretender, this interloper; in fact, all the marks which distinguish a street crowd in this nineteenth century. We are also led to think that the sightless beggar was a believer on Christ, for there is no hesitancy in his manner when the information is vouchsafed him as to who is passing. It is not difficult for us to understand what a feeling of doubt and uncertainty must have possessed his mind as to whether the Christ, the Messiah, would heal or notice him; whether his feeble effort to arrest the Divine footsteps would or would not have effect; but in spite of all obstacles, he perseveres in his desire, and as the Saviour passes by, he cries aloud—with what

vehemence we can well imagine—"Jesus, thou son of David, have mercy on me." Vainly the crowd surrounding our Lord urge him to cease his clamor. We are told that "he cried so much the more"; and how, after the abundant reward which his faith brought in the restoration of sight, and consequently happiness, he followed Jesus, glorifying God; and how the people round about were moved by the miracle.

The condition of the beggar in his blindness may be taken as a fitting illustration of that of our own souls to-day. Like him, we are waiting at the wayside in our spiritual filth and poverty; but are we, like him, waiting for the Lord Jesus to pass our way? We hear the sound of the multitude, but to our ears it is only a meaningless trample of many feet, and we do not discern among its many forms, the face or features of the Man of Sorrows.

"Jesus of Nazareth passeth by," at every altar of our Holy Church—daily, weekly, yearly; but we heed Him not, and we are content to sit among our weeds of earth, blind, and, yea, deaf to every interest save that of our own worldly gain, our own worldly pleasure. A faithful few there are, indeed, who wait at the gates of the sanctuary as the blind beggar of old waited by the highway, eager for the coming of the Divine Healer; eager to receive Him into themselves; to obtain from Him spiritual health, sight, and happiness; and who, when these gifts have been granted them, do not consider their part in the miracle in any other light save that of being but just begun, and who go forth into the great world, glorifying God who hath made them whole. May He hasten the time when each one of us shall be found at the wayside, in hope and not despair, awaiting the coming of the Beloved Physician; and when He is come, crying aloud with sincere humility and contrition, "Jesus, Thou Son of David, have mercy on me!" There we may receive spiritual sight and health, and leaving with His benediction upon us, go out from His presence, and be enabled to show forth in our lives and works the spirit which should be the fruit of our contact with the Divine nature. Then, and then only, shall we feel the full force of the Saviour's risen life, and all it means to us; then, and then only, shall we find that long-sought-for peace "which passeth all understanding."

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Letters to the Editor

"THE APOSTOLIC CHURCH"

To the Editor of *The Living Church*:

In the matter of the Church's name, how would the "Apostolic Church" do in place of the "Protestant Episcopal"? J. P. T. I.

A DEACONESS TRAINING SCHOOL

To the Editor of *The Living Church*:

Knowing your deep interest in whatever makes for the extension of the Christian Church, I write to ask if you will insert in your paper some notice of our Deaconess Home and Training School. When men are freely offering themselves by the thousand, leaving home, business or professional life, to go to the war, to serve their country for \$13 a month, should there not be equal consecration among the women of the Church to supply an army of Christian workers, trained and qualified to redeem the children of the city streets from paganism, and relieve the distressed of every kind? I cannot but think that there would be many volunteers for the deaconess' cause if the devout women of our Church understood its privilege.

The Deaconess Home of Minnesota is intended to be not only a training school but mother house or institute, combining all the features of a sisterhood with the prescribed training of a deaconess. The house is being enlarged, and will be opened on Sept. 1st; the lectures in the deaconess course will begin on Tuesday, Oct. 4th. Applicants for admission should address me during the summer, or the House mother after Sept. 1st.

C. EDGAR HAUPT.

575 Fuller st., St. Paul, Minn.

THE PROVINCIAL SYSTEM

To the Editor of The Living Church:

In the *Church Standard* of July 23d, the Ven. Dr. Taylor, of Springfield, presents a very important document, unearthed from the old Convention Journals of the fifties, bearing upon the question of the provincial system. Had I known of its existence, it would have materially aided me in preparing the articles I sent THE LIVING CHURCH, and, perhaps, have precluded the necessity of preparing them at all. But as all that occurred some eighteen years before I came into the Church, or knew anything of its affairs, and as I have no access to those early Journals, no knowledge of any, indeed, previous to that of 1892, I was entirely unaware of the existence of the document in question. I had, therefore, to avail myself of the leading ideas of Bishops Smith and Lee, as brought to my notice by a valued friend, and to confine myself to their elaboration and defense according to my own thinking.

I am glad, however, to call attention to that document, as well as to express the obligation we owe to the archdeacon for its timely discovery and publication.

It appears that in the Convention of 1856, a Joint Committee, composed of such members as Bishops Hopkins, DeLancey, Whittingham, Elliot, and Upfold; Drs. Cooper, Meade, Vinton, Higbee, Stevens, and Burroughs; and Messrs. Evans, Williams, Chambers, and Hoffman, reported a scheme for the creation of four provinces in the Church, as follows:

"All that portion of the territory of the United States which lies east of the Rocky Mountains, shall be divided into three provincial districts.

"The first provincial district shall include the dioceses of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, and Florida.

"The second provincial district shall include the dioceses of Michigan, Wisconsin, Ohio, Indiana, Illinois, Kentucky, Tennessee, and Alabama, and any other dioceses which may be formed between the Alleghany Mountains and the Mississippi.

"The third provincial district shall include the dioceses of Iowa, Missouri, Mississippi, Louisiana, and Texas, and the North-western and South-western missionary districts, and any other dioceses which may be formed between the Mississippi and the Rocky Mountains.

"The territory of the United States west of the Rocky Mountains shall hereafter be formed into a fourth, to be called the Western provincial district, etc."

I can only add my extreme satisfaction at finding so much of what I urged so long ago anticipated and officially put forth by those so much better qualified to judge than myself, and so much more likely to influence the action of our coming Convention in the right direction.

FRED'K S. JEWELL.

Personal Mention

The Rev. John A. Aspinwall, D. D., of St. Thomas' church, Washington, D. C., has been visiting the seacoast, at Manhasset, N. Y.

The Rev. W. F. Ayer is to visit for vacation in Nova Scotia.

The address of the Bishop of Duluth, until Sept. 30th, is Merrill, Clinton Co., N. Y.

The Rev. Dr. Frank W. Baker, of Cincinnati, has gone for vacation to his cottage at Wequetonsing, Mich.

The Bishop of Vermont has been making visitations for the Bishop of Albany.

The Rev. R. Edwards Bennett has taken charge of the church of the Advent, Cincinnati, Ohio.

The Bishop of New Hampshire has been visiting Saratoga Springs, N. Y.

The Bishop of Georgia will make a visit in September to the Thousand Islands.

The Bishop of Cairo, coadjutor of Springfield, is making episcopal visitations in the diocese of Iowa.

The Bishop of Quincy is resting at the Kenshaw Hotel, on Lake George, N. Y.

The Rev. Richard E. Bennett has accepted the curacy of the church of the Advent, Cincinnati, diocese of Southern Ohio.

The Rev. James H. W. Blake has accepted the rectorship of Trinity church, Hamilton, Ohio.

The Rev. H. W. Cunningham has taken charge of Calvary church, Wilmington, Del.

The Rev. Chas. W. Coit has entered upon the rectorship of St. Luke's church, Baltimore, Md.

The Rev. H. A. R. Cresser has resigned the rectorship of St. Peter's church, Bainbridge, N. Y.

The Rev. C. H. I. Channer, of Adrian, Mich., is passing the month of August in Toronto and other parts of Ontario.

The Rev. Prof. Chas. S. Fischer, of Kenyon College, is spending the summer in the neighborhood of Philadelphia.

The Rev. O. T. Fitsimmons has accepted appointment as chaplain of the 1st Alabama Regiment, U. S. Volunteers.

The Rev. John Fulton, D. D., LL. D., is in summer charge of the church of the Saviour, Jenkintown, Pa., during the absence of the rector.

Bishop Gallor, of Tennessee, has been staying at Saratoga, N. Y.

