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The Guardian Angels of Spain and America

BY E. MURRAY

They stood together, side by side,
Close, close, as dearest friends may lean,
Mighty and grand beyond belief,
With looks commanding as serene.
Their white wings swept a dazzling height,
The crowning rainbows gleamed afar,
Their glorious eyes were downward bent,
Upon the sorrowful earth-star.

Around their feet the drifting clouds
Of sulphurous smoke rose red and high;
The dull, deep roar of battle spread,
And echoed to the thundering sky.
With outstretched hand, two angels ruled
The rushing tide of chase and flight,—
"God's will, sweet brother," spoke the one;
"God's will," the other said, "is right."

"By God's good will, my land" said one,
"Knows bitterness and agony,
His purpose is its utmost good;
My vanquished win a victory
Worth winning at its utmost cost;
My thousands from the strangling wave,
Through storm of shot and shell, have trod
The path no eagle's eye hath seen,
Straight upward to the throne of God.
And close as sorrow and despair
May clasp the darkness-hidden Cross,
My mourners find the blessing there
Which turns to gain all earthly loss."

The angel of the conquering hand
Spoke earnestly: "Pray, brother mine,
That God may give my victors grace,
As well as save and comfort thine.
I dread the stronger's baseless pride,
I fear to hear vain glorious boast,
A trenching on the Holy's right
Amid the shouting of the host.
Oh! may no darkness settle down
By unjust word or will or deed,
Nor lie upon their joy a stain
Of selfish gain or love of greed.
Oh! that in their prosperity,
As thine in humbling loss and pain,
They may adore God's loving Will,
While the sad earth has peace again."

The angels' hands clasped firm and close,
On their grand brows light radiant shone,
Their uplift eyes together sought
The glory of the great, white Throne.
And over battle-peal and crash,
Across the clouds of smoke and death,
"God's will is best for either land,"
The angels said with mingling breath.

Millon, Mass., August, 1898.

News and Notes

FRIDAY, Aug. 12th, His Excellency, Jules Cambon, French Ambassador to the United States, acting for Spain, signed the protocol submitted by this government, and accordingly hostilities have ceased, pending the conclusion of final peace negotiations. In accordance with the terms of

the protocol, Spain surrenders all sovereign rights in the West Indies, Porto Rico being ceded to the United States, as well as an island in the Ladrones. The United States will hold Manila until the future of the Philippines is determined. Commissioners of both governments will arrange details of the evacuation of Spanish troops from the territory involved, and peace commissioners are to meet in Paris not later than Oct. 1st. Thus, in all probability, closes what, in some respects, has been the most remarkable war in history. Our cause has been one of justice and humanity, and the result has been a glorious vindication of these Christian principles. The war began April 21st and closed Aug. 11th. The actual expense to this government during this period was \$141,000,000; our loss in killed, 279; wounded, 1,465; Spanish loss in killed, according to figures obtainable, 2,199; wounded, 2,948. In naval engagements the Spaniards accomplished nothing to offset their loss of 35 vessels.

IT is a singular coincidence that the beginning of the end of Spanish glory was a naval disaster, and the final destructive blows were the loss of fleets at the hands of Commodores Dewey and Schley. The passing of Spain had its prelude in the almost total annihilation of its armada in the sixteenth century, when treasure from the Western hemisphere had enriched and elevated Spain to the pinnacle of her greatness. The year which marks the end of Spanish sovereignty in the new world, sees the relegation of Spain to the ranks of minor powers, burdened with debt and without resources, and threatened with civil troubles which add gloom to the future of that unhappy country. Only when cruelty, corruption, and mediævalism shall have completely ended, can arise the period of Christian enlightenment necessary to Spain's regeneration.

UNAWARE that peace negotiations were pending, and made desperate by blockade and siege, the Spanish forces at Manila made a sortie the night of July 31st, which but for the bravery of our troops would have seriously changed the situation in the Philippines. The sortie was made in the midst of darkness and a raging typhoon, and although the Spanish had the advantage of surprising our forces, they were repulsed with terrible loss of life. Our own casualties were thirteen killed, ten seriously wounded, and thirty-eight slightly wound-

ed. The effect on the unhappy occupants of Manila was far-reaching. They had been led to believe our forces were weak and decimated by disease, without heart, and anxious to return home. The result clearly demonstrated the fallacy of resistance. The insurgent leader, Aguinaldo, had no part in the battle. The members of the Philippine Junta called on Consul-General Wildman, at Hong-kong, Aug. 11th, and declared their only desire was annexation.

AUG. 13th, still ignorant of the signing of the protocol, Admiral Dewey instituted a bombardment, resulting in the unconditional surrender of Manila. Governor Augusti took refuge aboard the German warship Kaiserin Augusta, and was transported to Hong Kong. The action of the commander of the German vessel, although viewed as unfriendly to the United States, is not without precedent, and not a breach of international law. Had Manila not fallen, it is likely this act would have been the subject of diplomatic representation. The fact that Manila surrendered before news of the cessation of hostilities reached the Philippines will seriously affect Spain's claim to the islands, should a claim for their retention be made before the peace commissioners.

THE secretary of the navy has received many letters attacking Rear-admiral Sampson for a supposed desire to take to himself credit for the outcome of the battle of Santiago, which the writers thought should be given to officers having more active part in the engagement. To remove prejudice against Sampson, Secretary Long says in a letter replying to one of the critics:

I hasten to assure you that what you say about Admiral Sampson is so unjust that it can only be pardoned on the ground of your ignorance of the whole matter. You have no appreciation of the responsibilities that have been upon Admiral Sampson, of his superior attainments as an officer, and the splendid work he has done in preparing for the naval victory which was the crowning accomplishment of his efforts for weeks and weeks before Santiago. Justice is always done in the long run. But when you indulge in such unfounded criticism, I cannot forbear to protest, as I should feel bound to do if you had referred in similar terms to any of our other deserving officers. Admiral Sampson was selected for the command of the North Atlantic squadron because the department, in the exercise of its best judgment, with an eye single to the public interests, believed that he was especially fitted for the place. Admiral Sicard who held the command, having become incapacitated for duty by sickness, was necessarily withdrawn by order of the department, and Sampson was next in command. These two are especially accomplished

ordnance officers, having been each at the head of the ordnance bureau, and having devoted themselves to that branch of the naval science.

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CONTINUING, the secretary extols the acting admiral as a man solely devoted to duty, never having sought favor or applause, and praises his conduct and judgment in the Santiago blockade. In conclusion he says:

For myself, I know no predilection for any one of these gallant men. I would crown every one of them with laurel. I want them all to have their just deserts. Every one of them deserves unstinted praise; not one of them deserves anything less than full measure for that day's work. And, therefore, I can think of nothing more cruel than a depreciation of the merit of the faithful, devoted, patriotic Commander-in-chief, physically frail, worn with sleepless vigilance, weighed with measureless responsibilities and details, letting no duty go undone; for weeks, with ceaseless precautions blockading the Spanish squadron; at last, by the unerring fulfillment of his plans, crushing it under the feet which executed his command, yet now compelled in dignified silence to be assailed as vindictively as if he were an enemy to his country. I am sure that no one more deprecates such an attack than the officers of the fleet—Commodore, captains, and all. Among them all is peace; whatever disquiet there may be elsewhere, the navy is serene.

The President has nominated Acting Rear-admiral Sampson and Commodore Schley for promotion, both to the rank of Rear-admiral, Sampson being recognized for his skillful plans, and Schley for their successful execution. Before the nominations are confirmed by Congress, it is probable an explanation will be asked as to why Sampson, the junior of Schley, should be set ahead eight points and Schley but six, thus giving the former superior rank over the latter by one point.

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FRANCIS SCOTT KEY, author of "The Star Spangled Banner," was honored in his native city, Frederick, Md., by the dedication, Aug. 9th, of a handsome monument erected to his memory. An eloquent dedicatory address was delivered by Henry Waterson. The height of the pedestal is 14 feet 9 inches, and its breadth at the base is 15 feet, making the base 45 feet in circumference. It is exceedingly simple in design, save for a band of carving around the base of the die and a band of stars under the cornice, the sculptor having devoted more time and study to the simplicity and harmony of its outline than to florid elaboration. Nevertheless, the whole effect of the design is one of elaboration, owing to its sculptures. These consist of a bronze statue, nine feet high, surmounting the granite pedestal—a portrait of Francis Scott Key. Key is represented on shipboard, "by the dawn's early light," and upon the band that girdles the pedestal beneath his feet is the inscription, "'Tis the Star Spangled Banner," which certifies that these were the words that inspired his soul when he discovered that "the flag is still there." His attitude is one of exultation and inspiration.

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REALIZING that Spain has given up Cuba, loyalists, autonomists and all that element of the population which opposed government of the island by the insurgents, are in doubt as to the future, and an annexation sentiment is crystallizing. La Lucha, the Havana paper, organ of Blanco, and the pro-Spanish party, accepts the inevitable, makes no protest against the withdrawal of the Spanish garrison, and openly asks that Cuba be annexed to the United States, believing such action the only preventative of internal convulsions and dan-

gers. La Lucha believes that only under the fostering care of the United States can destroyed industries be revived. Between the desire for self-government by the insurgents, and the desire for annexation by heretofore loyal Spaniards, it is difficult to see how a harmonious settlement can be effected. In either event, the object of American intervention will have been accomplished, the island will be freed from oppression. The future of Cuba is bound to be interwoven with that of the United States. Our commercial ties will be stronger. Already representatives of combinations of capital are in Cuba and Porto Rico seeking investments. Industries, which languished under oppressive laws, will flourish, and all obstacles to foreign investment and development will be removed. Cuba is rich in natural resources, and with American capital and push, a new era of prosperity will dawn.

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A CINCINNATI boy and a Chicago girl have conceived the project of adding two battleships to the United States navy, by means of the endless chain letter system, one of the ships to be known as the American Boy, and the other, as the American Girl. It is thought by the sanguine promoters that the patriotism of the youth of the nation will be aroused to such an extent that none will break the chain, but on the contrary, add their mite toward the cost. The idea, while doubtless inspired by the best motives, is not feasible, and should be condemned instead of commended. First, a battleship is an expensive institution, costing not less than \$3,000,000. The cost of the two would be \$6,000,000. As each recipient of a letter is supposed to remit ten cents to the one who forges the first link of the chain, and send three letters to three others who will do likewise, the cost of stationery and postage stamps will amount to ten cents or a total of \$6,000,000. Time spent in writing has a value, which, figured at fifteen cents per hour, amounts to \$2,500,000, or a grand total of \$14,500,000 expended to secure a return of \$6,000,000. The grand total divided amongst 75,000,000 people, the estimated population of the United States, would average approximately twenty cents for every man, woman, and child. The idea is too preposterous for serious consideration. No more wasteful or vexatious method of raising money could be devised.

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DIFFERENCES between Italy and Colombia, arising from the non-payment of the Cerruti claims, amounting to \$300,000, have been temporarily adjusted, through the intervention of our government. The claims originated in an uprising in Colombia, when property owned by Cerruti, an Italian merchant, was confiscated, and Cerruti imprisoned. Demands for payment of the indemnity have been made from time to time, and no satisfaction being afforded, an Italian fleet was dispatched with instructions to bombard Cartagena unless demands were immediately complied with. The application of the Monroe doctrine was not involved, as no territorial acquirement by a European power was contemplated. Furthermore, the claim of Cerruti had been held valid by Grover Cleveland, then president, to whom the matter had been referred for arbitration. Through the good offices of this government, Italy has granted a respite

of from five to eight months, within which period all claims are to be settled.

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FOR the present, official investigation into the responsibility for suffering and neglect of our sick and wounded soldiers, seems to have resulted in a whitewash. It is, of course, not to be wondered at that no one is willing to assume the odium. Transport-carrying sick and wounded have been lacking in everything essential to their comfort. Although sufficient appropriations were made for food and medical supplies, they have not been furnished. Helpless and convalescent soldiers have been submitted to treatment which would reduce one in robust health to the level of their own suffering and misery. Public sentiment demands that blame be placed where it properly belongs, and an official inquiry by Congress will probably do this. Blundering and incompetency seem to have characterized one department of the administration.

New York

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

The choir school of Grace church is to have a gymnasium and other facilities for athletics for the boys.

Trinity chapel, the Rev. Dr. Vibbert, vicar, has lost one of its curates, the Rev. Harry Baumann who has resigned, in order to travel in Europe.

A former curate of the Church of the Ascension, the Rev. Philip Phillips, Jr., who served the parish for several years, died at Delaware, Ohio, Aug. 4th.

The 31st annual report of the Children's Fold shows receipt of \$24,390.78. The expense account indicates on account of buildings, \$766.67; school expenses, \$969.14; for the sustenance of the institution, \$14,740.53; and other expenses bringing up the total to \$24,351.60, and leaving a balance in hand of \$39.18.

In the church of St. John the Evangelist, a special ordination was held Sunday, Aug. 14th. The Missionary Bishop of Shanghai, acting with canonical consent of the bishop of the diocese, ordained Mr. Wm. G. Thompson to the deaconate. Mr. Thompson who has been a lay-reader in this parish, has been pursuing his studies in the General Theological Seminary.

Mr. Mills, the philanthropic founder of the Mills House, No. 1, already described in the columns of THE LIVING CHURCH, has just opened a second edifice having the same purposes, and to be known as the Mills House, No. 2. It is a handsome, fire-proof structure arranged and well supplied with attractions for the class it seeks to benefit.

The Church Temperance Society has appointed a special committee in charge of the new temperance lodging house, the Rev. Dr. J. Lewis Parks, the Rev. Henry T. Scudder, Judge Calvin, Mr. Irving Grinnell and the General Secretary of the society, Mr. Robert Graham. It is hoped to raise the necessary funds for the work within the next four months.

At Calvary church, the Rev. Dr. J. Lewis Parks, rector, the summer fresh-air work is entertaining some 300 persons in periodic visits to the country, at a cost of about \$2,000. The ice-water fountains in this parish, established in co-operation with the Church Temperance Society, are much utilized by the poorer portion of the public during these heated days in the city.

A joint meeting of the New York City, Westchester (N. Y.), Elizabeth and Newark (N. J.), local assemblies of the Brotherhood of St. Andrew was held at St. Thomas' Church, Mamaroneck, N. Y., Aug. 13th. The Rev. Frank F. German conducted a devotional hour. The members present discussed the question: "Opportunities; how to know them; how to

make them; how to use them." An outing by the children of this parish was enjoyed last Thursday, at Rye, N. Y.

PORT CHESTER.—The Rev. C. E. Brugler and the choristers of St. Peter's church have just been enjoying the experience of camping out at Oakland Beach.

ANNANDALE.—The aged warden of St. Stephen's college, the Rev. R. B. Fairbairn, D.D., LL.D., has resigned his position, which he has held for more than thirty-five years. The resignation has been accepted by the trustees, who have elected him warden *emeritus*.

Pennsylvania

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

PHILADELPHIA.—The managers of St. Timothy's Hospital, through a committee, have issued a circular of thanks to the residents of the 21st ward and vicinity who have contributed towards the fund to clear the institution from debt.