The Rev. John Gregson has accepted the rectorship of St. John's church, Dresden, and St. Philip's church, Wiscasset, Me.

The Rev. Edward J. Haughton has taken summer charge of St. Luke's church, Scranton, diocese of Central Pennsylvania.

The Rev. George N. Holcomb has accepted the charge of St. Gabriel's church, New Berlin, Conn.

The Rev. Rogers Israel is to spend his vacation at Eaglesmere, Pa., and in Canada.

The Rev. Christopher W. Knauff, having completed his term of service at Raquette Lake, in the Adirondacks, goes to Stottville, N. Y., to act as *locum tenens* for the Rev. W. Brown-Serman.

The Rev. Lewis G. Morris has taken charge of the work at Windom, Madelia, and Lake Crystal, in the diocese of Minnesota. Address Windom, Minn.

The Rev. W. R. McKim, priest-in-charge of Grace mission, Hartington, Neb., and the Randolph mission station, has been given a two months' rest during July and August, by advice of his physician, by reason of a threatened attack of typhoid and brain fever, and is spending it at his home, in Norfolk.

The Rev. William W. Mix, rector of St. Timothy's church, 8th and Reed sts., Philadelphia, will spend August with his family, at "Magnolia Farm," N. J. He will officiate on Sundays at the church of the Advent and St. Asaph, Bala.

The Rev. Dr. Chas. S. Olmstead will pass part of August at the seashore.

The Rev. Octavius Parker has accepted charge of the church of the Holy Spirit, Gallup, N. Mex.

The Rev. C. C. Parker has taken temporary charge of St. Mark's church, Erie, diocese of Pittsburgh.

The Rev. R. R. Swope, D. D., of Biltmore, N. C., is resting at the Manhasset House, Shelter Island, N. Y.

The Rev. Churchill Satterlee, of Asheville, N. C., is spending his vacation at Lake Placid, in the Adirondack Mountains.

The Rev. Hudson Sawyer has accepted charge of the church of St. John by-the-Sea, Old Orchard, Me., during the month of August.

The Rev. Marcus Aiden Tolman, rector of St. Mark's church, Mauch Chunk, Pa., and president of the Standing Committee of Central Pennsylvania, sailed for England, on the "Frederich der Grosse," on the 28th inst. His address, until Sept. 25th, will be care Union Bank, London, England. Communications for the Standing Committee may be sent to the Rev. W. P. Orrick, D. D., secretary, Reading, Pa.

Official

The decrease of offerings last year towards the expenses of the Mid-Western Deaf-Mute Mission emphasizes this appeal for remembrance on next Twelfth Sunday after Trinity, Aug. 28th. A. W. MANN, general missionary, Gambier, Ohio.

Obituary

EMMA M. PIFFARD

On the evening of Sunday, July 24th, 1898, at "Oak Forest," Piffard, N. Y., Emma M. Piffard peacefully fell asleep. Oak Forest was her ancestral home; there she passed much of her childhood, and it was kindly ordered that the familiar haunts of her earlier days, and the beauties of the old home she loved so well, should be the last earthly scenes which her eyes looked upon. Emma Piffard was a woman of intense devotion, and unswerving loyalty to those she loved, counting no sacrifice too great, no work too hard to

do. She loved to minister to Christ's lowly and erring ones, and He only knows of the hearts she has comforted, and the weak ones she has helped to make strong.

"Lord, all pitying, Jesu blest.
Grant her Thine eternal rest."

Died

BALL.—Entered into rest, Wednesday, July 27th, 1898, at her late home in Stratford, Conn., in the 70th year of her age, Lucy Lorena Hawley, wife of Hiram Ball, and mother of the Rev. Clarence Ernest Ball. Jesu, Mercy.

GREENE.—Entered into rest, July 21st, 1898, at Lake Benton, Minn., Joseph D. Greene, in his 71st year. Mr. Greene was founder of St. John's church, Lake Benton, of which he has been lay-reader for the past 10 years.

"Eternal rest grant him, O Lord,
And light perpetual shine upon him."

KNEASS.—Entered into life eternal on July 18th, 1898, from her residence in Baltimore. Sarah Emerson, widow of the late Horn R. Kneass, of Philadelphia.

"Let her works praise her in the gates."

NEWTON.—Suddenly, on July 31, 1898, at Pueblo, Colo., Benjamin Ball Newton, aged 43 years. Brother of the rector of Holy Trinity church, Pueblo.

WOOLFERS.—Drowned on the 5th of August, by the upsetting of a row boat, Grace Hawkins, daughter of Mrs. E. C. Woolfers, of Hopkins, Mo. Miss Woolfers for the past three years was a pupil at St. Mary's School, Knoxville, Ill.

Appeals

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

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

Missions among the Colored People.

Missions among the Indians.

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

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

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

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

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

Church and Parish

PRIESTS or deacons of conservative American Churchmanship, desirous of entering associate mission work, are invited to correspond with the Rev. W. S. HOWARD, 1702 North 26th st., Omaha, Neb.

WANTED.—A Churchwoman for Church boarding school for girls, in the Middle West. Requisites: Good health, cheerful disposition, general cultivation, some boarding-school experience, habits of faithful attention to duty, references. Duties: Oversight of infirmary; care of younger girls; sewing class; care of clothes from laundry; shopping parties. Interview in Chicago, early September. Address, PRINCIPAL, care LIVING CHURCH office.

A PRIEST, active, energetic, accounted good reader and preacher, on his vacation, offers his services during August and first Sunday in September to any parish in or near Chicago. Remuneration nominal. Address Lock Box 376, Oakfield, N. Y.

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.

WANTED.—Experienced teacher desires situation to teach small children, or position of companion. References. Bishops of Virginia, Gen. Custis Lee. Address MISS W., Rocky Mount, Va.

LADY desires position as companion to invalid, or to take charge of children. Good references. Box 46 Brighton, Ill.

A CHURCHWOMAN, university graduate, with experience as teacher, desires position as teacher of Greek, Latin, mathematics, English literature. Address N., care of LIVING CHURCH.

ENGLISH organist and choirmaster, with great experience in the training of vested choirs, is open to accept a position. Boys' voices a specialty. Address CHOIRMASTER, care of LIVING CHURCH.

The Editor's Table

Kalendar, August, 1898

6. TRANSFIGURATION. White. (Green at Evensong).	
7. 9th Sunday after Trinity.	Green.
14. 10th Sunday after Trinity.	Green.
21. 11th Sunday after Trinity.	Green.
24. ST. BARTHOLOMEW.	Red.
28. 12th Sunday after Trinity.	Green.

The Flag We Love

BY WILLIAM B. CHISHOLM

God bless the flag, and may it wave in might
Forever for the right!
And may the prayers that are ascending
For those who are defending
Its latest mission, in their heavenward flight
Be pleasing in His sight
Who sits serene above the clash of tongues,
To whom alone belongs
The dread arbitrament of peace and war.
Ah, feeble, few, and far
These pleading voices—yet if He but hear
Who then can fear?

Now in the dawn of our victorious day,
While we, so proud, display
The glorious emblem of our liberties,
Dear Lord, we plead for these,
The weak, the lowly, those who thirst and pine;
With the dear oil and wine
Of Thy serene compassion condescend
To bless the race whom we would fain defend;
To teach the foe his error and his wrong,
To bid the weak be strong.
Thus to the skies, while we that standard fling,
Bless it and us, o'er all, Victorious King!

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MR. SAMUEL SMITH, M. P., having stated in Parliament that the Bishop of St. Albans "adhered to the Transubstantiation" (a remarkable piece of English, by the way), was quickly called to account by his lordship who demanded an explanation. The honorable member said that his authority was a statement in *The Essex Telegraph*, quoted from *The English Churchman*. The Bishop drew Mr. Smith's attention to the fact that the words cited were not his, and denied the accusation. The honorable member's assertion was, he said, untrue and calumnious. At the same time he sent a copy of his charge upon which the statement had, ostensibly, been grounded. Mr. Smith, thereupon, though with an ill grace, withdrew his statement, and expressed regret for having made it.

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SOME time ago a difficulty sprang up in reference to the use of the water from the holy well of St. Winifred, in Cheshire. The well, it seems, is on the domain of the Duke of Westminster, but has been placed under the guardianship of a Roman priest, Father Beauclerk. Great sanctity is attached to the well, and miraculous cures are reported. But a soda water manufacturer claimed the right to use the sacred waters for his very secular purposes. The controversy has now been settled by the intervention of the Duke of Westminster who has prohibited the water from being bottled. Meanwhile, the waters of the spring have become mysteriously discolored. To the ordinary mind this is sufficiently explained as the result of recent excessive rains. But Father Beauclerk has no doubt that its present condition "is a reflection of the feelings of St. Winifred upon the disturbed condition of matters regarding the well." Canon Healy, in the *Irish Ecclesiastical Gazette*, thinks this business gives a happy prospect of the enlightenment that is to be looked for when the Italian mission has brought England back again to mediæval ways. He compares the

sentiment about the well to the building of a mock ruin—a thing, he says, which has been done, and an example was to be found not far from the spot at which he was writing. In both cases one feels that the result is but a shoddy imitation of the real thing.

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IT is not so long ago since a Mr. Hooley became prominent in the richest circles in England. His wealth was newly acquired, his business being, we believe, defined as that of a "promoter." He was noted for the munificence of his contributions to charitable and religious purposes, and among the rest presented a magnificent gold Communion service to St. Paul's cathedral. Mr. Hooley has now failed disastrously and even scandalously. A disreputable odor attaches to his gifts, and the chapter of St. Paul's has been spoken of as a receiver of stolen goods—a grossly unjust charge. Nevertheless, it cannot but be felt that such a gift, for such a use, should not be associated with anything of evil repute. It is announced that a well-known nobleman has made an offer to the dean and chapter, that if Mr. Hooley's estate does not realize the full amount due the creditors, he will hand to the trustees the amount which Mr. Hooley paid for the Communion plate presented to St. Paul's.

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IT is evident, says the *Scottish Guardian*, that the English bishops in dealing with their clergy, intend to rely for the present on persuasion. They are deeply impressed with the earnestness and self-sacrifice of many of those with whom most fault has been found. A secular paper says this is very reassuring, "for there is no doubt that the Church of England is doing noble work for the elevation of the masses," and in that noble work some are prominent who are, in the opinion of some, "shockingly High Church." An illustration is given from the case of All Saints', South Lambeth. The vicar of this parish has arranged a service at half-past five, A. M., for the benefit of the working people. "Railwaymen, tradesmen, laborers, factory hands, and shop girls attend, filling the church, and their demeanor during the twenty minutes' service, which includes a short address, is reverent and attentive. The scene is a pretty one, for there is a small bouquet of flowers in each pew, and those who attend the service are at liberty to take them away with them. There is no doubt that the clergy of the Church of England have secured a firm hold on the working classes who are irregular in their church-going, or rather regular in non-attendance. They try to help the people in their daily life, to lighten their troubles, to share in their amusements, and direct their efforts toward a higher and a purer life."

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MANY Chicago Churchmen will be glad to see the following letter from Father Dolling, which has recently appeared in the English Church papers:

ST. PAUL'S SCHOOL, CONCORD, N. H., June 25, 1898.
SIR:—As it is impossible for me to acknowledge the very many kind inquiries as to my return to England, I should be very grateful if you would let me, through your paper, inform my friends that I hope to be at St. Saviour's, Poplar, London, E., on July 18th, to begin work. The parish contains, I am told, 10,000 people, all poor. My income will be about £210 a year, and I shall have to pay three assistants, so that I begin working on a minus quantity, that I shall

be very gratified if kind friends will turn into a plus.

No words of mine can express the extraordinary kindnesses that I have received in America. I would most earnestly entreat all who in public speak or write of America, that they should study it as I have been allowed to do for the last thirteen months, or remain dumb. There never has been a time when this was more needed than the present.

R. R. DOLLING,

Late of Winchester College Mission, Landport.

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THACKERAY was much pestered by the autograph hunter, says Hodder in his "Recollections." He disliked above all things to write in an autograph album, and often refused those who asked him to do so, and sometimes rather brusquely. On one occasion the owner of an album, a young lady, was fortunate. Thackeray took her book to his room in order to look it over. Written on a page he found these lines:

"Mount Blanc is the monarch of mountains—
They crowned him long ago;
But who they got to put it on,
Nobody seems to know.

"ALBERT SMITH."

Under these lines Mr. Thackeray wrote:

A HUMBLE SUGGESTION

"I know that Albert wrote in hurry,
To criticise I scarce presume;
But yet methinks that Lindley Murray,
Instead of 'who,' had written whom.

"W. M. THACKERAY."

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DR KENNION, Bishop of Bath and Wells, is a cycling bishop, and is incessantly going the rounds of his diocese in this free and independent fashion. Upon this the *Morning Post* has the following paragraph: "Surely Bishop Kennion takes a very extraordinary conception of the duties of a diocesan prelate at the close of the nineteenth century. It is scarcely the office of a bishop to be roving about his diocese on a cycle, gossiping with old people and children. Of what use can be that charming old palace, with its moat and fishponds and wall fruit, which nestles under the shadow of St. Andrew's cathedral, to Dr. Kennion? How will his clergy know where to find their overseer and father in God? Dr. Kennion has evidently not quite shaken off his Australian experiences." Such a criticism rather shows an extraordinary conception of the ideal prelate of this period, on the part of the *Morning Post*. Apparently this paper thinks it the primary duty of Dr. Kennion to enjoy himself in "that charming old palace, with its moat and fishponds and wall fruit." Bicycle riding on the part of a Bishop may involve some sacrifice of dignity. So far there is room for difference of opinion. But surely the fact that it brings him into familiar contact with the "old people and children" of his diocese, is not a valid ground of criticism.

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Book Reviews and Notices

A Popular Handbook on the Origin, History, and Structure of Liturgies. By J. Comper. Edinburgh: R. Grant & Son.

Something of this kind has long been needed for the use of students and others beginning the study of the great forms which have guided the worship of the Catholic Church throughout its history. It is a study which cannot be dispensed with by those who would have an intelligent comprehension of the history and significance of our own Book of Common Prayer. Mr. Comper's volume includes two parts, the first of which, published some years ago, relates to the Oriental liturgies. The author makes no pre-

tension to originality, and follows, in general, the theories of Neale and Palmer as to the origin and history of the great ruling forms. Thus he regards the liturgy of St. James as primary, and those of Basil and Chrysostom as its derivatives. That of St. Mark is given a like leading place in relation to the Patriarchate of Alexandria. These and one or two others are regarded as regular developments of apostolic forms. We do not find the name of Probst among the authorities employed, and his study of the Clementine liturgy is merely glanced at by way of a quotation from Hammond. The great work of Brightman, which throws so much fresh light upon the history of the Greek liturgies, had not appeared when this first part was written. It will probably alter very materially many of the views hitherto held, and is especially likely to modify the theory of the English liturgical school. But it will take some time for the latest scholarship to affect the accepted view of the subject and its popular presentation. This has already been seen in the department of early English Church history. After a general treatment of the origin of liturgies, dealing especially with the ritual of the Old Testament, the liturgical features of the New Testament are briefly examined. The next chapter relates to references in early writers to the worship of the primitive Church. Here we miss any allusion to the remarkable liturgical bearings of the Epistle of St. Clement. The remainder of this part takes up in succession the principal Oriental forms, giving a succinct description of each. The final chapter contains a general summary of the evidence for the apostolic origin of the main features found to be common to the great liturgies of the East at all periods. There are appendices on the Epiclesis and Prayers for the Departed. The second part, which now appears for the first time, is devoted to the Latin liturgies; namely, the Roman, Ambrosian, Mozarabic, Gallican, Celtic, and Saxon. Here again the author follows the current Anglican view, that the Gallican liturgy was derived from Asia Minor. The researches of the Abbe Duchesne, as given in his "Origines" have certainly rendered this extremely doubtful, notwithstanding our author's conviction that the contention of the learned French ecclesiastic rests upon "inadequate grounds." The same writer, in his work on the early Gallic episcopate, appears to us to have shown very convincing reasons for a serious readjustment of the ordinary view of the origin and early history of the Gallican Church, and this we think is decidedly "ad rem" to the question of the liturgy." Mr. Comper rightly criticises Abbe Duchesne's rejection of the famous letter of St. Gregory to Augustine. It is satisfactory to know that Duchesne has withdrawn his objections to that document in the latest edition of his work. While this handbook has great merits, and goes far to supply a need that has been much felt by teachers as well as students in the department of liturgies, it still leaves room for something of a rather more thorough character in certain directions. The trend of recent scholarship goes to prove that the typical forms which ultimately came to dominate in their respective patriarchates, did not take distinctive form until the fourth century. The Clementine form, whatever manipulation it may have undergone by the compiler of the Apostolic Constitutions, is substantially a survival of the liturgy of the early period when the episcopal *ius liturgicum* was practically unrestricted. Liturgical study may well begin with a careful examination and analysis of this form. Thus the student will gain a mastery of essential principles. He will have firmly in hand the structural norm, without which a given composition can have no claim to the name of a liturgy. Following this, the student will be prepared to investigate the liturgical quotations and allusions of earlier writers, and to see their relation to the structural scheme which he has previously ascertained. He will conclude that multitudinous as the individual forms may have become in the hands of the bishops, unrestrained as yet by anything but traditional reverence,