Christ church chapel is closed during the present month, but services will be resumed in September. The Rev. L. C. Baker remains in charge until the return from Europe of the Rev. Edwards Riggs, vicar.

The Rev. Henry J. Beagen, assistant at the church of the Saviour, officiated as chaplain on Saturday night, 6th inst., when the national flag was raised at station B, West Philadelphia, by the employes of the postoffice there.

In the decease of Miss Mary Baugh, on the 9th inst., in her 94th year, St. Luke's church, the Rev. Dr. T. A. Tidball, rector, mourns the loss of its oldest communicant. She was zealous in good works, being identified with many of the active charities of that parish.

The death of Mrs. Julia Williams Rush Biddle occurred on the 8th inst., aged 66 years. She was a great granddaughter of Dr. Benjamin Rush, a signer of the Declaration of Independence. Mrs. Biddle was actively interested in many charitable institutions, including the Bishop White Prayer Book Society and the Willing Day Nursery, both exclusively Church organizations. For many years she was president of the Philadelphia Orphans' Asylum, and latterly was president of the Rush Hospital for consumptives, besides being interested in the Bethesda Home for Children.

In the death of Dr. William Pepper, ex provost of the University of Pennsylvania, which occurred on the 28th ult., at Pleasanton, Cal., our city has sustained a loss which will be felt in many spheres. He was the central figure in so many public activities, that it is difficult to set forth the significance of his untimely death. He was a native of this city, where he was born Aug. 21, 1843, graduated as A. B. at the university in 1862, and as M. D. two years later. For eight years he was a lecturer in the medical department, and became professor in Clinical Medicine, 1876-'7. In 1881, he was elected provost, and during the period of his occupancy of this position, the growth of the university was marvelous. No less than ten departments, schools, and laboratories were founded during his incumbency, which terminated in 1894, after which he continued in his professorship, as originally elected. He found time, between his various avocations, to be a prolific writer on medical subjects; and not only in that line, but was a promoter of the Museums of Science and Art of the University and the Philadelphia Commercial Museums. He organized the free libraries of the city, and established the annual charity balls which have been of so much benefit to deserving institutions. With the impressive burial service of the Church, the cremation of the body and the interment of the ashes, all that was mortal of Dr. Pepper is now only a memory. At St. James' church, on Saturday, 6th inst., the funeral rites were performed. The rector, the Rev. Dr. J. N. Blanchard, returned to the city expressly for this purpose, in which he was assisted by the Rev. John F. Nichols, rector of St. Barnabas' church, Reading, Pa., who said he owed his life to Dr. Pepper; by the Rev. H. S. Walton, of St. James, and the Rev.

Dr. C. Miel, of St. Sauveur. The vested choir sang the burial anthem, unaccompanied, and also the hymns, "There is a blessed home," "O Paradise," and the anthem, "I heard a voice from heaven." The benediction was followed by the threefold "Amen" by the choir, and hymn 176. According to the request in his will, the remains were cremated, his brain being handed over to the American Anthropometric Society, of which the late Bishop Brooks was a member, and which, also, was the recipient of the cerebrum of the latter. In Dr. Pepper's will, probated 10th inst., there was but one public bequest, \$75 000 to the Paleontological and Archaeological Museum of the university, which, while legally invalid, the family will honor, in accordance with the dead physician's wishes.

RIDLEY PARK.—The Rev. Francis C. Steinmetz was instituted on Saturday morning, 6th inst., as rector of Christ church, in this borough, by the Rev. George A. Keller, dean of the Chester convocation. Morning Prayer was said by the Rev. E. A. Gernant, and the sermon was preached by the Rev. H. M. G. Huff.

Chicago

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

The Bishop of the Diocese, who has recently undergone a severe siege of sickness at his summer home in Point Pleasant, New Jersey, is now on the road to recovery.

The donor of the lot to the church at Glen Ellyn has removed the clause limiting its usage to fifty years, and has given a quit-claim deed.

Under the rectorship of the Rev. N. W. Heermans, late of Michigan City, Indiana, St. Peter's church, Sycamore, is making most satisfactory progress. The Sunday School, but recently opened, has a membership of fifty, and is rapidly adding to it. A movement is now on foot to erect a parish house and nearly all of the necessary funds are in hand.

St. Mary's, the new church at Park Ridge, has been given a set of pews and a chancel rail by Mr. William H. Summers of that town.

The Rev. Duane S. Phillips, D.D., dean of the Southern deanery, and rector of St. Paul's church, Kankakee, will have charge of the church of Our Saviour during the absence of the Rev. J. H. Edwards on his vacation.

The Rev. John C. Sage, rector of St. Luke's church, Dixon, has gone to Bay View, Mich., for a short vacation.

The Rev. Messrs. Luther Pardee and A. L. Williams, of Chicago, will spend the month camping out on the northern shore of Lake Superior.

The cathedral choir, consisting of 23 members, held its annual encampment at Bangs' Lake, Wauconda, last week. On Sunday morning the Holy Eucharist was celebrated at 7 o'clock, and choral Evensong was held at 4 o'clock in the afternoon. This latter service was attended by a large number of the villagers.

Albert E. Neely, whose death occurred on the seventh of this month, was one of those laymen whose quiet and persistent work in the church is the strength of the clergy, and of great effect. For more than fifty years identified with Chicago, he was even more bound up with the life and interest of the church. Confirmed by Bishop Chase, he seemed to believe that he was set apart to do all that lay within his power to advance the interests of the kingdom of God. All his work was done in this way whether in old Trinity and Grace Church Sunday schools, or as the originator of the first free church parish in the city, of which Bishop Whipple was the first rector; as the sustainer of the mission work of the church in neglected fields, or as one of the chief promoters of the large parish at Englewood. He never lost this zeal for the Lord of hosts, and if his efforts seemed to be of no avail in one direction, he turned to another. No doubt his life was bound up in the Church of the Holy Communion, for some years an extinct parish. His Church friends in Chicago, and the people whom

he knew and helped, and loved in this work, and who loved him in return for his continued self sacrifice, knew him best there.

No doubt the parish was too far in advance of the times to succeed, parochially. But, for a while, it was the only parish in Chicago that stood for equality in public worship for rich and poor alike. He struggled on for ten years more, maintaining a Sunday school in that field. He used to travel ten miles a Sunday in order to discharge this labor of love. Mr. Neely's next work for the Church was connected with St. Bartholemew's, Englewood. The mission had been founded for a year or two, but was in difficulties. At the bishop's command, he loyally took the leadership in the finance committee, and retained this for four years, until the parish was formed. He continued a loyal member and devout communicant of this parish until his death. During the last three years, his retirement from business gave him the longed for opportunity to devote his talents more exclusively to the master. After raising a large sum for the relief of St. Luke's hospital, he obtained the position of financial agent of the fund for the relief of disabled clergy, and the widows and orphans of clergymen. Everywhere he made "the sacred cause," as he fondly termed it, felt. The result was a large awakening of interest, increased offering, and a marked increase in the number of contributing parishes. Those who heard his address at the missionary council in Milwaukee, know full well the consuming energy of this devoted servant in his master's work.

All this work was performed for the last ten years under a distressing, racking pain, and often in a state of physical exhaustion. The nature of the disease baffled everyone, himself included, and induced great nervous depression, but he always went about his work, uncomplainingly, and with great simplicity. In his last illness he was free from pain and his end was most happy, the mind being unclouded even up to the time of passing away. The body was carried to the church by his sons and son-in-law for the early communion service, at which his son, the Rev. H. R. Neely, celebrated. The Bishop of Maine arrived in time to be present; fifteen of the family and relatives received, including the rector of the parish, the Rev. B. F. Matrau. The burial service was most impressively rendered at eleven o'clock, the Rev. B. F. Matrau reading the sentences, the Rev. H. C. Kinney, the lesson, and the Rev. Geo. D. Wright the prayers. The committal service was read at the grave by Mr. Kinney, for 25 years the devoted friend of the deceased.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—Christ church (the old North) may be seen by any one who desires to look over this historic edifice during the week, by paying the sexton the fee of 25 cents.

The children of the Church Home were given a splendid outing August 8th, in the shape of a continued car ride to Arlington Heights, Allston, Reservoir Park, and Franklin Park. The chaplain had charge of it.

The Brotherhood of St. Andrew, in the church of the Ascension, has been doing throughout the summer a good work among the sailors. Magazines, Bibles, Prayer Books are distributed among them, and their attendance at the services is made in every way attractive to them.

The play-grounds started by the City Board of Missions, have brought much enjoyment to the children of this city who have no opportunity of leaving their homes during the heated term of weather. A sand heap is made in a convenient place, and each playroom is under charge of two instructors who entertain and instruct 100 children six days of the week.

The sad death of Mr. Arthur H. Chester removes a young man who was indefatigable in Church work in this city. He was closely identified with the work of the Brotherhood of St. Andrew in the parishes of Trinity and St.

Stephen's, and the promoter of this organization in other localities. His funeral was largely attended at St. Stephen's, where the Rev. R. S. Chase, of Easthampton, officiated, assisted by the Rev. C. H. Brent.

NEWTON.—The Rev. Geo. W. Shinn, D. D., rector of Grace church, has been delivering a course of lectures on "A study of the summer movement" and on "The clergyman as he appears in fiction," at Jackson, N. H. These lectures were well received and greatly enjoyed.

In the diocese there are 82 lay-readers, 253 clergy, 186 church edifices, 147 free churches, 210 parishes, chapels, and missions. Baptisms for the conventional year, Jan. 1st to Jan. 1st, 3,411; communicants, 37,680; increase over last year, 1,168. Contributions, \$820,993.91; value of Church property, \$6,082,375.06.

LYNN.—The boys of the "Galahad" club of St. Stephen's have been camping out at Littleton, Mass.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—Since March, 1897, when the first call was made in the diocesan paper, *The Maryland Churchman*, for old stamps and envelopes, Bishop Paret has received \$45 from the sale of them, for missions in Maryland. Besides this, All Saints' church, Baltimore, has received \$25 from stamps collected by its own members, and three other churches have received in all about \$10. This makes a total of \$80 for Church work in the diocese. In addition to this, \$60 have been obtained for St. Mark's pro-cathedral church in Washington, so that altogether \$140 has been secured for Church work in Maryland and Washington, through the sale of old stamps and envelopes.

The contributions for rebuilding the mission church in Canton, amount at present to about \$2 500. An appeal in this matter was made only to the churches in Baltimore, but one church beyond the city limits (St. Timothy's, Catonsville), has voluntarily contributed \$400, which is the largest offering yet received for this purpose.

The Bishop has appointed the Rev. Eugene L. Hendersen, formerly of Camden, N. J., as missionary from August 1st, for St. Philip's chapel for colored people, at Annapolis.

Mr. Oliver J. Whildin, a deaf mute, who has been serving helpfully as lay-reader for deaf mutes at Grace church, this city, was recently ordained to the diaconate by the Bishop of Pennsylvania. Bishop Paret has given him license to officiate in the diocese of Maryland.

The Rev. C. M. Murray, who recently resigned as assistant to the Rev. Robert H. Paine, at Mt. Calvary church, has accepted a call to St. Andrew's church temporarily, in the absence of the Rev. John W. Elliott, the rector, who is serving as chaplain of the Fifth regiment.

The work of repairing All Saints' church, the Rev. E. W. Wroth, rector, has been completed. The entire lower floor was torn out and rebuilt at a cost of \$1,000. These repairs were made on account of an ever increasing pest of winged bugs, which made the lower rooms practically useless. Sunday school services were held in the basement on August 7th for the first time in about four months. There are at present over three hundred children in the Sunday school.

The new rectory of Advent chapel is now under roof and it is expected will be ready for occupancy about October 1st. There will be twelve rooms in the house, which stands on a lot 15 by 62 feet. The cost will probably be about \$4,200, of which the members of Grace church contributed \$3,200, other friends, \$250, and the congregation of the chapel, \$750.

St. James First African church has purchased a comfortable rectory, but has paid for it only in part as yet.

The regular bi-monthly meeting of the Baltimore council of the brotherhood of St. Andrew was held Aug. 2nd at St. John's church, on the York road, the Rev. Francis Stubbs, rector. Considerable interest attached to this meeting,

in view of the fact that this is the last regular meeting of the local council before the meeting of the national convention of the Brotherhood of St. Andrew, which will convene in Baltimore Sept. 28th, 29th, 30th, Oct. 1st and 2nd. Preceding the business session, an informal reception and tea was given on the lawn in front of the church by the ladies of the parish, under the auspices of the local council. Only routine business was transacted at the business session with which the meeting was opened. A memorial, couched in touching language, in honor of Mr. Adam Denmead, a prominent member of the Brotherhood, was unanimously adopted. The topic for discussion was, "The coming Brotherhood convention." Three addresses were made on the subject as follows: "What do we expect from it?" by Mr. G. Harry Davis, of Philadelphia, first vice president of the Brotherhood; "What are we to give to it?" by Mr. John W. Wood, of New York, general secretary of the brotherhood, and "The obligation of the Maryland Brotherhood man to it," Mr. Frank V. Rhodes, of Baltimore. The business sessions of the convention will be held at Music Hall. About 1,200 delegates will be present. The religious services will be held in Emmanuel church, with the exception of the corporate communion service, which will be held in old St. Paul's church. The annual charge to the Brotherhood will be delivered by Bishop Randolph, of Southern Virginia. The Rev. W. S. Rainsford, of New York, will preach the sermon, and Bishop Paret will deliver an address of welcome, and will conduct the service in preparation for the corporate communion. The Sunday afternoon mass meeting will have "Industrial ethics" for its topic, and one of the speakers will be Mr. Jacob A. Riis, the reformer, and another the Hon. R. Fulton Cutting, of the Society for Improving the Condition of the Poor of New York. At the evening and final service, the topic will be, "The responsibility of the Church in the life of the nation." Bishop Satterlee, of Washington, D. C., will preside, and the speakers will be Bishop Lawrence, of Massachusetts, Bishop Doane, of Albany, and Mr. George W. Pepper, of Philadelphia. A number of prominent clergymen and bishops are expected to attend sessions of the convention, especially in view of the fact that it immediately precedes the General Convention, which will be held in Washington, early in October.

A petition signed by about forty clergymen stating that there was widespread dissatisfaction with the site selected for the new library building, and asking the committee to postpone all action until after the next annual convention, in May, 1899, has been received by the committee in charge, which is composed of Bishop Paret, the Rev. Messrs. J. S. B. Hodges, S. T. D., J. Houston Eccleston, D. D., Robert H. Paine, and Messrs. William Keyser and David L. Bartlett. The Bishop not being in Baltimore, the committee, at his request, met to consider the remonstrance, and they informed him, and also the protesters, that much as they want to satisfy every reasonable objection, they do not feel themselves at liberty to refuse to do the duty which the Convention, after repeated consideration, has put upon them. Under the circumstances, the Bishop, wishing to protect the rights of all, proposed, if the Standing Committee should approve, to call a special convention for a new consideration of the whole case. And since the signatures to the protest were all from clergymen, he felt that the rights and opinions of the lay members should also be considered, and he sought counsel therefore from several trusted laymen outside of the committee. The advice given him is not to call a special convention, but to proceed under the instructions so given and repeated by the Convention. Still, wishing to treat the protesters with full respect, the Bishop has taken the responsibility of asking the committee to suspend action until his return, and a meeting of the full committee, early in September.