the general outline and substantial features, and even some verbal expressions, remained invariable. The study of the rise and growth of the great typical liturgies, commonly called "primitive," would probably form the next subject of examination, with the causes which from the fourth century restricted the right of the individual bishop and substituted for the numerous local forms, those which had been shaped by the eminent scholars and ecclesiastics of the great centres, especially the patriarchal sees. But while much still remains to be desired, Mr. Comper's book will afford a most convenient summary of the subject of which it treats, and in the hands of a competent instructor may be made to fill a most useful purpose.

Some New Testament Problems. By the Rev. Arthur Wright, Fellow and Tutor of Queen's College, Cambridge. London: Methuen & Co.

This is the second volume of the series entitled "The Churchman's Library," now in process of publication. Mr. Arthur Wright is best known for his earnest advocacy of the theory of an oral Gospel as the forerunner and basis of the four upon which the Church has set her seal. This theory is not now in favor with the majority of scholars in England and in Germany. But in matters of this kind, where absolute proofs are lacking, and the argument often turns upon points to which a fictitious importance is attached for the time being, scholars are prone to follow a fashion. The fashion just now favors the hypothesis of a documentary basis. But Mr. Wright has undoubtedly shown no mean reasons for the faith which is in him. Perhaps in the process of time it will come to seem most probable that both sides in this controversy are right, and both wrong. There were written narratives before the four, of that much St. Luke assures us. And was there not also an oral Gospel? Did not Christian teachers from the first instruct their converts in the main events of the Life of Christ? St. Luke certainly appears to remind Theophilus of something of the kind in his own experience. The present volume deals only here and there with this particular problem. It is made up of a considerable number of papers of various lengths, some slight, others more comprehensive, upon critical questions connected with the Gospels. There are in all, twenty-two such essays. The questions taken up are such as occupy the attention of scholars rather than of the general reader. For their proper consideration, a previous training is almost essential, and it is not quite evident why this book should be included in the present series. It will, however, be of use to theological students. The style is fresh and stimulating, and the various articles have the merit of directing the attention to lines of study which are of present interest in the world of critical scholarship. It is proper to say that we find here and there a considerable superstructure resting upon a very slender foundation. Also, while we acknowledge that the "harmony" business has in the past been greatly overdone, and we have no sympathy with that method of study—still followed in some of our seminaries—which makes the harmonizing of the Gospels the first consideration, common-sense forbids that we should in all cases reject harmonistic interpretations. We should not follow such a hard-and-fast method in dealing with two or more secular histories relating to the same events. While in two accounts of the same events there might be a considerable difference, we should sometimes, at least, perceive that it was capable of a simple explanation. Mr. Wright does well to remind us at the close of his preface that while "a correct theory of the Scriptures is an immense aid to their interpretation, it does not supply the inward illumination which makes them the salvation of our souls."

Evelyn Innes. By George Moore. New York: D. Appleton & Co. Price, \$1.50.

No novel written by the author of "Esther Waters" could be commonplace, but we doubt whether this one will enhance the author's reputation. Is it a novel of music or a novel of pas-

sion? Is it moral or immoral? Some who have read it may cry out against even the thought of connecting immorality with it. To be sure, it is the life of an immoral woman who deliberately chooses immorality, and has as a maxim of her life: "If I am to remain an actress, I must have lovers." But then, it will be said, she repents, and the most powerful part of the novel is her penitence and her days of spiritual retreat in the Passionist convent. That is all very true, but is her repentance sincere? You cannot help thinking that excellent as is her mood on leaving the convent, and firm as her resolutions seem to be, she is very likely to go back to her life of sin. The book is sensual, unhealthy. Imagine a girl coolly informing her father that she intended to leave the path of virtue, and the father replying, in substance: "Indeed, let us have a little music." No, we cannot commend this book, powerfully written as it is, and searching as are some of the analyses of the struggles of the soul. Like Mrs. Humphrey Ward's last book, it turns on a phase of Roman Catholic religious life.

Thoughts on the Lord's Prayer. By Elizabeth Wordsworth, Principal of Lady Margaret Hall, Oxford. New York: Longmans, Green & Co. Pp. 236. Price, \$1.25.

This book will need no introduction to the wide circle of readers who are already familiar with Miss Wordsworth's other books: "The Illustrations of the Creed" and "The Decalogue." It partakes of the same qualities which have made them so popular, and is for the general reader one of the best expositions of the Lord's Prayer which we have ever seen. It deals with some of the very features of that great model of all prayer which every thoughtful Christian will be glad to have explained and enforced. The subject is treated in an unconventional, practical, and devotional way. Miss Wordsworth, who is a descendant of the poet, is a very clear and clever writer, and knows how to put her thoughts into attractive form and bring them home to the mind and heart. We wish all our readers might study especially the petition, "Give us this day our daily bread," with the help of this book. There is hardly any more fertile field for study than that which is covered by these chapters in so instructive a way.

The Gods of Our Fathers. A Study of Saxon Mythology. By Herman I. Stern. New York: Harper and Brothers. Price, \$1.50.

The author of this study of Saxon Mythology estimates that, among cultured people, those who are conversant with Norse mythology are, to those acquainted with the Greek and Latin divinities, as one in one hundred. Yet to the former must be traced "the ancestral springs of thought and character of the Anglo-Saxon family, politically and intellectually the dominant race of the earth." From this attractively written book the reader may gain a knowledge of the primitive beliefs in regard to the creation of the Mist-home in the North, and the Fire-home in the South, etc. The descriptions are interesting, and the ethical grandeur of Norse mythology, as contrasted with the æsthetic beauty of the classics, is well brought out.

The Service for Certain Holy Days. Being a Supplement to "the Day Hours of the Church of England." London and New York: Longmans, Green & Co. Pp. 172. Price, \$1.25.

All those (and we trust their number is not small) who are accustomed to use that standard book, "The Day Hours of the Church of England," will, we are sure, welcome this supplementary work. They will have found by experience that the materials therein contained are strictly limited, and many of them must have wished to give their devotions a wider scope, in accordance with the ancient calendar of the British Church. They will find in this book a rich store of devotional matter which will give point and variety to their prayers, and which is admirably adapted to the use of those who give themselves up to extraordinary acts of devotion. Some of the prayers and hymns are of rare beauty and of extreme interest to

the liturgical scholar. We wish its contents might be widely known and used.

SIR JOHN MOWBRAY'S reminiscences, entitled "Seventy Years at Westminster," commenced in the July *Blackwood's*, are full of interest. At Westminster School, then, as he says, a training-ground for whig statesmen, he was contemporary with a number of boys who afterwards became distinguished in public life. He entered Oxford in 1833, and witnessed the earlier stages of the great religious movement. He was called to the bar in 1842, and entered Parliament in 1853, to which he has since been elected ten times. A paper on Sienna has a melancholy interest as being one of the last productions of the pen of Mrs. Oliphant, the fruit of a journey to Italy not long before her death. Among other excellent features of this number, the most notable is "A Soldier of Fortune in the East," founded upon the recently published biography of Col. Alexander Gardner. Gardner was a hero of romance indeed. The incidents of his career are well-nigh incredible.

Opinions of the Press

Chicago Times-Herald

EDUCATION HELPS.—European students of affairs who have been amazed by American character as shown in the matchless achievements of Dewey, Hobson, Schley, and Shafter, may find in this instance another index to American superiority in military affairs. American officers command the best military materials in the world. A nation which sends into active service as volunteers men of education, refinement, and social standing, who enlist solely through patriotic motives, and endure without protest all hardships which may be imposed upon them, is invincible in any trial of strength with a nation whose soldiers are mere automatons, forced into service, and fighting under protest and for pay.

The Interior

VACATION.—To all our readers we say, take your vacation; but first of all, ask God's presence in it and His blessing upon it. Leave your cares behind you but not your conscience. Remember that he who will be benefited by contact with nature must know her from her spiritual, not her sensuous, charms. Remember that he who sees color and canvas only does not see a picture, and he that sees only white, crystallized limestone does not see a statue. He who finds all rocks alike lacks that preparation of the mind which makes a fossil as absorbing as a romance. He who finds "a yellow primrose only a yellow primrose," will know only *ennui*, where Wordsworth knew paradise. He who makes most of himself will make most of vacations, and he who has not his passions and appetites under strict control, had better discipline himself by labor than endanger himself by leisure.

The Commercial Advertiser

REST FOR THE REGULARS.—There is sound wisdom as well as humanity in the resolution of the war department to bring to Montauk Point for recuperation the American troops left at Santiago. These are in need of rest. Without it they will be unfit for serious work likely to occur later on. Few realize the tremendous hardships they have undergone since they landed in Cuba. They have lain for hours in water-soaked trenches, they have been compelled to march through drenching storms or under a blistering sun, they have been underfed and ill-clothed, they have been exposed to exhalations of fever-laden swamps, and in spite of inadequate artillery support and other obstacles, they have charged and routed the enemy at every point. Their physical endurance, in a word, has been taxed to the utmost, until now they are a ready prey to fever pestilence. Moreover, there is no occasion for further aggressive operations at Santiago. All that is required is a sufficient force to maintain order and do police duty, and for this task there are several volun-

teer regiments of immunes at hand. There is comparatively little work, also, for transports, and these vessels can be employed without detriment to present military operations in bringing the exhausted troops North.

Presbyterian Journal

CHRISTIANITY IN THE NAVY.—It is very gratifying to read the testimonials to the Christian character of prominent officers of the army and navy. Men are made braver through faith in God and belief in His direction and care. What Christian could read without a thrill of pleasure the account of the action of Captain Philip, of the "Texas." Admiral Sampson, we understand, is a member of the church of the Covenant, of Washington. Admiral Dewey is a warden of Christ church, Montpelier, Vt. Commodore Watson was an elder of St. John's, San Francisco. Lieutenant Hubson, now so famous, was president of a Y. M. C. A., and the list might be greatly extended. To crown the gratification which such facts inspire is the knowledge of our noble President's sincere religious character, the latest manifestation of which is his proclamation calling upon the people to offer up thanksgiving to God for victory, and prayer for protection to our soldiers and restored peace to the land.

The Observer (Presbyterian)

THE CLAIMS OF CHRISTIANITY.—Christianity is not only a better religion than other faiths, it is also the only religion, in a very unique sense. It has no compeers, no successful rivals. It must be referred to, not in the comparative, but in the superlative, degree. There are many faiths of men; there is only one Faith for man. The Christian believer cannot afford to surrender this conviction as to the uniqueness of Christianity, nor allow the idea to go forth that the Christian Faith is simply an alternative system of belief, one among a number of possible choices, a better way, but not the only way. While there are elements of truth in the teachings of other systems, if systems they can be called, such as Buddhism and Mohammedanism, no believer in Jesus Christ can admit that the profession of any such faith is an adequate substitute for Christianity. And to patronize the devotees of such faiths, in a half-complimentary way, exalting them to seats in the religious councils of the world, is an inconsistent and dangerous procedure for a Christian whose Master came not to parley with objectors, or to make terms with unbelief, but to demand an unconditional surrender of the human heart and will. The claims of Christianity are absolute and insistent. It can tolerate no rivalries, admit no competition. It enters no parliaments to debate, but ascends a throne of rule.

Providence Journal

THE CONGREGATIONAL TRIENNIAL COUNCIL.—The national council of Congregational churches is not a governing body in any sense. It has no authority, like the national bodies of some of the other Churches, and apparently it cherishes no desire to extend its powers, as was indicated at one of its sessions, when an influential committee presented a manual with the suggestion that it be regarded as a standard in Congregational churches and councils, and that its formulas be generally employed. "This," says Dr. Ward, writing East, "was regarded as giving it quite too much authority, and a substitute was adopted, simply communicating it to the churches as a trustworthy summary of approved Congregational usages. Even this seemed to some to go too far." The Congregational churches are not yet ready for any "standard" ritual, though many of them employ ritualistic forms. They shrink from anything that looks like Church machinery and the centralization of authority. Each church must legislate for itself. That is the prime article in their polity. At the last council, three years ago, steps were taken to effect an organic union with the Christian Churches, so-called. Committees were appointed by both the Christians and the Congregationalists, and an agreement was reached between these two as to a basis of union, but now the

Congregational committee reports that the opposition of the editor of the *Herald of Gospel Liberty*, the organ of the Christians, has resulted in votes against union in several conferences, and accordingly the Congregational representatives have withdrawn from the negotiations. They recommend, however, an interdenominational conference, to be held at Washington in May, 1900, to which all Protestant Churches shall be invited.

Pittsburgh Dispatch

WHAT IS BEHIND THE SCENES?—The purpose of the government is stated to be, according to dispatches from Washington, to maintain exclusive jurisdiction over all captured Cuban territory until peace has been secured; then to supervise the creation of a Cuban government by popular vote of all the people, and, finally, to maintain military control of the island until that government is acknowledged by all of the Cuban people. Except for the last clause the programme is not objectionable. The last clause is objectionable because it is extremely elastic, and affords so much opportunity for the United States to fall into temptation to violate its own promises. If the first two clauses were meant in good faith, it seems that a good way to prepare for the final evacuation by the United States would be to take some of the Cubans into the machinery of the government and teach them, by example and precept, the art of popular self-government. Do the authorities at Washington expect statesmen to spring, fully developed, from the abominable misgovernment and tyranny of Spain? Do they expect to continue the occupancy of Cuba by the army for ten or fifteen years, until the migration of American citizens has peopled the island with men who have been trained under republican government? There is something wrong in this whole matter, and the suspicion is natural that the secret of it may be some such cabalistic syndicate as was behind the Hawaiian annexation job—some scheme for the private enrichment of politicians and speculators.

Cumberland Presbyterian

SENSATIONAL AND IMPURE LITERATURE.—A great writer once remarked that one could always judge a man's ability by his speech. With greater truthfulness it may be said that one can always judge a man's worth by his reading. Good men can no more thrive on impure and sensational literature than trees on bare rocks. Reading determines largely the character of one's thoughts, and, as a man thinks, so is he, whatever opinion the world may hold of him. Literature is the most potent influence under the heavens—potent for evil as well as for good. It can accomplish what the sword, mighty armaments, all the wealth of an El Dorado, could never do. It is more powerful than these simply because mind is greater than matter. "An army of men," said Victor Hugo, "can be withstood, but an army of ideas, never." One of the menaces to our Christian civilization is the vast mass of cheap literature, impure and sensational, floating about the country in book and magazine form. One finds it on every train, at the depots, news-stands, corner book stores, and even in some very respectable book concerns. Every year trashy literature is sent from the press of America in quantity sufficient to make a pile mountain high. And it is to such stuff that perhaps half the young readers of our country go each year for intellectual profit and recreation. When such a cesspool of iniquity as this is at our very doors, is it any wonder that society is so corrupt and the Church so unable to leaven the masses? While the Christian world ambles along pleasantly, not oblivious, it is true, of treacherous enemies, but sparing its strength, the forces of evil are rallying and pressing to the front. We need an awakened social conscience. Church, State, school, home need to be aroused. We cannot prevent what already is, but we surely can take such precautions as to insure the next generation against the alarming evils that threaten us. Who will "come up to the help of the Lord against the mighty"?