CATONSVILLE.—The Rev. Percy F. Hall, rector of St. Timothy's church, left Aug. 9th for Cave-town to join his family, which has been summer-

ing there. During his absence, the Rev. Henry Kingham, of Trinity church, Florence, Ala., will officiate.

ELLCOTT CITY.—St. Mark's church, and Mt. Calvary church, both in Howard Co., are without a resident rector, by the removal of the Rev. Wm. A. Henderson to the diocese of Pittsburgh.

Dallas

Alex. C. Garrett, D.D., LL.D., Bishop

At a called meeting of the Vestry of St. James' Parish, Texarkana, Texas, held July 16th, 1898, the following preamble and resolutions were unanimously adopted:

WHEREAS, Our beloved pastor, Rev. W. K. Lloyd, having accepted the chaplaincy of the 3rd Texas Infantry, has thought proper to sever his connection with our parish by resignation; and in accepting his resignation, we feel it our duty to express our regrets at this severance, and at the same time, to applaud the motives which prompted this brave Christian soldier to sacrifice his ease, and comfort, at the call of our country,

THEREFORE, Be it resolved, that we express the feelings of the entire congregation of St. James' parish when we reiterate our deep regret at parting with our beloved minister. As a faithful and efficient shepherd, he will be missed by the flock which prospered under his ministrations, and listened with much pleasure to his teachings.

Resolved, That we commend Mr. Lloyd for the act of abandoning the peaceful walk of life, at his country's call, for one of danger, hardship, and privation.

Resolved, Further that we commend him to the consideration and kindness of the faithful, wherever his lot may be cast, and we invoke heaven's choicest blessings upon him and his loved ones.

Resolved, That a copy of these resolutions be forwarded to Mr. Lloyd, and also be published in our daily papers.

A. H. SEVIER, S. W.

W. E. ESTES, J. W.

F. W. OFFENHAUSER,

OSCAR TURNER,

F. M. POLHAMUS,

H. C. HYNSON.

Attested,
H. C. HYNSON,
Sec'y of the vestry.

Colorado

John Franklin Spalding, D.D., Bishop

The Standing Committee of this diocese has been organized by the election of the Rev. C. H. Marshall as president, with Mr. Arnold A. Bowhay as secretary, and all communications for the Standing Committee should be addressed to the president. Our revered Bishop is enjoying a well-earned rest, with his family, at their mountain residence, and will return to the duties of his diocese in the latter part of September. The Bishop and Mrs. Spalding have been invited to be the guests of Chief Justice Fuller, in Washington, D. C., during the sessions of the General Convention, in October. The Chief-Justice and the Bishop are college mates, and this meeting will afford them the pleasure of bringing up reminiscences of college days, as well as give them the opportunity of discussing the problems affecting the interests of the Church.

The Rev. J. Wallace Gunn, late of St. Peter's, Denver, has taken charge of the mission at Florence, and the Rev. F. W. White, late chaplain of Jarvis Hall, will take charge of the mission at Victor.

Ohio

Wm. Andrew Leonard, D.D., Bishop

PAINESVILLE.—The Rev. F. B. Avery, rector of St. James, last Sunday celebrated the sixth anniversary of his rectorship. In his sermon, among other statistics, he stated that although over 50 persons have been taken from the communicant list by death, removal, and other causes, over 150 had been added by letters of transfer and Confirmation, the nominal list being now 300. The Sunday school of St. James, not including the mission, had quadrupled, having now a roll of 250; 100 of the primary department were crowded out of the parish house into the church parlors, and were divided into 12 classes. Nearly all of the young men of the parish were officers in the Sunday school and members of the choir. Twenty young women were in the chapter of the Daughters of St. James. During the past six years there had been Baptisms, infants, 110, adults, 100; con-

firmed. 140; average age, 33 years. Marriages, 44; burials, 135; Church services, sermons, and addresses, nearly 2,000; parish visits, over 3,000; money raised for all purposes, \$34,200; this includes the church debt and interest, repairs, improvements, missions, charities, and current expenses. He said he was sorry to state that although the "free seat system" was ideal, the majority of the members in St. James, as well as most free churches, were not regular contributors, and as usual the actual support came from the minority; this is true of no other charitable organization.

South Carolina

Ellison Capers, D.D., Bishop

During the sojourn of the United States soldiers in Charleston, *en route* for the seat of war, there has been much activity in Church circles. The rectors of the two largest Episcopal churches, St. Philip's and St. Michael's, themselves both old soldiers of the Civil War, threw open their churches to the soldiers, and addresses of welcome and Godspeed were listened to with attention by officers and many men of the Sixth Massachusetts, Sixteenth Pennsylvania, Second and Third Wisconsin regiments. The chaplain of the Sixteenth Pennsylvania preached in St. Philip's church by invitation of the rector. The body of the church was reserved for the soldiers who were welcomed in the vestibule by the vestry and wardens. The many ill men left behind are being tenderly cared for by the King's Daughters and all the guilds and other church societies.

SULLIVAN'S ISLAND.—In the church of the Holy Cross, Moultrieville, Bishop Capers preached to a large congregation, and confirmed a number of citizens and some soldiers from the garrisons of Fort Moultrie and Fort Sergeant Jasper. The music rendered by the artillery band added to the beauty and solemnity of the occasion.

Southern Ohio

Boyd Vincent, D.D., Bishop

Bishop Vincent has taken steps toward the establishing of an associate mission in Cincinnati, so as to better care for the mission work in the city and suburbs. The Rev. R. R. Graham, of Columbus, has been chosen director, and he will have associated with him the Rev. Messrs. Melish, Idleman, Foote, and Chapman.

CINCINNATI.—A beautiful service, especially arranged for the reception of two young women into the new order of the Sisterhood of the Transfiguration took place at St. Luke's church on the morning of Saturday, Aug. 6th. The order was founded by Miss Eva L. Matthews, a daughter of the late Hon. Stanley Matthews, formerly a justice of the Supreme Court of the United States. The two candidates were Miss Eva L. Matthews, hereafter to be known as Sister Eva Mary, and Miss Beatrice M. Henderson, to be known as Sister Beatrice Martha. The service was conducted by Bishop Vincent, assisted by the rector, the Rev. Paul Matthews. After the processional hymn, the candidates were presented, wearing the white veil, and then the Litany was said. The Bishop preached from 2 Cor. iii: 18. He took strong grounds in favor of sisterhoods, and gave a clear explanation of the life, work, and basis, historically and scripturally, of the sisterhoods. After the sermon Psalm xlv. was chanted by the choir, while the sisters were being vested; then later appearing in their habits of dark blue, with veils, girdles, and crucifixes, they made their solemn vow of poverty, chastity, and obedience. The Eucharist was then celebrated. Sister Eva Mary and Sister Beatrice Martha have been doing a world of good among the poor of the city for the past two years. They have established two missions of mercy—Bethany House and Bethany Home. Bethany House is a religious house for women. For the past year workrooms have been kept open, where the poor can obtain employment at fair wages. At the House a large mothers' meeting has been carried on each week, at which there has been an average attendance of more than a hundred women. Bethany Home is a refuge for abandoned

children. At present they are caring for 20 children, ranging in age from a few months to 12 years. Sister Eva Mary has lately purchased a large house, with ample grounds, near Glendale, some 12 miles from Cincinnati. Here the children are taken to spend the warm summer months.

On Sunday, Aug. 7th, Bishop Vincent instituted the Rev. C. B. Wilmer as rector of the church of the Nativity, Cincinnati. Mr. Wilmer preached the sermon, taking for his subject, "The Church's work in the world." This is the first time the Office of Institution has ever been used in this diocese.

CAMBRIDGE.—Through the earnest efforts of the ladies of St. John's mission new oak pews have been placed in the church, as also oak choir stalls.

NEW LEXINGTON.—The chancel of the mission of the Good Shepherd has been very much beautified by the gift of a handsome quartered oak altar. It was given by Mrs. John B. Rockwell in memory of her mother, Mrs. Ann Craig Orr, formerly of Zanesville. The Misses MacMahon, of New Lexington, have presented to the church a beautiful oak lectern and prayer desk.

Rules for Services

1. Always be in church when the services begin. Be there, indeed, some few minutes before the choir and clergy enter. How can anyone plunge into the midst of a service—every part of which has its own place and meaning—without prayer and preparation? Do we not need to "confess our sins unto Almighty God," and to hear "the words and sentence of absolution"? It can only be under the stress of very peculiar circumstances that persons must be occasionally late for a service in the church. If, however, lateness once in a while is necessary, remember, on arriving at church, never to walk up the aisles during prayer. Nothing is more disturbing than to have people come to a pew, and try to obtain a seat, whilst others are kneeling down. Yet this thing is often done. On entering the church, therefore, if the people are kneeling down, one should go into the first pew near the door, that is not full, and kneel until the prayers are ended, and then go forward to one's own pew. It is all wrong to come up the aisle when the confession or absolution is being said.

2. If anyone comes to a pew, let those who are there move in to the end of the seat, leaving plenty of room at the door. "To 'use hospitality, not grudgingly or of necessity,'" is a good rule here. It is very noticeable that people move up in the pew an inch or two at a time to make room for others, when there is plenty of room beyond them in the seat. It is like saying: "We do not want you to sit with us, but if we must have you, you shall have as little room and be as uncomfortable as possible." This is no kind of Christian greeting for one worshipper to extend to another.

3. Speak to those who seem to you to be strangers. The complaint is often made that the Church is cold in its manners. It is, and we may as well admit it. A few cordial words of greeting from an old to a new member of a congregation does go very far towards warming one's heart on coming to a church for the first time. It is so easy, after service, to turn to a person one has never seen in church before, and simply ask the question: "Have you been here before, and are you living in this place?" Then might easily follow an exchange of names, and the opportunity to call. At any rate, there should be some kind of a welcome extended to those who have just come into the parish.

4. The responses in the service. These should be made much more heartily than they are now. Nothing is more inspiring than loud, earnest responses in the Psalter, or an amen that has some strength and force of numbers in it. The amen at the end of each prayer is said by the people, to signify their "yea, verily," of assent to every word of the collect or prayer that has been said. It should not, therefore, be muttered or mumbled under the breath, but spoken clearly and distinctly.

The singing. The same thing applies here. Our singing is not nearly hearty enough. It is asked that the congregation will sing—especially the hymns—as they should. The choir in any church should be the leading, and not the performing element. No one ought to go to church to hear a sacred concert. As we join in common prayer, so we ought to join in common praise. This is very important, and ought to be recognized as important. The hymns are simple enough for any one to know who has heard them once or twice, and there should be no difficulty about singing them. If everyone sang no one would criticise. It is the passive listener who never enjoys a service, not the active worshipper.

5. In the office of the Holy Communion, when one comes up into the chancel to receive, let it be remembered that the gloves should be removed. In receiving the consecrated bread, hold both hands out, the right hand resting on the palm of the left, and so extended that the bread can securely remain on the palm of the right hand. If, as is so often the case, the hands are held in a slanting position, the bread may easily fall to the ground. One would suppose that this fact would be at once realized, but it is not, and therefore demands mention.

Everyone should take hold of the foot of the chalice, thus guiding it to the lips. Otherwise it is impossible for the priest to know when a person has really received the wine. Veils should be lifted before receiving the chalice; if this is not attended to, there is always danger of the veil dropping or dipping into the chalice. A very little care would make the receiving of the Holy Communion easy and reverent.

6. In the baptismal office, the prayer beginning, "Almighty and everlasting God, heavenly Father," is to be said by everyone present. The people are all to kneel at the Lord's prayer.

7. In the marriage service, the people ought to stand when the clergy enter the church, and remain standing until they leave. The service is short, and does not require much effort of this kind. It is well to do things properly in the church, if anywhere. Sometimes it is necessary to ask the congregation to stand even when the marriage service is to be commenced. The first exhortation, being addressed to the people, is to be received by them standing. No one kneels during this service but the bride and bridegroom.

8. When there is a funeral, either in the church or in a house, people should stand when the opening sentences of the services are begun, and remain standing until the beginning of the lesson. Then everyone must of course stand to say the Creed, and should then kneel during the prayers, standing again during the Committal, if this is said in the church or house.

9. Can it not be universally noted and remembered that there are three bodily positions to be taken during our church service? This is a very simple rule: Kneel to pray! Stand to praise! Sit to listen to the reading of the Holy Scriptures! The very few exceptions to this rule, such as that we stand to listen to the reading of the Gospel in the Communion office, as an act of special reverence to the Gospel, prove the rule to be as given above. People complain that our forms and ceremonies are unintelligible. But with a very few simple rules, this need not be at all true. Kneeling in prayer does not mean sitting and bending forward; it means, as the English Prayer Book says: "Kneeling on the knees." It is very irreverent to pray to God in His church excepting in the kneeling posture, which signifies we are suppliants, and that God is the recognized "Giver of all good things."

Now, cannot and will not the parents take these few rules and teach them to the children, or at least such of them as relate to the children's part in the services? "Train up a child in the way he should go." This may surely relate to reverent observance of rules for the proper worship of God, as well as to questions of conduct and thought and word.—*All Saints' Chronicle*.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

CHURCH work among deaf-mutes throughout our country is increasing in importance and interest every year. Eleven of our clergy, six being deaf themselves, are able to hold services in the sign language. It is hoped that as the Gospel for the 12th Sunday after Trinity is read, people may be moved to place special offerings upon the altar wherever they may be worshipping, or to send contributions, in aid of whatever portion of the field they may prefer. The bishops will always indicate where the money can best be used.

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SOME London magistrates acquitted Mr. Kensit and his company of the charge of "brawling in church." So far, therefore, as this decision is concerned, it would seem to be quite lawful in England for an individual or company of men to go into a church and stout objections and protests against anything which is being said or done there, and even to seize and break objectionable articles, rise up and stamp their feet, roar out concerted exclamations to drown the singing, and, in a word, to do anything short of committing bodily violence. Emboldened by this decision, a band has been formed in Liverpool, under the leadership of a Mr. Wise, to carry on a campaign there after the fashion of Kensit in London. This good work began with the invasion of St. Thomas' Church, Warwick street, and the resulting scene is described as one of the worst exhibitions of mob rowdyism that has ever been displayed in any church in England since the commencement of the Oxford movement. The rioters were prevented by the clergy, choir, and other helpers from getting at the altar, which they wished to destroy. The arrival of the police finally put an end to the scene, but no arrests were made. These violent attacks upon churches and services regarded as objectionable have a worthy precedent in the "surplice riots" forty years ago. The authorities, then as now, favored the mob. Now the use of the surplice "in the pulpit," which was the occasion of hostility, is well-nigh universal.

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ACCORDING to *The Expository Times*, criticism has not been able to dispose of the "Suffering Servant" of Isaiah in such a way as to get rid of the predictive character of the prophetic writings relating to the subject. It is well known that it has been one of the objects of that class of critics which rejects the supernatural, so to interpret the prophets as to eliminate the element of prediction. Criticism, as such, has no possible call to do this. Every relation it may establish between the utterances of the prophets and the circumstances of their times may be perfectly true, without excluding the ultimate reference of their words to that larger fulfillment which the New Testament writers and the Christian Church at all times have taught us to understand. This is a part of that truth into which we have been guided by the Holy Ghost, and criticism has nothing to do with it. It is not criticism, therefore, but a theory which denies the supernatural which is discomfited by the impossibility of setting aside the predictive character of the pas-

sages relating to the "Suffering Servant." So far as criticism is concerned, *The Expository Times* declares that so far from lessening the significance or shaking the strength of this stronghold of predictive prophecy, it has given it new stability. It is not that the hostile school have felt obliged to acknowledge the individuality of the sufferer, or to discern here the image of the Redeemer of mankind. The animus which possesses them is clearly shown in their refusal to see what, to the ordinary mind, is so plain. That anything has always been believed by Christian people, that it is "traditional" in the Church, is to this school a strong presumption against its truth. But as our contemporary points out, the instructive feature of this case is that the critics have not been able to produce an interpretation which can stand against the old belief. Criticism, moreover, has rendered a positive service by showing that no prophecy can justly be separated from its fulfillment. We are sometimes told that we are not warranted in seeing in the words of a prophet anything more than the prophet himself saw in them. But it is hardly possible not to admit that in the "Suffering Servant" we have a theme which, as worked out, could hardly have been intelligible to the prophet. He spoke as moved by the Holy Ghost. The first words of the prophecy (Is. liii: 13) are, "Behold my servant shall deal prudently." But what is described renders this statement an amazing paradox. What we see here is not "prudent" action, according to any earthly standard, certainly not according to the standard of Isaiah's times. It is only through the divine intervention that such dealing can be vindicated as prudent, and as conducting to a prosperous issue. It is utterly vain to hope to find any interpretation which can begin to satisfy the prophetic terms, except that which sees their fulfillment in Christ and His Atoning Sacrifice.

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"Compel Them to Come In"

THE average Churchman does not realize, perhaps, just how men outside of the Church, and not identified with any of the denominations, feel towards the Church itself. It is certain that many of them would be found more friendly than we think them if their hearts could be looked into. Men who are not what is called "professing Christians," are often in this negative position because they have never been shown the right way. The Church has not really claimed them. They would be glad to be Christians if they could only feel right. Could they but realize how the Church takes the oversight of the human soul into its care as the representative of God on earth, they would not be so timid and hesitating.

No human scheme of evangelization ever devised anything equal to infant Baptism and Churchly training in the sacramental life. When the Bible said: "Work out your own salvation," it did not mean "work it out unaided." And when we speak of the agency of the Holy Spirit, we must remember that the Spirit has always worked most conspicuously through human agencies. A man need not spend days and nights in theological study, struggling alone with his besetting sins, before he enters the kingdom. We cannot easily estimate how many men have lived and died without any formal acceptance of the Gospel, simply because the Church never took them by the hand! Men

need not settle every question by themselves, and then come forward and in ceremonious style enter the Church. Many men do not understand the first step to be taken. While we would make no attack upon the methods of Protestantism in this momentous matter, still it is true in general that "conversion," as generally taught, means something radically different from what the Catholic Church throughout all the world has steadily held.

The child does not choose its parents, but the parents teach the child their relation to him. The Church should take men by the hand and bring them in. The fact is, the office for the Baptism of adults must be far more used in the twentieth century than it has ever been before. The Church should not wait until men have made a half-life-time study of repentance and conversion. It must draft them into the service of their Redeemer and King. It must take them by the hand and lead them to the holy of holies. Men must not be distracted with Calvinistic subtleties when they have families to provide for, and work from Monday morning till Saturday night. They must hear the mandate of the Church speaking for its Divine Head, and bidding them to their Father's feast.

It is really pitiful to see so many good men—men who really esteem the Church—staying out of it because they do not know what the Church wants them to do. They have an idea that to be a Prayer Book Christian is a very complicated matter. They have heard that the Church is aristocratic, formal, "ritualistic." They are afraid of it! They are willing to follow the Cross of Jesus, but they think Protestantism requires them to feel a great commotion within, and Anglicanism requires them to pursue an æsthetic cult. The whole Church should stir itself to correct this false impression. It should emphasize the necessity of Baptism. It should compel men to come in. It should tell them that their seat in the Church is vacant and has been vacant too long, and that Christ Himself is waiting for them to take it. To do this it is not necessary, nor even right, to keep harping upon the errors of Rome or the failure of Protestantism. Let both alone. Here is the American Church. Americans should belong to it, and if they are not in it, then it is often, because our lack of zeal has helped to keep them out of it. The Church requires repentance and amendment, but it does not require any more from them than it required from their ancestors who were Churchmen. The Brotherhood of St. Andrew acts on this principle. But the Brotherhood of St. Andrew cannot do the whole duty of the Church in this respect. The field is white to the harvest. The Church cannot afford to lag. Not that we need proselytes, but that men need authoritative teaching that they may hear the voice of the Church, which is the voice of its Divine Head!

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Five-Minute Talks

BY CLINTON LOCKE

CLXVIII

I DO not know who wrote the following lines which I take out of my notebook for my text:

"Born into life, man grows
Forth from his parent stem,
And blends their bloods as those
Of theirs are blent in them;

So each man strikes root into a far foretime.

Born into life, we bring
A bias with us here,
And when here each new thing
Affects, as we come near;
To tunes we did not call, our being must keep chime."

I want you to notice how thoroughly the Protestant Episcopal Church, about whose name there is now such a pother (and no wonder, for never was a child so awkwardly christened), fulfills the two conditions of the above lines, perpetual old age and yet perpetual youth; joined to the past, and yet thoroughly imbued with the present; holding fast the unchangeable things, but ready to adopt means of applying them which are borrowed from the spirit of the age. Take her statement of truths. How can you change truth? Can the sum of the angles in a right-angled triangle be ever unequal to two right angles? So the nature of God cannot change. The facts of our Lord's life cannot change. The divine institutions of a visible Church cannot change, and so the Church never changes them. She does not add to them—as Rome has done—Infallibility, Immaculate Conception, etc. Nor does she take away from them—as schism has done—the Divinity of Christ, the Intermediate State. She sets the truth forth as it has ever been, but she explains it in the language of to-day. She shapes it in the learning of to-day. She puts the old diamonds in a new setting. Take her government. She has not crushed all bishops under the heel of one, the Bishop of Rome, nor has she abolished all bishops to satisfy a jealous presbyterate. She keeps the bishops all equal, as of old. They are not great lords, like those of the 14th century, but hard-working overseers, struggling hand to hand with worldliness. Her priests are not (in spite of what seminary fledglings often say) supernatural beings, as they were esteemed to be in the Middle Ages, but men of the day and age, administering the sacraments and guiding their flocks, not after a renaissance model, but in a 19th century spirit. Take her Prayer Book. It is mainly composed of ancient forms, translated mostly from the Breviaries and Missals of the Roman Church, and retained because they have not lost one breath of their life; but this Prayer Book is not so iron-clad that it cannot be altered. It has been altered many times, and within a few years.

These things show that this is no hide-bound branch of the Church Catholic, determined that within her walls at least there shall be no 19th century, but a body willing ever to renew her youth, and to the immovable pillars of the old, join the changing beauties of the young. Her attitude about ritual shows this remarkably. Why is our ritual so unsettled? This is a very burning question in England now, and, as has always happened, will soon become a burning question here. Indeed, I scarcely ever meet a minister of any of the religious bodies around us without his asking me: "Why do some of your churches go to the very verge of popish imitation, and others to the opposite verge of Puritan baldness?" It is because our Church does not feel ready yet to decide between the new and the old, how much shall be adopted of the one and how much let go of the other. We are trying things. Remember, we are, as a separate national Church, but little over a century old, and we do not know exactly what is wanted in this way. I grant you that the disorder and the bewilderment in both the Anglican and our own Church is tremendous,

and I feel sure that in the settling there will be more or less of an exodus; but there will be a settling, and out of it will come a ritual which even more than the one ordinarily in use will conciliate the old and the new. Our service will be enriched, simplified, made more beautiful. Some old things which were dropped will be restored, some new things will be added.

We ought to feel very thankful to God for our position. We are one with the past, and worship in the words of the faithful departed of all the ages, and their creed is ours, and we agree, also, that the splendid contributions of art and science must be pressed into our service and made our helpers and our servants. Children of the Past and of the Present, may we at last inherit the kingdom of our Elder Brother, now and ever the Head of the Church.



America's Mission

FROM A SERMON PREACHED IN THE CHURCH OF ALL ANGELS, SHINNICOCK HILLS, L. I., BY THE REV. WILLIAM GARDAM, JULY 10, 1898

In the eighteenth century, Europe was still in bondage politically. It knew nothing of freedom and liberty as we know these to-day. Kingship was the centre and source of power. Louis XIVth did not utter a boast when he said: "*L'etat c'est moi*" It was simply a declaration of fact. All Europe was governed by this one idea, that the people existed for the king; not the king for the people; that the State rested not upon the suffrages and good-will of the governed, but upon the arbitrary authority of God's anointed. The English alone were possessed of any sense of liberty, any understanding of the inalienable rights of the people. This consciousness of the people, their rights, powers, divine inheritance, seems to have belonged peculiarly to the Anglo-Saxon. He has always had it, and in all the centuries kingcraft has been unable to kill it. You see it in Alfred the Great; you see it in the struggle of the Saxon against the Norman yoke of tyranny; you see it in the barons at Runnymede, teaching King John his lesson: you trace it as the dominant quality and characteristic all through Anglo-Saxon history.

But it became necessary, in the Providence of God, that the development of this race spirit should have a sphere and scope entirely free of the Old World limitations; that the world should have a new definition of liberty, and that this definition should be achieved through a vast experiment, on a most stupendous scale. The Stuarts did all they could to kill the idea of popular liberty, but failed. The endeavor to commit this political murder cost Charles I. his head, and compelled James II. to flee his country. The Georges were certainly not the champions of popular liberty. Through them, England in the eighteenth century was largely reactionary.

It was necessary—the fulness of time was come for this larger liberty with which God had endowed the Anglo-Saxon pre-eminently—it was necessary it should express itself, reveal itself, attain its full proportions, untrammelled by the traditional limitations and false growths of the old life, of the Old World, and so the revolution of 1776 was the distinct leading of Providence, and the century in which this vast experiment has been carried on has been a century of marvelous development, of wonderful providences, of great gifts for the world.

What people has any conception of liberty save the Anglo-Saxons? Has Russia? Russia's idea of government is a straight-jacket. Has Germany? Wonderful as the gifts of the German people are, yet all over the political life of the German people to-day is written in large letters, "militarism," and the present Kaiser, Wilhelm II., talks in the language of the thirteenth or fourteenth century. Has France? Think of the Dreyfus case. France does not

know whether to-morrow she will continue to be a republic, or will set up an absolute imperialism. The unexpected is the destiny of the French people.

It has belonged to the Anglo-Saxon to define liberty, to bring it to birth, to reveal the divine right of the governed to govern, to equalize life, and have a common table for every member of the family. I think this is our glory, the very cream of American manhood. We have builded better than we knew. We have builded greater than we knew. I do not know that it was seen and known that all this was in the germ when the tree of liberty was planted upon American soil, yet it is but the full development of a seed of God's own planting.

So has this nation gone on for a century and more. It has been called an experiment, a venture upon unknown seas, and the nations have looked critically, cynically, sceptically; have prophesied disaster, looked for disruption and dismemberment. The older civilizations, rooted in the idea of kingship, of the heredity of political rights and powers, have been watching and waiting through the decades for the strain and pressure upon the vast experiment to become so great as that the feeble cement of the equality of political rights and pure republicanism should give way and let the whole structure crumble and fall. Neither France nor Germany nor Russia nor Spain nor Italy, have any understanding or comprehension of the spirit, the soul, of Americanism, and practically we have disappointed the world, in that we have refused to fulfill its prophecies. In these hundred years the country has been engaged upon its own architecture upon a scale so vast, so glorious, that its own consciousness of itself is the feeblest measure of its strength and majesty. Every stone in the political structure rests upon the solid foundation of a people's consent and intelligence. Europe, historically, fears to trust the people, fears to root the government in the heart and intelligence of the people. The United States knows no other method of government than a government of the people, for the people, and by the people. Louis XIVth's dictum we, in all our history, have reversed, and to day our definition of the State is the people—the people is the State. And outside England, Europe fears America to-day because the leavening process is going on in the most marvelous way, and our definition of education, our definition of liberty, our ideal of citizenship, are most really educating the world.

So much for the meaning of independence, as we have spent a century in defining it.

Let me say one or two words on this time through which we are passing, and on the new meaning it is giving to the old definition of independence. For one hundred years we have continued a compact, solid unity, and union of States, without alliances, free of all international entanglements, influencing the nations, yet standing alone amid all the warring influences of races and nations. Suddenly, and seemingly without preparation, our national separateness and isolation are invaded. A new command seems to have been given us; a new political revelation, and we have unsheathed the sword, armed our citizen soldiery, put in commission our battleships, and startled the world by engaging upon a new political crusade, and have undertaken to lead an oppressed people from darkness to light, from bondage to liberty. The heart and mind of this nation are centred upon one thing, and its strong right arm is lifted for the vindication of what it believes to be common human rights. Say what we will, if Spain had governed Cuba and its adjacent colonies even decently, so that the cry of the oppressed should not have been the cry of centuries, America's sword would have been sheathed to-day, and its citizen soldiery would have been pursuing their avocations in the office, the store, and the workshop, instead of behind ramparts and on the deck of the warship.

Suddenly we find ourselves detached from our isolation, and the nations are wondering what this new departure means, fearing the invasion of Americanism in the affairs of the world. All

at once we have become an Eastern factor, an European factor, as well as an American factor. And the end is not yet. As far back as 1351 Sir Edward Creasy prophesied that which has come to pass, the entrance of America as a governing factor in the affairs of the Eastern, as well as of the Western world. And De Tocqueville, writing of the growing power of this great commonwealth, wrote these words: "A thing entirely new in the world, and of which the imagination cannot possibly tell the outcome."

It is a race problem, and in the Providence of God, has suddenly thrust to the front the world question of whether the world shall be led and governed and fashioned by the Latin or the Slav or the Anglo-Saxon. It has brought England and America together as though by miracle. For a century, John Bull and Brother Jonathan have been making faces at each other, have wilfully misunderstood each other. At once we discover our common inheritance, our common origin, our identity of interests; the misunderstandings of a century vanish as the mists of the morning, and to the Anglo-Saxon race, Anglo-Saxon gifts, Anglo-Saxon civilization, God Almighty seems literally to be giving a new commandment, a new mission for the world.