The Household

A Sister to the Boys

A FEW weeks ago there was an article in our "Home" department entitled, "A Brother to the Girls." A gentleman writes to inquire if something should not be said about a sister to the boys. We have a young apple-tree which, before the usual growth had been attained, was so heavily loaded with apples that it bent over and would have broken down if not stayed. A rope was fastened in its middle in the top, and the ends carried at a right angle with each other and fastened to stakes. It was a "criss-cross" of the rope, so that it would resist the wind from any quarter. There is just such a criss-cross of the chain of affection in a family, which holds it securely and in unity. There is, where the family is naturally and rightly united, a bond between the father and the daughter, and between the mother and the son, which has the difference from the other bonds, and the added strength which comes of different natures. The father, as a manly man, has the sense of a protector of his daughter; and the mother, as a womanly woman, has a sense of the protection of her son—either present, if he be grown, or anticipatory, if he is yet a child. And that is the finest position a boy or young man, or man of any age, can be called to—that of protector and support of his mother. It brings out self-appreciation of his own manliness, besides gratifying the purest of the affections.

The bond between brother and sister is not nearly so strong as that between mother and son or between father and daughter. It is a remove further apart, and thus leaves space for selfishness to come in. The boys may care more for popularity with other girls than for the good opinion of their sisters; and the sisters may prefer other young men to their brothers. There are plenty of occasions which tend to disturb and lower the ideal relation of a sister to her brother—and I am inclined to think they come mostly from his side. It is natural that they should, because he is stronger, less sensitive, and as much ruder as he is more stalwart. The sister should take this into the account, and make allowances for it. It will help if she remembers that Brother Jim is a boy, with a boy's nature, and that she must not expect too much of him.

But if her brother is a little fellow, she loves him both from the filial and from the maternal side of her nature. If he be older, there comes a threefold tie. The filial love abides, and to this is added regard for him as a protector, and pride in him. A sister is very proud of a fine brother. It gives her many advantages to have one—especially over the other girls. I need not explain that—all the girls understand it. It is a white plume in a boy's cap, also, to have a lovely sister.

The sisters are apt to find all this out for themselves. All they need to be told is how to make the best use of their prizes, and keep them securely, not only in youth, but all through life. Like everything else that is worth having, it requires self-sacrifice. She wishes to make a first-class man of him for his own sake because she loves him; and she desires to make a first-rate brother of him for her own sake, and because she wishes always to love him, and depend upon him should occasion require.

All this is, it may be dimly, in her consciousness—it needs only to be clearly defined. Her own intuitions will tell her more and better what she should do to promote this end than we can tell her; but a few hints may afford clews in possible bewilderment.

She should care for his clothing. Do not leave that to mother, nor even let her do it. She should do his mending, darning, general tidying, without his asking it. She should make herself responsible for his personal appearance. This is the best thing for her, and a good thing for him. This attention should extend to his room, little personal effects—everything that is specially his. She has a finer instinct of the appropriate than he, therefore she should make herself responsible, as far as may be, for his deportment. Boys are awkward, and they know it, and it adds to their embarrassment, and they are glad enough to have suggestions from their sisters. The sister should trim and polish her brother up in his address and manners.

She knows girls a great deal better than he does. She ought to be perfectly just and fair to other girls, and not permit pique or jealousy to provoke her to do them wrong. But there is no glamor about a girl in another girl's eyes. She sees her in a light which is not dimmed with rosin. If a brother be sensible, he will be influenced by his sister's judgment—and she ought to try to guard him against wrong estimates of other girls. She knows the difference between the genuine and the counterfeit, and she ought to post him in the art of disillusion.

The sister is naturally more devout than her brother. Her religious instincts are finer, and her conscience more acute. She should try to make a Christian of him, if he shows no interest in spiritual life. It would extend this article too far to go into this part of her duty. It is so much a matter of individual tact, good judgment, and sense, and there is such a variety of natures and of circumstances, that no specific rules will apply. If the sister is anxious for her brother's spiritual welfare, she will find ways of reaching his heart and conscience. —*The Interior.*

Aunt Mary's Way

"WHAT a sad face your washwoman has, Helen," Aunt Mary remarked across the dinner table.

"Has she?" laughed her niece, pretty Mrs. Walford. "I hadn't noticed. But I know she is dreadfully slow about her work. She is always two or three hours behind the neighborhood in getting the clothes on the line. I wouldn't keep her only that she is so careful and particular."

"To be particular and do the work well is a good deal to be said for any one these helter-skelter days. She doesn't look strong; do you know anything about her circumstances?" asked Aunt Mary.

"Not a thing," Mrs. Walford answered. "I pay her when her work is done, and ask her no questions about her affairs. I don't know that it is any of my business."

"And yet you belong to several charitable societies," Aunt Mary suggested softly. "One of them, I think you said, was called the 'Helping Hand.'"

"Oh, the 'Helping Hand' is very exclusive, Aunt Mary," said Mr. Walford, lightly. "You have to reach a certain genteel notch before the tips of its aristocratic fingers are held out to you."

"Arthur is always ridiculing us," Helen said, a little petulantly, "but we have done a great deal of good, Aunt Mary, I can assure you; and even a society must draw a line somewhere, you know."

"Yes, I suppose so," Aunt Mary assented, "though I know very little about such things. I never belonged to a society in my life."

"Never belonged to a society!" Mrs. Walford exclaimed, in astonishment. "But you seem so familiar with charitable work; how have you carried it on?"

"The little I have ever accomplished has been by individual effort," said Aunt Mary, modestly.

"You must visit our societies, and see how superior organized work is," Mrs. Walford said, rising. "And oh, yes, Aunt Mary, as you are going to be here, will you give the woman this half dollar for me when her work is done?"

As she took the money, Aunt Mary said, impulsively: "Does she do that large washing for fifty cents?" and then added, hastily, as Mrs. Walford's face flushed: "Excuse me, Helen, I spoke thoughtlessly; but I have so many things to be washed to-day that I think I ought to add to this."

"My visitors never pay for their washing, Aunt Mary, it belongs with the family wash, of course; but you must please yourself."

A couple of hours later, Aunt Mary, going to the kitchen, found the woman waiting, her thin face pale and drawn, and tired lines around her lips and eyes. It was a delicate, refined face, with a gentle patience in it that touched Aunt Mary's kind heart. She arose and took down her sun-bonnet as Aunt Mary entered.

"You look very tired," Aunt Mary said, gently; "don't be in a hurry to go. Come out on the porch and rest awhile in one of the rockers."

"No, thank you. I cannot stop. I am needed at home"; then as Aunt Mary put a dollar in her hand, she added, anxiously: "I cannot change it; haven't you a half dollar?"

"You had so many of my clothes, to-day, I think you have earned the dollar," Aunt Mary said, smiling.

An eager look flitted across her face, and she answered: "It is not usual, I believe, to pay for a few extra things; and I oughtn't to take it, but I need it so much, and a half dollar more would—" she stopped, flushing scarlet, and turned nervously to the door.

Aunt Mary laid a detaining hand on her arm, and said with gentle sympathy: "Don't

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"think me intrusive, but will you not tell me your trouble? I am sure you are carrying a burden; let me share it."

The sudden tears gushed forth, and the poor creature sank sobbing into a chair; but she quickly controlled herself, and looking up, wistfully, said: "I don't often give way like this; I hope you will excuse it in me."

Aunt Mary nodded, stroking the toil-worn hand she held.

"Things are very hard with us just now," she went on. "My husband has had no work, only an odd job or so, since the shops closed last year. We have four children, and I am not very strong, and so slow at my work, that we can hardly get enough for them to eat."