It is a great time you and I are living in, the greatest of the ages, and the most awful responsibilities are being thrust upon the American and English race. We are proving, providentially, that blood is thicker than water, that we in this "land of the free and home of the brave" cannot live in this world separate and politically in conflict—that these whom God hath joined together, no power can put asunder. It is in the air, the blood, the time, the eternal decree. It is the providence of these closing days of the century.

"What is it that giveth her immortal breath?
Because, above her people and her throne,
She hath erected reason's sovereignty;
Because wherever human speech is known,
The touch of English breath doth make thought free;
Therefore, forever is her glory blown
About the hills and flashed about the sea.
First of mankind, we bid our eagles pause
Before the pure tribunal of the mind,
Where swordless justice shall the sentence find,
And righteous reason arbitrate the cause.
First of mankind, whom yet no power o'erawes,
One kin would we confederate and bind:
Let the great instrument be made and signed,
The mould and pattern of earth's mightier laws.

Crown with this act the thousand years of thought,
O mother-queen, and wheresoever roams
Thy sea-flown brood, and bulwarked States hath wrought,
Far as the loneliest wave of ocean foams,
Thy children's love, with veneration brought,
Shall warm thy hearthstone from their million homes."



The Old-Time Settlement

REV. GEO. A. HOLBROOK, M. A.

The Bishop of California has suggested that a pilgrimage be made to Jamestown, Va., at the time of General Convention, by so many of its members and friends as will. In view of this, it may be well to recall the early history of the locality, which, having a bearing upon church and state, gives special and great interest to Jamestown, and makes the suggestion of a pilgrimage to it most forceful.

The first English colony was established at this place. It consisted of one hundred and five colonists, who landed on a promontory of the James river, thirty-two miles above its mouth, May, A. D. 1607. They had come out under the auspices of the London company, formed to establish a colony in that part of the new world, discovered by Raleigh and called by him Virginia. Accompanying the expedition, as chaplain, was the Rev. Robert Hunt. During the voyage "when the adventurers, anxious and over weary, broke out into quarrels which threatened to bring the enterprise to an untimely end, he, with the water of patience, and his godly admonitions (but chiefly his true, devoted example), quenched these flames of envy and dissension." (Nicholas Feuar, p. 52.)

When land was reached and a settlement made, he called the settlers at once to the offices of religion. A sail from one of the vessels, stretched from the branches of the trees to protect the worshippers from the sun and weather, made the first church. As soon as the cluster of huts was erected for the home of the colonists, a reed thatched church was reared in the midst. Here the chaplain, until his death, said the daily offices, and celebrated the Holy Eucharist once a quarter. Two names of note and history are connected with this primitive building. Here Captain John Smith, to whom the success of the expedition and continuance of the settlement owed greatly, was wont to worship. Here, too, Pocahontas, the friend of Capt. Smith, the daughter of the chief Powhatan, who had previously been baptized as Rebecca, was married to Sir Thomas Dale, A. D. 1613. Going to England, she died there, and her tomb is in the parish church at Gravesend. It is hard to transport ourselves backward, and into the atmosphere of this, and other small settlements of the colonial period, presided over by some titled person, "who represented England and the king, and was magnificent in everything." It is not difficult to picture the people of that period, arrayed in all the fussiness, and yet dignity of their quaint costumes, singing God's praises, in *Venite* and *Te Deum*, in psalms and eucharistic office, for the same worship brings us nigh unto one another, who are one in the communion of saints.

The story of the distress and suffering of the colony is well known. Eager to raise large crops of tobacco for export, the colonists planted it everywhere, and were soon in want of corn. During this period of destitution, spoken of as "the starving time," until the squadron of Lord Delaware arrived with relief, Mr. Hunt was a tower of strength to the disheartened people. "His patience and courage never failed, and it is a touching proof of his influence with his flock, that in this hour of their extremest need, the whole remaining stock of wine was put aside to be used for the Holy Eucharist alone." (Nicholas Feuar, p. 53.)

Under the management of Sir Edwin Sandys, the treasurer of the London Company, and its ruling spirit, the colony flourished and reached a population of three thousand souls. He secured a representative government for them, in pursuance of its charter of 1609, empowering the London Company to regulate the laws of the colony. In 1619, George Yeardley was appointed governor. At his bidding, the eleven plantations in Virginia sent delegates to Jamestown. July 30, A. D. 1619, they met in legislative session—the first elective body convened in this Western world—giving thereby special interest to the name of Jamestown, and to the old church, in which it met. Furthermore, it is to be noted that the last act of this Colonial Legislature, while still under the company, provided that "in every settlement a house should be set apart for the worship of God, according to the Church of England." (Hawk.)

The first church building in time gave place to a brick church, which, after the manner of the times, and suggested by its ruin, must have had a pretentious tower. This structure was destroyed in what was known as Bacon's Rebellion, A. D. 1676, the immediate cause of which was a fresh levy of taxes by Sir William Berkeley, who used the heavy taxation for his own purposes. Nothing remains but a ruined portion of the tower. Nor is there anything else to indicate the site of the primitive settlement of Jamestown. There is but slightest marking of the old graveyard, in which were buried some who had shone in English society, as well as been of note in the newer life. The James river has made such encroachments upon its banks, at this place, that what was once a promontory is now an island. Historical societies in the older States have done much to preserve the old landmarks as well as record the story suggested by them. The Association for Preservation of Virginia Antiquities has labored at Jamestown to preserve what remnant there is of the colonial life. The ruin of the

church has been enclosed and strengthened, so that it may remain as it is, without further destruction. The government has made, at the instance of this society, a breakwater to prevent larger incursions of the river.

To this historical spot, suggestive of many memories and a phase of life which has passed away, a pilgrimage of Church folk is proposed. In considering the fitness of it, remember that Jamestown stands for the cradle of liberty in this land—the government of the people by the people and for the people—and recalls the first established services of the Church in our Western world. We have few such places within our borders. To know the story of this earliest settlement, in which are found the commencement of Church life, and the model of all State and general government, prevailing among us, is important. To visit the spot where it was made is a profound privilege.



Letters to the Editor

WORK AT CHICKAMAUGA

To the Editor of *The Living Church*:

The work in the 2nd Ohio Volunteer Infantry (C. B. Crawford, chaplain) has of late been most encouraging. The attendance for the past few weeks has more than doubled, and many of the officers, from our good colonel down, are manifesting a special interest. A week ago yesterday one of the soldier boys was baptized, and others have expressed a desire for the same Sacrament. Yesterday the whole regiment, about 1,300 men, were present at the funeral of one of their deceased comrades. As this vast assembly stood before the bier, with heads uncovered, to witness the last sad rites, it was a most imposing sight. Many were deeply impressed with the services. The Holy Communion is celebrated weekly. A chaplain's tent, through kind Philadelphia friends, is on the way. Any literature, "hymn and responsive reading leaflets," etc., that friends may send the chaplain will be much appreciated. Address

CHAPLAIN C. B. CRAWFORD,

Second Regt. Ohio Vol. Inf.,

Lytle P. O., Walker Co., Ga.

Camp Thomas, Aug. 1st, 1898.

THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

Permit me to call attention to Dr. Clarke's most excellent article in *The Church Eclectic* on "The Name of the Church." Its logic seems conclusive. If our American Church legislates upon this important matter at the approaching General Convention, I am sure many of the clergy and laity—sharing the most rational conclusion of Dr. Clarke, who so ably presents the reason of the hope that is in them—pray and trust that the children of the Church may have such a maternal rebuke this autumn as shall induce them henceforth to refrain from calling their mother those ambiguous and bad names, "Protestant Episcopal," which, being erased, would leave the title page with a more true and consistent appearance—The Church in the United States of America.

The Church of England, the Church of Rome, and the Church of America easily remind us of "The Church that is at Antioch," "The Church of God which is at Corinth," and "The Churches of Galatia."

An obstacle which for a time seemed insurmountable to my shortsightedness, was the question how, on Catholic grounds of argument, we could claim to be the Church in the United States or the Church of America, when the Roman Church is also Catholic, and at present quite outnumbers us in this country. The solution appears manifest, however, when we consider that according to her official title, the Church in Italy is as distinctly of Rome, as that in the British Isles is of England, and that if the Church of Rome makes provision for her children coming to this country (at present quite numerous), so does the Church of America make provision for her children going to the

city of Rome, nor does she lose her national distinction by so doing.

Our own branch of the Church is the only one that has adapted Catholic liturgy to the needs and government of our English-speaking nation, and therefore may justly claim a title which she has the inherent right to claim and in which none has yet preceded her.

A PRIEST.

ENTANGLING ADJECTIVES

To the Editor of The Living Church:

With the growing conviction throughout the Church in this land, that "Protestant Episcopal" must go, there has arisen some discussion—itsself a hopeful sign of the trend—as to what the name shall be. Various qualifying epithets have been proposed as substitutes, such as "American," "National," "Catholic," or combinations of these; and there are those who are beginning, in dread of the controversy to be opened, to deprecate any action until the more convenient season that never comes. To such, let me say, there need be no war of adjectives. All we need is to get rid of the adjectives we have. As soon as any qualifying word is introduced, you get back to the strongest ground of objection to the present name, that it presents the Church in this land as a sect among sects. To the loyal Churchman, this position is intolerable, not from arrogant presumption, as it seems to our separated brethren, but in honest loyalty to that branch of the One Apostolic Church which has rightful jurisdiction in this land, The Protestant Episcopal Church in the United States of America. Rid the name of its adjectives, a simple process, and there remains *The Church in the United States of America*. Exactly what we Churchmen claim "this Church" to be. Let us then simply call it so, and avoid entangling adjectives. The sooner shall we come to be of one mind.

The Lord hasten the day when the Church in this land shall no longer, through its sect name, be a partaker in the sin of schism.

Y. Y. K.

"Peace, Be Still!"

BY THE REV. WM. C. SHEPPARD

Lo! "Peace, be still!" the Master cries to-day.

War's tempest ceases angrily to rave;

A great calm spreads its wings o'er land and wave;
The Ship of State pursues her tranquil way.

'Tis ever so. Whene'er His "Peace, be still!"

The Master utters there is calm indeed.

Discordant forces hear the voice, and heed,
Creation moves encircled with His will.

And when there dawns that day so sweet, so strange,
When on the earth all hate and tumult cease,
'Twill be because the Christ, the Prince of Peace,
With "Peace, be still!" hath wrought the wondrous change.

Cleveland, Ohio.

Personal Mention

The Rev. J. McClure Bellows sailed for a European tour Aug. 6th.

The Rev. W. Brown-Serman has taken temporary charge of the summer church at Raquette Lake, in the Adirondack Mountains.

The Rev. R. R. Claiborne and family are spending the summer with Mr. F. M. Clark, at his cottage, Rock Lawn, Mackinac Island, Mich.

The Rev. T. G. Calvert has accepted summer charge of St. Ann's church, Kennebunkport, Me.

The Rev. Frederick I. Collins has gone to Newport, R. I., for three months.

The Rev. Dr. Lewis De Cormis is spending his vacation on the seacoast of New Jersey.

The Rev. Robert E. Dennison is passing the summer at Geneva, N. Y.

The Rev. G. Herbert Dennison is in summer charge of St. Luke's church, Germantown, Pa., during the absence of the rector abroad.

The Rev. Walton Hall Doggett is spending several weeks at the Apaquogue, East Hampton, L. I.

The Rev. W. L. Githens is passing his vacation at Bridgeton, N. J.

The Rev. W. M. Grotan has accepted the professorship of Systematic Divinity in the Divinity School at Philadelphia.

The Rev. Wm. H. Garth has accepted the rectorship of St. Peter's church, Narragansett Pier, R. I.

The Rev. Simeon C. Hill spends his vacation at Clifton Springs, N. Y.

The Rev. Harry Hudson has accepted the charge of St. John's church, Presque Isle, Me.

The address of the Rev. John A. Harris is Marfa, Texas, where he has been appointed to take charge of St. Paul's mission and adjacent missionary points.

The Rev. Dr. Krans, rector of St. Matthew's church, N. Y., will be at "Elmliddon," near Frelighsburg, P. Q., until September.

The Rev. Charles F. Kite has accepted a call to St. Paul's Church, Brainerd, Minn., to which place he will remove immediately, continuing also to act as district missionary.

Rev. R. L. Knox, for the past ten months in charge of Oelwein and other stations in Iowa, has taken charge of the work at Grace Church, Council Bluffs, Iowa, his address being 715 Cook Ave.

The Rev. J. P. McComas has returned from a visit to Egypt and Palestine, and resumed his duties in the curacy of St. Ann's church, Annapolis, Md.

The Rev. R. L. McCreedy, of Frankfort, Ky., has returned from a tour of Great Britain, and resumed his duties.

The Rev. R. Gratton Noland has taken temporary charge of Grace Church, Colorado Springs, Colo., during the vacation of the rector.

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

The Rev. W. C. Roberts, of Corning, N. Y., has sailed for a vacation in Italy and Switzerland.

The Rev. John D. Skilton has returned from abroad, and resumed charge of St. Philip's chapel of St. Paul's parish, Cleveland, diocese of Ohio.

The Rev. G. A. Strong, of Brockton, Mass., passes his vacation at Grand Haven, Me.

The Rev. Wm. Short, of St. Louis, Mo., is passing vacation days at Sweet Chalybeate Springs, Va.

The Rev. Francis M. Taitt is passing part of August and September in the White Mountains.

The Rev. F. L. Whitmore has taken charge of Grace church, New Bedford, Mass., during the absence of the rector.

The Rev. James D. Warren has become associated with the Rev. H. Parrish at the church of St. Mary the Virgin, San Francisco. Please address 2311 Union st., San Francisco, Cal.

The Rev. Wm. C. Winslow, of Boston, Mass., is summering at Lake George.

Official

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

NOTICE

I hereby certify, that Ralph H. Baldwin, presbyter, having declared to me, in writing, his renunciation of the ministry of the Protestant Episcopal Church, I have on the 7th day of August, A. D. 1898, in Trinity church, Mackinac Island, in the presence of the Rev. R. R. Claiborne and the Rev. Lea Kelk-Wilson, presbyters, deposed from the sacred ministry the said Ralph H. Baldwin, presbyter, in accordance with Title II, Canon 5, of the Digest.

THOS. F. DAVIES,
Bishop of Michigan.

Died

BURGWIN.—Suddenly, on Saturday afternoon, August 13, 1898, at his residence, Hasall Hill, Pittsburg, Hill Burgwin, in the seventy-fourth year of his age.

NEELY.—Entered into life eternal on Sunday morning, Aug. 7th, at his home in Chicago, Albert E. Neely, aged 63 years, brother of Bishop Neely, and for many years a devout communicant of St. Bartholomew's Church, Englewood.

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

WILLIAMS.—On the 28th of July, at St. Luke's Hospital, after a lingering illness, the Rev. James B. Williams, formerly priest-in-charge of St. John's church, Irving Park. An earnest laborer in his Master's vineyard—untiring, full of love and charity to all men. He has wrought his life work, leaving on the hearts and minds of those who have been associated with him the impress of a beautiful and spiritual life.

"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the

Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

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.—The fiscal year will end August 31st. The treasurer's books will be kept open until September 6th, to allow mail time for all remittances. Fifty thousand is required during the month of August to enable the society to close its accounts without debt. Liberal contributions are earnestly solicited.

The Church's Mission to Deaf-Mutes, New York, asks for 12th Sunday after Trinity offerings from churches and individuals. Its missionaries hold services for deaf-mutes in the dioceses of New York, Long Island, Newark, and Connecticut. It maintains a home for the aged and infirm deaf-mutes of the State of New York. It needs a charity fund in order to meet the cases of distress which are constantly occurring in Greater New York. Remittances may be sent to either of the undersigned.

THOMAS GALLAUDET,

General Manager, 112 West 78th St.

WILLIAM JEWETT,

Treasurer, 89 Grand St., N. Y.

CHURCH work among deaf-mutes in Springfield and trans-Mississippi dioceses generally necessitates an appeal for Ephphatha Sunday, Twelfth Trinity offerings for expenses. The Rev. JAS. H. CLOUD, missionary, 1841 Madison st., St. Louis, Mo.

Church and Parish

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.

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.

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

CYRUS MENDENHALL,

Chaplain State House of Correction, Ionia, Mich.

WANTED.—A solicitor in Missouri and Iowa. A salary and permanent position to one whose ability is demonstrated. Address P, care THE LIVING CHURCH.

"THE LEFFINGWELL RECORD" is now ready for delivery to subscribers. It is a handsome book and compares favorably with the best works of its kind. It contains genealogical records of about 3,000 descendants of Lieut. Thomas Leffingwell. The editor of THE LIVING CHURCH who has been associated with Dr. Albert Leffingwell in bringing out this book, has a few copies for sale. Price \$10 a copy.

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.

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.

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.

Respite

BY EMMA A. LENTE

We are so tired, dear heart, to-day!
Let's put aside our tasks and cares,
Slip off the cords that bind us down,
And leave the treadmill unawares.

No comrades will we seek, but just
Go by ourselves, just you and I;
We'll steal away from haunts of men,
To fields that on the uplands lie.

We'll leave the dust and din below,
And in clear sunlight bask awhile,
And breathe the fragrant winds that blow
O'er hill and moorland, many a mile.

And then, grown strong and venturesome,
We'll roam the glens and forest cool,
And know the gladsome free delight
Of truant children far from school.

We will forget for just one day
Our frets and worries, toils and cares,
And gain new power to meet our tasks,
And stronger faith to help our prayers.

We are so tired, so tired, dear heart!
A sin it surely cannot be
To slip the leash one little day,
And prove the joy of being free.

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St. Bartholomew the Apostle

THE name of the Apostle—Bartholomew—means son of Talmai. His own name nowhere appears in the synoptic Gospels, and, in fact, nowhere else, unless the appellation Bartholomew is to be regarded as simply the surname of Nathaniel, as Simon was called Bar-Jona, and Jesus, Barnabas. True, the opinion of some of the great Fathers is against it. St. Augustine, St. Chrysostom, St. Gregory the Great, and others say distinctly that Nathaniel was not one of the twelve. But St. Augustine's reason for so thinking is far from weighty. His argument is that our Lord called only plain, unlettered men; as St. Paul said, made choice of the weak to confound the mighty; and since Nathaniel was evidently learned in the law he was not called to be an Apostle. And St. Gregory adopts this view. But then neither of them was infallible, and the opinions of even such men, when they rest on no stronger foundation, go for little in the face of weighty considerations to the contrary, and so it is now generally conceded that the name Bartholomew was Nathaniel's surname. The call of Bartholomew is nowhere mentioned, while that of Nathaniel evidently seems to be the call of an Apostle. The Evangelists who mention Bartholomew do not name Nathaniel, while St. John who tells us of the latter, does not name Bartholomew. Nathaniel was among the first called, in the very beginning of the Lord's ministry, and those thus named were all Apostles. His name appears again at the end of the Gospel, and there, too, among the Apostles. Furthermore, he is expressly mentioned as among the Apostles to whom the Risen Lord appeared at the Sea of Tiberias. The special office of the Apostles was to witness to the Resurrection of their Lord, and so St. Peter said: "Him God raised up the third day and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with Him

after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead."

Little is told us in the Gospels of Nathaniel, but that little reveals a character of singular humility, simplicity, and sincerity; and we may be very sure that it could have been only of a rare and lovely character that even the Lord Jesus who "knew what was in man," could say: "Behold an Israelite indeed, in whom is no guile." That unusual trait is not inappropriately referred to as the distinguishing characteristic of the Apostle in that verse of the well-known hymn, "From all Thy saints in warfare, for all Thy saints at rest," that commemorates St. Bartholomew:

"All praise for Thine Apostle, the faithful, pure, and true,

Who underneath the fig tree Thine eye all-seeing knew.

Like him may we be guileless, true Israelites indeed.
That Thy abiding presence our longing souls may feed."

By a strange coincidence, the memory of the humble, guileless saint and Apostle has now for many years been associated with one of the most tragic and disgraceful events in the history of Christendom. It was in Paris, on St. Bartholomew's Day, 1572, that 30,000 Christians were most cruelly and treacherously murdered by those of their own land, and, sad to say, when he heard of it the Pope gave it his glad approval by ordering a solemn *Te Deum* sung in St. Peter's, Rome, and medals struck in honor of those who planned and carried out that fearful atrocity. Alas, there are no sadder pages in the history of humankind than those that tell of the folly and wickedness of nominal Christians who have utterly failed to apprehend the spirit and teaching of Him whom they called Lord and Master.

When His mistaken disciple came to the Saviour and said: "Master, we saw one casting out devils in Thy name, and we forbade him, because he followed not with us," Jesus said unto him, "Forbid him not, for he that is not against us is for us." How immeasurably beyond that of most Christians was the spirit of Christ! His teaching was far beyond the reach of those who first heard it, or of those who came after them. Yes, it is still far beyond the reach of even the most Christian nations on the earth. Here and there, even in the Church, a rare man, or some saintly woman, has some better apprehension of it than others, but they are the chosen few, not the many, and the world cannot understand them. Their reward is with the Lord and the knowledge of them with the Most High God.

Let us hope that as the Lord's teaching, being for all time, was anticipative of the ages when it would be more and more apprehended and put in practice, so the Christendom of to-day is gradually outgrowing many of the sins and follies that have characterized the Christendom of the past, and that there is, little by little, dawning in the minds of at least some Christians, some true followers of the Lord, a better apprehension of the spirit and teaching of Him whom they call Lord and Master. S.

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THE extraordinary manifestations of hostility to the High Church or Catholic party in England, with their disgraceful accompaniments of rioting and sacrilege, springing up as they have without any apparent cause which has not existed all

along, appears at first sight hard to explain. Undoubtedly some of the leaders, like Mr. Kensit himself, are sincere fanatics. But the mobs they lead can never be mistaken for men of deep religious zeal led to think that in these things they are doing God service. The dregs of the streets, men, women, and boys, only too ready for any disorder under the wing of men more respectable than themselves, and assured of impunity whatever they may do, appear to make up the rank and file of these disorderly throngs. Yet they are soberly represented before the public as honest, religious people, who are opposed to Popery and sacerdotalism. It is "an uprising of the devout and faithful laity in defense of the principles of the Reformation." But it now appears that the agitation is largely in aid of the radical party, which, being somewhat in need of a popular war cry, is industriously encouraging this stirring up of the religious question, with a view to the heartier support of the secularists, agnostics, and nonconformists. Certain leading members of Parliament were guilty of making wholesale charges against the clergy of the most insulting character, and of late some of these party leaders have taken a conspicuous part in various meetings organized in aid of Mr. Kensit's crusade.

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AT the annual meeting of the Maynooth Union, Professor Hickey complained that the "Irish laity (Roman, of course), with all their faith, with all their piety, and with all their virtues, were singularly lacking in exact and comprehensive knowledge of Christian truth. Many, especially emigrants to other lands, were lost to God through this want of knowledge. Their faith was inborn and traditional, rather than grounded on knowledge and conviction, and it did not wear so well amid surroundings hostile to faith and dangerous to morality." He thought Roman Catholics of other countries stood the test of removal better. We should have supposed that the Irish in this country would easily stand first in the tenacity with which they cling to their old religion, with the possible exception of the Germans.

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OBSERVING in an English paper an account of the funeral of Father Bate, of Egloskerry, conducted by the vicar of the parish, with a warm commendation of the "Catholic spirit" of the services, we were led at the first glance to imagine that a well-known and highly esteemed member of some religious order had departed this life. What was our surprise, therefore, to discover on closer reading that Father Bate was simply a highly respected Methodist preacher. It is true that Methodism, in the mind of its founder, was a sort of religious order attached to the Church. But as it now is, we should hardly have imagined that members of that sect would describe their preachers as "fathers," or talk with approbation of Catholic services.

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NONE of the London city churches is better known than St. Clement Danes, one of the best specimens of Sir Christopher Wren's work. This church has recently been re-opened, after undergoing a thorough interior renovation. There appears to have been some trepidation among ecclesiologists when this work was commenced, as the hand of the restorer is not always guided

by sound judgment in such cases, and "Gothic" or "Byzantine" anachronisms have found their way among architectural or ecclesiastical features quite out of harmony with them. But in the present instance the results seem to be unusually satisfactory. The wash with which Churchmen of the 18th century seem to have delighted to daub their ancient houses of prayer has been removed. The interior color decoration, seating, carving, and other features have been managed in strict accord with the surrounding architecture. If the published accounts are correct, the work as a whole is an example of what "restoration" ought to be.

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DR BELCHER, rector of Frampton-Cotterell, is a trenchant speaker. In a recent sermon he remarked that it was a very important question to determine of what sort our Church services ought to be, but not so important as whether or not such matters "are to be decided by an irresponsible fanatic and a company of roughs." "For myself," he proceeds, "I am content with the Prayer Book and such offices as come within the Church service; but I cannot accept some grotesque caricatures of divine service. Last week I read of a Church of England service quite new to me. It was called 'a flower, egg, and fruit service,' but I cannot find it in the Bible, or in the Prayer Book, or in our Articles, Homilies, or Canons, or in any ancient Church writer, nor does it appear that our bishops have ever sanctioned such an extreme 'Ritualistic' development. If there had been 'a flower, fruit, and egg service' in the Church at Corinth in the year of our Lord 59, I wonder what St. Paul would have written about it. Onward, Christian soldiers. Never be ashamed of the Cross, the sign of your redemption. Let your trumpets sound forward, quick march, and be ready for the coming battle."

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Ancient Parish Life in England

BY THE REV. CHARLES E. PHELPS

A series of articles on ancient village and parish life in England, by the Rev. Dr. Augustus Jessopp, has been running through the magazine called *The Nineteenth Century*, for the last year, and a summary of his facts and conclusions, especially as regards parish life, may be interesting to your readers.

The documents which are the basis of his articles are: first, "Doomesday Book," which lets us into the Anglo-Saxon common life; second, the Rolls of the Manor Courts, with what are called the "Manorial Extents," which gave the "extents" of feudal service required of each one; and third, the Churchwardens' accounts. Of these last, innumerable quantities existed at the time of the Reformation, when they were in great part destroyed. Still a great many escaped. They are being more and more unearthed from the old chests and drawers throughout the kingdom, and studied by antiquarians as they have never been before. In particular, there is a document in the archives of the archdeaconry of Norfolk, for the year 1368, which gives the returns from every parish in that archdeaconry for that year.

Dr. Jessopp says that he has tried in vain to raise money enough to have that record transcribed and printed, but he says "it is a wicked generation, given over to bicycles and other vanities, and cannot spare enough money to print this invaluable document."

In the Anglo Saxon times, our ancestors enjoyed great liberty and independence, both in town and parish. But with the advent of the Normans, came in the feudal system, which fastened its

iron grip upon the common people and pressed them to the earth with burdens grievous to be borne. But all this time there was a bright side to the picture. There was a province where the Church spread her ægis over the common people and gave them some respite from their toils and their troubles. There was a place where the torch of liberty burned bright and clear, and was handed down undimmed from generation to generation. This place was the parish having the same area and the same *personnel* as the town or ward, but in which life existed under very different conditions. The religious services, the holy days, the christenings, and the weddings were opportunities of relief from their daily toil, to say nothing of the religious elevation to their souls. And in their parish meetings, which seem to have been very frequently held, they had the chance to speak as free men and to vote as their consciences dictated. In those meetings the earl or the baron or the lord of the manor had no more power than the meanest peasant.

At the annual Easter meeting, the parish seems to have turned out almost *en masse*. It was a sort of board of audit, to which the Churchwardens submitted their accounts for the year. Having passed the meeting, they were sent up to the archdeacon for filing in the archives. In those meetings, men and women voted and had speech on equal terms.

"The parish was the community of the township organized for Church purposes and subject to Church discipline, with a constitution which recognized the rights of the whole body as an aggregate, and the rights of every adult member, whether man or woman, to a voice in self-government." (Bishop Hobhouse in Somerset Record, Vol. IV.)

"The chairman was the rector, but he was by no means 'a lord over God's heritage.' There is no evidence to show—but quite the contrary—that he initiated to any great extent the subjects of debate. The income raised for parish purposes, which was often considerable, was not under his control, nor did it pass through his hands.

"The trustees of the parish property and the responsible representatives of the parish, were the Churchwardens who very rarely were less than two in number, with assessors (vestrymen) in the larger parishes elected annually.

"The property of the parish was sometimes enormous, and always growing. Every man or woman of substance left legacies to the parish. The rich gave cattle, sheep, costly vessels, jewels, and money. The poor gave something; a widow's wedding ring was not an uncommon gift.

"And why were they so liberal? Because all that was joyous and gay in their lives, all that was beautiful and ennobling, all that was happy in their recollections, all that was elevating in their hopes and aspirations, came to them from their churches. The dreary round of toil from which they could not escape; the staggering behind the bullocks that dragged the plough; the hovels in which they huddled; the coarse food and sordid surroundings, what incentive to honorable ambition could these afford?

"It was the otherside of the picture that gave relief. All the tendency of the feudal system was to keep the people down; all the tendency of the parish, working through the parish council, holding its assemblies where the people met on equal terms, was to lift them up.

"In those assemblies there was no distinction between lord and vassal, high and low, rich and poor. In them the people learned the worth of being free. Here were the schools in which they were disciplined to self-help, self-reliance, and self-respect. In proportion as the people learned that their churches were the very bulwarks of their liberties, and that however much they might be in bondage to the lords of the manors, as parishioners, at any rate, they were free men and free women, in that proportion did they love their churches; there at least their rights were inviolable."

The festivals of the Church were a great boon to them. Their claims were paramount.