"You are a conscientious worker," Aunt Mary interposed, "haven't the societies helped you?"

"A little at first," the woman answered, "but they seem to think we are not deserving, and that my husband is idle and shiftless. Heaven knows he would thankfully take anything to do, so that he could be earning something. Oh, why do they not have work enough, some how or other, so that all poor men could take care of their families? The poor must have work or starve, if they are too proud and honest to beg or steal."

She spoke with passionate earnestness, then started up suddenly, adding: "I must go. I ought to have gone at once. Oh, ma'am, you will understand what a heartache I have, and how grateful I am to you for this extra half dollar, when I tell you that my little ones have had nothing but a scanty breakfast of potatoes to-day; and will have nothing until I get home. Robbie, the oldest one, is a cripple, and takes care of the rest while I am away."

"Why didn't you tell us that your children were going hungry?" Aunt Mary said, as she rapidly packed a basket with food. "It is wicked to let them suffer and not speak of it."

"Nobody ever spoke to me about it before," the woman answered, "and it is very hard to make people listen when they don't want to. I have tried to sometimes, but I couldn't force my troubles on them when they didn't care. I've wished so many times that I could have the broken pieces of food for my children that I see thrown away at places where I work."

"Send your husband here in the morning," Aunt Mary said. "They need a man to do chores and take care of the garden, and I will see that he gets the place. The pay will not be very much, not more than ten or fifteen dollars a month; but that will help you a little."

"Oh, ma'am, it will be like a fortune to us. Ten dollars will more than get our food, and to have it coming steady—oh, you don't know what a help it will be! I wash for the rent, and sometimes both of us together manage to get enough beside to keep the children warm, and something for them to eat; but often they've had to go hungry. I only wish I could thank you for all your goodness and—"

"Never mind," Aunt Mary interrupted, kindly, putting the basket in her hand, "we must all try to help each other."

"I have hired a man for you, Arthur," Aunt Mary remarked that evening.

"Hired a man for me!" he repeated in surprise.

"Yes," she answered, smiling. "I am going to be with you for some time, and I want a good deal of waiting on; getting the horse

and buggy ready for my rides, etc. I will see that he is paid; he is coming in the morning."

"I have often thought of having some one to keep the place in order," he replied, "and I think I shall attend to paying him myself. But come now, Aunt Mary, there is something behind this. What is it?"

And she told them the washwoman's story; told it so pathetically that Helen's eyes ran over, and her husband whistled softly.

When she finished, he exclaimed: "Why, I might have given the man work long ago if I had known! That's what you call individual effort, is it, Aunt Mary? I think it a grand way to do charitable work. Why, it is just giving a hand to the one nearest you who may be in trouble and want. That poor soul has been coming here for months, struggling silently with her burden, and we have never given her a kind word even. I like your way, Aunt Mary, and I am going to begin practicing it at once. I remember that our gray-headed old porter at the store has looked downcast for a long time, and I've joked him about being 'blue.' To-morrow morning I mean to find out his trouble and help him if I can."

Aunt Mary patted his shoulder approvingly, as she said: "That is it, Arthur, just give a hand to lighten the burden of the one nearest you. If all would do that with kindness and sympathy, the hard times would bear less heavily everywhere."

Aunt Mary's way is a good way. Try it.—*The Standard.*

DR. JEX-BLAKE, the dean of Wells, has written a touching letter to the secretary of the Church Society for the Promotion of Kindness to Animals. Here is a sentence which is perfect of its kind: "The sheep-dog covers enormous distances daily, lives hardly, sleeps in the cold, wakes at the slightest sound, and dies early, exhausted by exertions beyond the power of a shepherd." Further on, he says that the sagacity, the instinct, the beauty, the loyalty, the devotion of animals each has a touch of the Diety. Such prose poetry, such lofty sentiments ought to call forth all that is noblest in man, to prevent cruelty to those of our fellow-creatures which cannot plead for themselves.

Commercial Statistics Prepared for The Living Church

"The Trade of the Philippine Islands in 1897" is the title of an interesting document which has just reached the Bureau of Statistics at Washington. It is a report of the British Consul at Manila, Mr. Rawson Walker, and as it was received at the British Consular office May 31, 1898, it is probably the latest and perhaps most accurate picture of commercial conditions in the Philippines which has been presented since Admiral Dewey intensified public interest in that spot.

Consul Walker estimates the 1897 imports into Manila at \$16,000,000, of which about one-half

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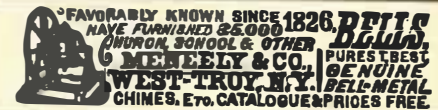
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was of Spanish origin, the imports from other countries having materially fallen off in 1897, while those from Spain increased largely. The exports from Manila have, he says, increased in the past year in several of the trading articles, notably tobacco, hemp, and copra, the dried kernel of the coconut, the value of which alone he estimates at \$45,000,000, while he estimates the sugar crop at \$13,000,000, and hemp at \$14,000,000. He makes no estimate of the tobacco exports, but says they are larger in 1897 than in former years.

Consul Walker pictures local trade conditions in a way which will greatly interest merchants and manufacturers in the United States, prefacing his statements by saying that his information is mostly obtained from reliable British merchants, since the Spanish statistics are not obtainable until too old to be of any value. He says: "A decidedly bad year for importers generally has just closed. What with the upset of business, owing to the insurrection or rebellion in the islands, the heavy decline in the value of silver, and consequent drop in exchange, and the imposition of a further 6 per cent. *ad valorem* duty on all imports, merchants may be said to have had a truly rough time to contend with.

In printed cambrics during the year just closed, the importation of English goods has shown a decided decrease, while imports from the Peninsula have on the other hand shown an increase. This is due chiefly to the advantage the Catalan manufacturer enjoys with protective duties, as such allows him to give a better cloth than his heavily mulcted competitors can possibly give, and now that he has proved his ability to produce as good and fast colors as his foreign competitors, it is expected that each year will see an increase of prints from Spain. Glasgow manufacturers hold the printed jaconet trade, and appear to be able to keep it. Barcelona manufacturers cannot compete, as they cannot manufacture the cloth in the first place, and even if they had that, they could not give the required finish. Linen goods are now almost things of the past, as the high duties have put them out of the reach of the ordinary consumer. Jute sacks come from Barcelona in very large quantities, as no other country can compete, owing to the protective duties. Needless to mention, Germany continues to hold her own against all comers in the hardware department, and the fiercer prices have to be cut the firmer hold she gets on this trade. American machinery has been tried from time to time on this market, but has proved in the main expensive. Iron forged in bar rods, etc., also corrugated sheet iron, owing to the unsettled state of the country, has not enjoyed the sale it did last year, but to all appearances demand is reviving, and the near future should see more house building in progress. Since I transmitted my last report, the better English marks have a firmer stand against the continental marks. Carriage builders again inquire for qualities from Belgium. Enamelled iron goods meet with a very fair demand—the price of fuel here calls for a thin make of cooking utensil. Small articles (sundry) all come from Germany, and are of the very cheapest description, to suit the native consumer's pocket. Earthen and glassware demand calls for steady supplies, the commoner quality emanating from Germany, and the better class from the United Kingdom. The total imports of paints and oils this year show a decrease; well-known English marks are conspicuous by their absence, owing to the fact that English manufacturers do not care to ship such low qualities as find consumption. Paper—cart-ridge, packing, and cigarette—come from Spain, France, and Germany, and receipts show an increase for 1897. In cigarette paper, Spain divides the honor with France and Austria, and supplies must of necessity be steady. The past year shows a large increase both in raw and tinned comestibles, England, Germany, and Spain providing nearly all; the American products are too expensive, and are therefore not in great demand. Wines in bulk also show an increase; but supplies of beer have diminished considerably."