If, for instance, Roger or Hodge was bound to give Thursday in May and June to work his lord's domain, Ascension Day set him free. If on Wednesday, when St. Barnabas' Day or St. John Baptist's Day fell on Wednesday, he was free again, and not merely for the early Mass, but for the whole day. The parishioners had their day of sport and social enjoyment.

Such was the parish life of our ancestors from Anglo-Saxon times. And while it was reserved for the final battles of the "roses," Tewksbury and Barnet and Bosworth, to grind the feudal system to atoms, the parishes remained the same as they had always been, and through them, above all, has been handed down to us of the latter day the free speech and free rights and universal liberty which we now enjoy.

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Book Reviews and Notices

The Incarnation and the Kenosis. By the Rev. Alban Richey. New York: James Pott & Co.

It is well known to those of our readers who are interested in the theological discussions of the day, that a theory of the Humiliation of Christ has been set forth and skilfully advocated in influential quarters, which has seemed to thoughtful men to shake the foundations of faith in the Incarnation as the Holy Scriptures exhibit it, and the Catholic Church has always held and taught it. This theory, called the doctrine of the "Kenosis," or self-emptying, is readily popularized, and doubtless has been accepted by many without suspicion of its real tendency, which is strongly in the direction of Unitarianism. Two or three books of considerable value, published in England, have successfully combated this very questionable teaching, in the interests of the essentials of the Christian Faith. But until now, we have hardly had anything of value from the pens of our own scholars, save a few fugitive articles in Church periodicals. A profound and admirable treatment of the subject has just appeared, in the shape of an essay read before the alumni of the General Theological Seminary, by the Rev. Alban Richey, of Trinity parish, New York. This paper, commended by an esteemed correspondent in our issue of Aug. 6th, is emphatically the most thorough exposition of the truth relating to the subject which we have seen from an American pen. The author plants himself firmly on the postulates of Catholic theology, and convincingly shows that the treatment of the Incarnation by the teachers of the "Kenotic heresy" cannot be maintained in harmony with those definitions of the Faith which possess the age-long authority of the entire Catholic Church. Taking up one by one the positions of these teachers, and following them with unyielding persistency into all the ramifications of their reasoning, he leaves hardly a point untouched, a question unanswered. Yet there is a marked absence of any kind of *odium theologium*. The writer is so absorbed in his subject, so impressed with its vast importance, as to lose sight of personalities. It is not the men, but their writings, with which he is concerned. We heartily recommend this essay to those who seek a clear treatment of a subject of the gravest importance. It will greatly aid those who have become confused among opposing views, to clarify their thought and understand the principles at stake. It is encouraging to discover that the smart and flashy utterances on the profoundest subjects with which we are only too familiar in these days, do not represent all that is being done in theology by Churchmen in this country. The present essay is a convincing proof that some of the younger clergy are devoting themselves to the study of the divine science in the old way of solid and substantial learning.

Martin Luther. By Henry Eyster Jacobs. New York and London: G. P. Putnam's Sons. Price, \$1.50.

This is the first of a series of biographies of the most celebrated men engaged in what we commonly call "The Reformation"—such men as Erasmus, Zwingli, Melancthon, Cranmer, Knox, and Calvin, and it promises well for

the series. It is evidently written by a well-informed and very fair-minded man, and it is a great relief to find in it none of those exaggerated and (in D'Aubigne's books) untrustworthy attacks on the Church of Rome. The author does not disguise Luther's faults, which were mainly those of his age. Men are often blamed and praised for words and acts which belong entirely to their environment, and denote no irregularity in the man. For example, Luther's coarse vituperation in controversy was universal. Roman as well as Protestant writers are full of it. There was this great difference between Luther and Erasmus. The latter hedged and saved his neck, while the former blurted everything out and fell under the Pope's ban. The author of this work punctures the silly notion that Luther was unfamiliar with the Bible until he accidentally came across a copy in his monastery. All preachers and scholars of Luther's time were quite as familiar with the Bible as we are, and their sermons are far fuller of apt applications of it than any modern ones are. Luther lectured on the Bible years before he forsook the Roman Church. We commend this book as a fair and sufficiently full biography of a man whose influence in the religious world is still immense.

The Red Bridge Neighborhood. A Novel. By Maria Louise Pool. Illustrated by Clifford Carleton. New York and London: Harper & Brothers. Price, \$1.50.

When asked her purpose in writing "The Red Bridge Neighborhood," Miss Pool replied: "I wished to draw the ungenerous, miserly nature which steadily deteriorates, in contrast with the nobler character which as constantly stepped upward to a higher sphere." This admirable aim has been admirably attained. The story is of two misers—a father, hard, narrow, greedy, and his even less endurable, because more brutal, son. The latter marries for love—her love of him mainly—a good woman, the evolution of whose lovely character forms the chief interest of the narrative. Tender, patient, strong, the heroine is like a star shining in the night. The unexpected death of Maria Louise Pool, on May 19th, at Rockland, Mass., after a brief illness, closes an interesting literary career. The last of the remarkable series of New England life and character, to which Miss Pool has devoted the past ten years, is "The Meloon Farm," to be published as a serial in a leading periodical, as the author's previous works have been. It is to be regretted that no more books are forthcoming from one who belonged to the group of New England women writers, of whom Miss Wilkins is the best known, a company possessing some of the qualities of genius as well as talent.

Collections and Recollections. By One Who has Kept a Dairy. New York: Harper & Brothers.

This is a volume of anecdotes and reminiscences of people and events, chiefly English, during the last seventy-five years. They first appeared as a series of papers in the *Manchester Guardian*, in 1897. The "Collections and Recollections" are personal, social, religious, moral, political, and even literary. Nothing which has a point has come amiss to "One Who has Kept a Dairy." We have here the writer's impressions of several eminent men, his views of the progress of religion and morality, of social conditions, politics, parliamentary oratory, conversation, and several other topics, all illustrated by a multitude of examples and anecdotes. Many of the stories have appeared before, many are new, all are entertaining. A part of the book is taken up with what may be called miscellanies, such as epitaphs, advertisements, parodies, and the like. A good book for a vacant hour, and not without occasional instruction.

Addresses to Women Engaged in Church Work. By the Bishop of New York. New York: E. P. Dutton & Co. Price, \$1.

The Bishop of New York explains, in an introductory note, that this volume was "prepared amid the pressure of large and anxious tasks, away from books, and without leisure for re-

fection." But the reader, critical, as well as friendly, will find that no apology is required for putting into permanent form, and giving to a wider audience, such helpful suggestions as are contained in these five addresses. The first, on "The Great Exemplar," was delivered at Grace Church, New York, in 1883, at the service for "Women engaged in Church work." The difficulty of harmonizing the life of service and the life of devotion is its theme. The secret of overcoming weariness, discouragement, without and within, indifference and dullness and prejudice on the part of others, Bishop Potter bids the reader find in the ministry of Christ, with its "all-pervading consciousness of a Divine partnership." A gain in calmness and serene confidence will come to those who heed these wise, kindly words. Equally uplifting to the tired worker are the four remaining addresses, admirable in their comforting strength and fine simplicity of diction. Their titles are: "The Realm of Order," "Ends and Instruments," "Illusions and Ideals," "Wholeness."

The Memoirs of Mr. Charles J. Yellowplush; The History of Samuel Titmarsh; and The Great Hoggarty Diamond, etc. By William Makepeace Thackeray. With a portrait, twenty-four full-page illustrations, and eleven wood-cuts by the author, and a biographical introduction by his surviving daughter, Mrs. Anne Thackeray Ritchie. New York: Harper & Brothers. Pp. xxxix., 649. Crown 8vo., cloth, ornamental, uncut edges and gilt tops. Price, \$1.50.

In this volume, the third of the Biographical Edition of Thackeray's Complete Works, Mrs. Ritchie continues to give us sketchy bits of the life and surroundings of her father at the time of his writing of the work, that almost invest the pages with that subtle charm that surrounds a personal confidence. They seem to bring us nearer to the author, and make his characters as real to us as they were to him when they were born in his brain. All of them will be eagerly read, as they constitute the only authoritative account that has been given us of the man whose desire was that his works, and his works only, should speak for him. The volume is embellished with several illustrations that have never before appeared in print, and are curious illustrations of the author's mistaken idea that art rather than literature was his real vocation. To the end of his life he lamented that he had not been able to follow the bent of his genius.

What the Bible Teaches. By R. A. Torrey. Chicago: Fleming H. Revell Company. Price, \$2.50.

The author deserves credit for the patient research exhibited in the compilation of this book. It is somewhat of the nature of a large concordance arranged in subjects. As such, it would have been much more useful than it is, if the writer had not inserted his own peculiar ideas about the meaning of texts, and his flings at the teaching of the Church on the most important doctrines that are what the Church calls the extension of the Incarnation. When a writer whose fame as a theologian is limited to the followers of Mr. Moody, informs the world that our Lord in His conversation with Nicodemus meant *water* when He said *water*, in the famous passage about Baptism, he is evidently unfit to teach Churchmen the meaning of the Bible. The religion he evolves from the New Testament is one of feeling and sentiment. The religion of Jesus Christ, as the Church understands it, is one of deeply laid foundations, producing a life which begins with regeneration in Baptism and continues into eternity, often without much outward show, yet permeated with the principles of the doctrine of Christ. For such Christians, the Prayer Book is a far safer guide than Mr. Torrey's book, which therefore we cannot commend to our readers.

Ye Lyttle Salem Maide. A Story of Witchcraft. By Pauline Bradford Mackie. Illustrated by E. W. D. Hamilton. Boston, New York, and London: Lamson, Wolfe and Co., 1898. Price \$1.50.

This is a pretty little story, the scene being laid in Colonial Massachusetts during the days of the persecutions for witchcraft. There is not very much of a plot to the story, and per-

haps it is just as well that it is only the simple narrative of the trials and sufferings, and, we are happy to be able to add, the deliverance, of an innocent and helpless girl who was accused of the dreadful though imaginary crime of being a witch. The book is well printed and the illustrations are spirited and finely executed.

The Ministry of Intercession. A Plea for More Prayer. By the Rev. Andrew Murray. Chicago: Fleming H. Revell Company. Price, 75cts.

The necessity of more earnest prayer for the spread of Christ's kingdom is so great that we gladly welcome any addition to the literature of intercession that promises such good results as the use of this book will insure. The author gives some very strong illustrations of prayer and its answers, and though we cannot accept all his theology, we find so much to commend in the book that we hope it will have a large circulation.

Is My Bible True? Where Did We Get It? By the Rev. Charles Leach, D.D. Chicago: Fleming H. Revell Company. Price, 50cts.

This is a very useful handbook for teachers and others who wish to have the facts of the origin of the Bible within easy reach. The heads are well arranged, and the author has exercised great care in compiling the data. The book is attractively made, printed on good paper, well bound, and will doubtless prove very useful.

Periodicals

THE August issue of *Babyhood*, the mother's nursery guide, is an admirable manual for the care of young children in hot weather. "Hay Fever in Children," it seems, needs to be guarded against, as well as in adults. There are helpful suggestions, in this issue, about treatment of "Summer Complaint," "Prickly Heat," dress, discipline, pastime, etc. Even the advertisements are of value. [140 Nassau st., New York. \$1 a year.]

The Critic makes its appearance as a monthly magazine, amidst a general chorus of approval from the press. *The Critic* is a favorite all along the line; whether it comes weekly or monthly, the comments of its bright and genial editors are welcome. In the new form it will furnish more essays and special articles, more illustrations, and the "Lounger" will have more room to spread himself. The design upon the front of this first issue in magazine form, we must confess is rather startling. It represents a gladiator saluting with a big sword in each hand. Is that the way *The Critic* starts out on its new departure; [289 Fourth ave., New York; \$2 a year.]

THE leading editorial in *The Church Times* for July 29th exposes the fallacies of the reviewer. We may have some disadvantages as Churchmen in the United States, but at least we have freedom to manage our own affairs. In "The United States and Spain," the reviewer would have done much better if he had been favored with more accurate information about American affairs. In both this article and the one following it, on "The International Ferment," the writers conclude with the expression of the hope for an Anglo-American alliance, which seems to be getting as common over there as it is to end an orthodox service with the Doxology. Well, "So mote it be."

The Church Eclectic (The Young Churchman Co., Milwaukee) has a most creditable issue for August. Though coming at the season which puts the greatest strain upon editors and contributors, it is filled with able and timely articles, Bishop Doane opening the number with a concise discussion of the "Canon on Marriage." The editorial is on "The Question of Divorce," and "The Declaration of the Upper House of the Convocation of Canterbury on Re-marriage of Divorced Persons" is reprinted, with the comments of *The Church Times*, *The Church Review*, and *The Guardian*. The Bishop of Springfield writes on "Baptism and Burial"; Dr. W. H. Hazard delves into "The Folk Psychology of Games"; J. G. Hall, Jr., begins a series of pa-

Opinions of the Press

Rocky Mountain Christian Advocate

AMERICA'S DESTINY.—In 1877, to the Committee for the Celebration of the Centennial of the American Constitution, John Bright wrote: "As you advance in the second century of your national life, may we not ask that our two nations become one people?" Not one nation. Is it not within the range of human possibilities that the great groups of free communities speaking the English tongue, Canada, Australia, England, the United States, forming a part of the earth's surface which, with their dependencies in India and Africa, will far excel all others, will come together, not for conquest, nor for avarice, but for freedom, humanity, justice, progress, which will do much towards ushering in that day when

"The war drums beat no longer,
And the battle flags were furled,
In the parliament of man,
The federation of the world."

It is far away. Like Daniel, we will not see it. But, like him, we may go to our rest in faith. God will work. He will not weary. What He purposes shall be ultimate destiny will be.

New York Tribune

POSSIBILITIES IN SCOTLAND.—A good many things have happened since the days of Knox, and were he alive to-day, he would find much to condemn in Scottish Presbyterianism. It is many years now since the wave of liberalism swept over Scotland. Some years ago, also, a remarkable movement in favor of a liturgy appeared in Scotland, and at the present time not only is there no general prejudice against a liturgical service, but many Presbyterian churches employ such a service. In other ways a more "Churchly" feeling has grown up, so that, aside from the question of episcopacy, there is really little difference between Presbyterianism and Anglicanism. There is, moreover, another reason why the Scottish Establishment might welcome a union with episcopacy on honorable terms. And that is found in the fact that the long-wished-for union of the Free Church with the Establishment may not take place after all. Steps looking to a union between the Free Church and the United Presbyterian Church are under consideration. The United Presbyterian Church is unalterably opposed to an Establishment, and, therefore, if the Free Church consolidates with it, the united body will be not merely unwilling to unite with the Establishment, but will be actively opposed to it. Under these circumstances, it would be entirely natural for the Established Church to look with favor on a union with the Episcopal Church.