Consul Walker also reports some interesting facts about harbor improvements, which were under way at Manila when he wrote. He says: "I enclose with this report a plan of the new harbor works at this port, which have been under construction now for some years. I am indebted for the plan to the courtesy of the superintending engineer, Senor Don Eduardo Lopez Navarro. The works when completed will be a great boon to shipping in general that has now to ride outside in the roadstead or bay some two or three miles from Manila. Steamers drawing little water and small craft can enter the River Pasig. Those engaged in the China trade, and running between Hongkong and Manila, under the British flag, discharge the bulk of their cargoes in lighters in the bay, and then enter the River Pasig to continue discharging the remainder. The same plan has to be carried out in loading the steamers for Hongkong; viz., a certain bulk of cargo is put on board in the river before mentioned, and then the steamers have to steam outside in the bay to take the remainder of the cargo on board. Of course, loading or unloading in the bay cannot go on during many days during the typhoon season, and when the notice of three balls is hoisted, as a signal by the harbor master that a gale is impending, then the vessels have to heave up their anchors and make a run across the bay to Cavite, which is three miles distant, where there is a naval and marine dockyard, as well as shelter. When the works are concluded at the port of Manila, there will be an abundance of room, not only for men-of-war, but for all kinds of mercantile craft seeking to discharge their cargoes, or coming in ballast seeking freight. The government are also expecting a floating naval dock from Europe to be placed in the bay at Subic, some twelve hours' steam from the port of Manila. British engineers have already arrived from England to superintend the placing of this huge floating dock, or pontoon, in position (when it arrives from Glasgow, where it has been constructed). When the work is completed, the vessels comprising the Spanish China squadron will be able to be docked and repaired at Subic instead of having to go over to Hongkong (where they have often to wait weeks for their turn to enter the dry docks)."

Consul Walker closes his interesting report with the following statement: "The only other work of improvement that has taken place since I wrote my last report is the enlargement of the 'Luneta,' or public promenade, which is the fashionable rendezvous of the Spanish military and civil authorities who drive in their carriages, or sit down by the seashore to hear one of the military bands play, which takes place every evening. Several monuments of the illustrious dead who distinguished themselves in the military history of Spain, are to decorate this enlarged promenade, the marble having arrived for that purpose from Europe, and when the whole of the improvements now under progress of being carried out are completed, the Manila promenade will be able to vie with any at home, or in the far East, for size, picturesqueness, and public convenience."

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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 Fellow's Mother

"A fellow's mother," said Fred the wise,
With his rosy cheeks and his merry blue eyes,
"Knows what to do if a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons, and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much I mean—
If a fellow's face is not quite clean;
And if your trousers are torn at the knee,
She can put in a patch that you'd never see.

"A fellow's mother is never mad,
And only sorry if you're bad;
And I'll tell you this, if you're only true,
She'll always forgive you, whate'er you do.

"I'm sure of this," said Fred the wise,
With a manly look in his laughing eyes,
"I'll mind my mother every day;
A fellow's a baby that won't obey."

Philadelphia Press.

A Monkey With a Sweet Tooth

TOMMY was a little boy who lived with his grandmother in Virginia. Like many another boy and some girls, Tommy was fond of sweet things, and sometimes he visited his grandmother's sugar bowl when she was not looking. Grandmother found it out, however, and she rated him roundly.

"It is little better than stealing. What a disgrace if your grandmother's grandson should grow up a thief."

Tommy was much awed by the words and said he never, never would. Somehow he had thought before that what was grandma's was his own.

For a few days all went well, then the sugar began to go off again faster than ever, by handfuls, by cupfuls, at last by the bowlful.

"You naughty, naughty boy," grandma said. "To be a thief and break your word besides." In secret she thought, "what-ever shall I do with the boy?"

Tommy howled, "I didn't, I didn't, grandma. I never touched it since I said I wouldn't."

Sunday morning came and grandma meant to go to church. She went to the bandbox to get her best bonnet. Being an old lady she did not wear a flimsy bit of wire and lace on the top of her head. Her bonnet had shape and size and a really good crown. Wonder of wonders, the bonnet lay on its back, so to speak; and that crown was full of sugar, the very kind she used on the table.

Grandma threw up her hands and said: "Well, I never." Then she thought with relief, "of course this isn't Tommy's work. He'd have eaten it, bless his heart. But who did it?"

She threw away the sugar. Being a dainty old lady she could not use what had been stored in a bonnet crown. Then she brushed out the bonnet and went to church.

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When Monday came she said, "if I don't do a thing I'll watch the sugar bowl," and she sat down outside the door opened just on a crack. By good luck she didn't have long to wait. A cunning little monkey belonged at the next house, and the first sight her watching brought was his wizened face peeping in at the opened window. He twisted this way and that to see if the coast was clear. Then he crept down from the window sill, across the room, up a chair back, onto the table, lifted the cover off and clasped the sugar bowl. Out of the window, round to the hall door, which was open, up the front stairs grandma followed silently. She saw him enter the room, open her bandbox, tip the bonnet the other side up, and pour the sugar in. Then she caught the little creature in her arms.

"Laying up a store of sweetness, are you? Tommy, Tommy," she called. "Here is the thief. I'm sorry I laid it to you, Tommy." Grandma was a noble woman, and not above owning up when she was at fault.

"It's too funny for anything." She laughed and laughed again. Tommy looked pretty grave. A question puzzled him. "Grandma," he said, "when 'twas me, you cried and scolded, now the monkey does just the same, only he takes lots more'n I did, 'taint his grandma's either, and you laugh and say its funny."

"Bless your heart, dearie, don't you know?" Grandma's face twitched, that hint about the monkey's grandma was a little too much. But she did not really laugh.

"It is this way, Tommy. You know better, and it was wrong for you. The monkey only followed his instincts. I'm sure that you would rather be a boy and know better, than to be a monkey and steal sugar."

Tommy thought that he would.

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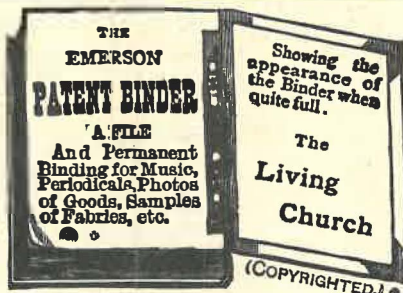
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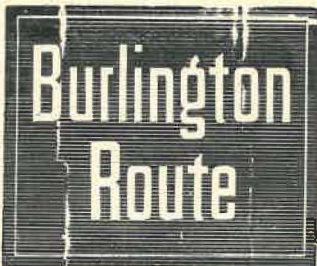
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The scent of the plant filled the whole place, and as soon as it had reached the parrots' corner, the two gaudily attired macaws set up a note that drowned thought, and made for the side of the cage, poking their beaks and claws through. When the catnip was brought near them they became nearly frantic. They were given some and devoured it, stem, leaf, and blossom, with an avidity commensurate with the noise of their voices.

The keeper and the catnip carrier then made for the cage of Billy, the African leopard. Before the front of his cage was reached he had bounded from the shelf whereon he lay, apparently asleep, and stood expectant. A double handful of catnip was passed through to the floor of the den. Never was the prey of this African dweller in his wild state pounced upon more rapidly or with more absolute savage enjoyment. First Billy ate a mouthful of the catnip, then he lay flat on his back and wriggled through the green mass until his black-spotted yellow hide was filled with the odor. Then Billy sat on a bunch of the catnip, caught a leaf laden stem up in either paw, and rubbed his cheeks, chin, nose, eyes, and head. He ate an additional mouthful or two, and then jumped back to his shelf, where he lay the very picture of contentment.

In the tigers' cage there is a very young but full-grown animal. When this great, surly beast inhaled the first sniff of the catnip, he began to mew like a kitten. Prior to this, the softest note of his voice had been one which put the roar of the big-maned South American lion to shame. That vicious tiger and his kindly dispositioned mate fairly revelled in the liberal allowance of the plant which was thrust into her cage. They rolled about in it and played together like six-weeks-old kittens. They mewed and purred; tossed it about, ate of it, and after getting about as liberal a dose as had Billy, the leopard, they likewise leaped to their respective shelves and blinked lazily at the sun.

The big lion, Major, was either too dignified or too lazy to pay more than passing attention to the bunch of catnip which fell to his lot. He ate a mouthful or two of it, licked his chops in a "that's not half bad" way, and then went back to his nap. The three baby lions quarreled over their allowance, and ate it every bit.—Chicago Times-Herald.

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