The Commercial Advertiser

BISMARCK.—Bismarck was the supreme creative spirit of the century. He was the maker of a nation. This is work of primitive times, but he did it in the ripeness of civilization. He could do it because he combined primitive vigor with modern instinct—a most rare union. He touched Gladstone at one point only. Both understood the principle of nationality—a thing which did not exist when older empires were founded, but without which modern empires cannot be cemented. Gladstone made fine speeches about it, but Bismarck did mighty deeds in its name. This was the touch of modern feeling that restrained and correlated his fierce primitive energy and bridled his mediæval imagination. He succeeded where Napoleon failed, because he knew his limitations. Perhaps it helped him to be born a gentleman, like Cæsar. The peasant brain is often powerful, but seldom steady. Power intoxicates it, and it attempts the impossible, or absolute limitations of influence thwart its sound purposes. Bismarck and Cæsar succeeded where Napoleon and Cromwell failed. He built an empire as solid as Rome, because, if less centralized, it is more homogeneous. This is the secret of the vitality and marvelous growth of Germany, political, commercial, industrial. It is a nation as well as an empire, a nation with imperial

pers on "A City Set on a Hill," and "The World According to St. John" is a bit of exposition by Prebendary Whiteford. The usual array of miscellany, book reviews, and home and foreign summaries, completes an unusually good mid-summer magazine, such as the clergy must enjoy reading, even in holiday time.

The Quarterly Review for July is an interesting number. The first article, on "Johann Reuchlin," gives an excellent account of the life and work of that great scholar, and corrects several misstatements which have found their way into his biographies. Astronomy again receives attention in the article on "A Famous Comet," viz., Halley's comet, which contains much interesting information about comets in general. The article that will be read by Churchmen with some, perhaps much, astonishment, is the last, "Possibilities of Church Reform." A more cynically Erastian point of view than that of the writer could not well be taken, and American Churchmen may be thankful that they are not as other Churchmen are, in this case.

The Edinburgh Review for July opens with a long and very able paper, on "The Internal Crisis in Austro-Hungary," which gives one an intelligible account of the affairs of that double-headed and much diversified realm. We must confess that the prospect of internal peace there is not encouraging. "Fairy Tales as Literature" is a graceful article. "The Earl-Bishop of Derry," is an account of one of the most singular characters in Irish history, Frederick Hervey, Earl of Bristol and Bishop of Derry, a "chameleon-like personality." "The Dining Societies of London," is a sympathetic sketch of the history and methods of some of the famous London clubs, such as the Dilettanti, The Club, the Literary, and Grid-iron's, and there is considerable fun in it. The best article in the number is that on "The Duc D'Aumale," whose merit as a soldier, author, and patriot is ably vindicated, and whose disappointments and sad fortune were borne with exemplary fortitude and patience. Political articles of interest are "Admiral Duncan and Naval Defense, Past and Present," and "British Policy in China."

THE current issue of *The Architectural Record* begins a series of papers on "Architectural Composition," which will be of great value to general readers as well as to art students. These papers, by John Beverley Robinson, discuss elementary principles in a clear and simple way, as a good teacher would talk to an intelligent class, and the illustrations are numerous and helpful. The writer shows that there are but three satisfactory groupings, or arrangements, of masses; viz., the single, the double, the triple. He gives as examples of the single mass, the Colosseum, the Parthenon, the Pisan Baptistery. Two masses in group may be equal or unequal. In a group of three, one should be the largest and it should be in the middle. Multiplicity of subordinate parts may be of value, but the dominant masses must not exceed three. Four is a combination that cannot be made to look well. The members comprising a group must be of similar appearances. Two or three equal and unlike masses should not be linked together, as two gables and a dome. In the case of St. Paul's, London, though we have two towers and a dome, the towers are subordinate and fall in with the mass of the building which supports the dome. The larger the single mass, the more various things may be clustered around it. The great tower at Westminster subordinates the many towers and pinnacles around it so that they do not impress the eye as masses, but as details. Such papers as the one here referred to will aid the non-professional reader to form correct estimates of architectural plans, and if they could be widely studied, would elevate the taste of our people. There is no one who is not interested in buildings, civil, domestic, and religious, yet there are few otherwise cultivated people who understand the first principles of architectural design and construction. [14 Vesey st., New York. Quarterly; \$1 a year.]

power. No other modern man has died leaving such a mighty monument to his memory. It is work fit for the dawn of history, when States were begotten by heroes and born out of chaos. * * * He was a very great man. Civilization has not made the race infertile of such when the same century sees Bismarck and Napoleon.

The N. Y. Evening Post

Whether the great military state which Bismarck created is to prove a blessing to humanity, we cannot yet tell. We know for how great a revival of the military spirit he was incidentally responsible. We know what grievous burdens he bound on the back of every peasant in Europe; what inextinguishable hatreds he kindled. We know that in the very act of building up his strong centralized government he called into being, by the severity of his methods and his ruthless determination to overcome all opposition, a party of revolt within the empire bent on destroying his work, and now grown to the largest and most portentous voting power in Germany. Whether, in spite of all, unite Germany, military Germany, colonizing Germany, is in the course of the next century to vindicate its author and make his name revered, we must leave it for the next century to decide. But the nineteenth century is, at any rate, the century of expansive democracy, and none of its expansion is due to Bismarck. Tory to the backbone, he has been the typical figure of repression. In this respect it is impossible to resist comparing him with the Englishman whose passing in the same year with Bismarck will star 1898 as fateful in losses of great men. Gladstone accepted and rejoiced in the democratic movement, and worked with it as his chosen and sufficient instrument. Bismarck distrusted it, and met it with blood and iron. The great Englishman was of his century politically; the German was not. To which of them the future will belong depends on the future of democracy; and the wisest shrink from trying to read that dark riddle.

Christian A' Work

JUDICIAL INJUSTICE.—The Court of Appeals in this State, through Chief Justice Alton B. Parker, has rendered a decision reversing a verdict of guilty in a capital case where the jury had been locked up for forty-eight hours. The decision is just, and its effect cannot fail to be salutary. It is certainly clear that when a jury is kept together for so long a time, it is done with the view of coercing them into rendering a verdict. But by this method the very essence of trial by jury is destroyed. If the minds of jurymen can be convinced by reason at all, it can be done in a very few hours. A jury is required to be unanimous in order to render a verdict, and the unanimity must be the result of agreement or it is no unanimity at all. If the men are to be forced by threats of indefinite imprisonment to vote for a verdict to which they do not agree, then a majority verdict is substituted for the unanimous verdict which the law requires. Of course, if it choose to do so, the law-making power may substitute a majority for a unanimous verdict; but the courts have no such right, and the action of a judge who locks up a jury for forty-eight hours is simply coercing the minority to violate their oath by returning a verdict which they disbelieve.

Reformed Church Messenger

THE LORD'S DAY.—It is not the "Sabbath." Once for all it may be worth the statement, to say again with emphasis, that the sacred day for divine service is Sunday, the Lord's Day—never Sabbath. The Sabbath was celebrated on the seventh day of the week, our Saturday. Its type is Jewish. There are those among the sects who still "keep the Sabbath" on the last day of the week. And when the Sabbath is kept at all, that is its day, for that is what it truly means. These seventh-day "Sabbath" people work on the Lord's day, under the notion that they are keeping the commandment. In the New Dispensation, the day commemorating the Lord's Resurrection from the dead takes the place of the Jewish Sabbath. That is Sunday, the Lord's day, the first day of the week, sacred to His special worship.

The Household

"Business is Business."

THERE lives in the city of New York a man who has accumulated a fortune by simply advising people what to do. There always will be a large number of persons who are unable to rely on their own judgment; others come to a conclusion with ease and certainty.

A young man had accumulated a thousand dollars, and was debating whether he should buy a small candy store with it, or whether he should lend it on a mortgage. This latter he knew was the secure way; the other promised great profits. In this perplexity he saw an advertisement: "Advice given to those going into business."

After stating his case, the counselor said: "My fee will be five dollars in advance."

When this was paid he asked:

"Do you understand the candy business?"

"No; I did not think it was necessary. I expected to supervise it merely."

"Then you will lose all your money in three months."

"You think I had better lend the money on a mortgage?"

"I do not say that. What is your business; that is, what do you perfectly understand?"

"I know the pickle business through and through. I can make pickles of all kinds, but I do not like it."

"Never mind what you like. Go and get a small place and make pickles; go from hotel to hotel, restaurant to restaurant, and sell them. In ten years come back and see me; you will have \$10,000 at least."

As the young man was going away he was called back.

"Here is a card; I want you to put it where you can see it a hundred times a day." These were the words on the card: "Business is business. Men don't do what they like, they do what they can."

The card had a strange fascination for him; he read it with care, as he walked along the street. As he studied it, new light seemed to enter his mind.

He found a dingy basement, and began to arrange for his operations. Of course vinegar must be got, several barrels of it; some was offered him at ten cents a gallon, some more was shown at five cents. "Which shall I take?" He thought of the words on his card. He seemed to see people testing his pickles, and, not liking them, depart without buying. "They will know good vinegar," thought he, and so he bought the honest stuff.

In a few days several tubs of material were ready, and he knew he must market them. Now he greatly dreaded to face strange people, and push his goods upon their notice. He never had courage when a boy, and now as a young man he felt more timid, it seemed. But he thought of the words of the card, and entered a restaurant. The evident manager was a blooming young woman, and the pickle dealer was more afraid of women than men. But "business is business" repeated itself over and over in his mind.

The answer to his statement was that his pickles would be tried, and if found all right would be purchased.

"Glad I got that good vinegar," thought the young man; and he began to feel that there was a certain power in the maxim his adviser had given. He began to feel a

courage he had never expected in meeting people and trying to sell his goods to them.

Calling at a store to get, if possible, an order for pickles in bottles, he was quickly and rudely met with, "Don't want to see any such stuff." Noticing the utter dismay on the young man's face, the merchant said, short and sharp, "Don't you know enough of business to put up your goods attractively?"

As he retreated, ruffled and disheartened, the maxim repeated itself over and over, with this additional sentence: "It is business to put up goods attractively." He sought out a lithographer, and had some handsomely colored labels printed. "They will buy the bottles," said a friend, "just for the picture you have on them."

When he had gained sufficient courage he sought out again the merchant who had rebuffed him. "I have come to make you a present of a bottle of fine pickles."

"Why do you make me a present of them?"

"Because you gave me advice that is worth a great deal."

The morning of one Fourth of July came, and he pondered whether to go to his store or not. All at once he thought, people going on picnics will want pickles; it was the magic words on the little card that ran through his mind. He found, as he had thought, a large number of buyers waiting for him.

The little card was consulted in all sorts of weather. If a man made a proposition to him of any kind, and he was in doubt, he would go and look at the words, though he knew them by heart already. One day a cheese merchant came to persuade him to buy stock.

"People," said he, "who buy pickles always buy cheese; you will do a big trade." It was a temptation. He went and looked at the words and studied them intently, trying to think out their application to the case in hand. "Men do what they can," he reflected. "I would like to sell cheese, but I know I can sell pickles;" then he returned. Now he was resolute and firm, although by nature easily bent and swayed by the words of others.

"Business is business," he said. "I am in the pickle business; if I cannot make money in this, I shall quit and go into something else; but I will not have two kinds on my hands."

It was a turning point; after this he could refuse all influence to go into something that seemed at the time more lucrative. He was not only industrious, it is plain he had a fixed principle of action. Of course he was successful; all men who put industry and mind to their work are bound to be successful. When the ten years were up, of course he had the ten thousand dollars, and more, too.—*Treasure-Trove.*

Camp-Fire Musings

I HAD a pleasant study of a wild grape-vine at home. Mrs. Gray planted it twenty-five years ago, at our former home in Oak Park, and it became great, bearing each year about two bushels of fruit. All the birds of the town came to the harvest. They are very fond of the pleasant, but rather sharp, tart of the little grapes. When we would go to take some for ourselves, they gave voice in angry protests, threatening flutters, and other evidences of displeasure. I carried a slip of it to our new home and gave it the barn for support. The wild grape-vine has to make its way in

its natural habitat up through tangled mats of branches, and as the advancing tips of the vine are soft and tender, and put forth tender young leaves, one would think it could not make its way through a mass of tangled twigs. But it knows how. It sends ahead its forked tendrils in a straight line. At the point where the tendril leaves the vine, the tip of the vine curls backward. The tendril seizes a twig, and then makes a spiral spring of the rest of itself, pulling steadily, and drags the tender shoots through backwards, thus preventing the very delicate tip and the young leaves from injury. I dropped a small rope from the roof to the vine to see what it would do. It was amusing to see the nearest branch reach for it, and climb it hand over hand, like a boy.

I was much concerned last summer about a young weeping willow. It drooped its branches on every side to the grass. I wanted it to grow up into a tree, and not creep about like a dewberry, and concluded that when spring came I would straighten up the most promising frond and secure it to a stake; make it grow tall whether it wanted to or not. Much to my surprise, when winter came each individual frond rose from its drooping attitude and stood perpendicular. "Oh, that is the way you do it, is it? Well, I guess you understand your own business better than I do mine."

Mrs. Gray makes it a part of her daily duty to water the birds. There are no streams or pools nearer to our home place than two miles, so she provided them with porcelain bath tubs and drinking cups, and they come by dozens—robins, orioles, bobolinks, all the tribes. The white mulberry tree is a prodigious bearer, would cover the ground under it an inch deep with the soft mucilaginous fruit if the berries all fell at once. White mulberries are too insipid and pumpkiny in taste for the boys, but the birds stuff themselves with them to repletion, and then go and take a bath. There is quite a difference in table etiquette among the birds. Bobolink, thrush, cat-bird, most of them, bite out little bits of the berry daintily, but the robin mellows and mashes it from end to end, then taking one end, of it swallows it at a gulp, and then wipes his bill on a twig. I don't consider him very polite.

The last wood-thrush I heard last summer was in a solitary place miles away from camp. He was all vivacity as well as all music. I was much surprised to hear the delicious note this spring in our orchard at

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Children's Hour

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When the night is beginning to lower,
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That is known as the Children's Hour.

A Plucky Boy

IT is said that "nerve" and Chicago are synonymous terms. Here is a story which has just reached New Orleans, says the Times-Democrat, which proves the truth of the idea and which goes to show that a Chicagoan develops his nerve early.

Everybody knows Marshal Field, the multi-millionaire—the man who gave a million dollars to a museum. Everybody has heard of his big store. In this store there is a cash boy who is making more money than his confreres, and the story tells how he earned the raise. The regular salary of a cash boy is \$3 a week. The youngster in question thought he was worth more and hunted up the manager to tell him so.

"I would like to get a raise," said the boy; "I think I ought to have it."

"My boy," said the manager, "you are making just what is given all the cash boys, and I don't see how I can accommodate you."

"I know," retorted the dauntless youth, "but my mother is a widow and she has five children. I can't afford to work for \$3."

The boy's assurance amused the manager, who, jokingly, advised him to see Mr. Field. Now Mr. Field's visits to his store are few and far between. He is rich enough to be above the details of business, and when he entered the store an hour or so after the conversation between the manager and cash boy, his coming was in the nature of an event. The boy heard of his arrival and at once headed for the millionaire proprietor. Watching his chance, he slipped upon the magnate and said:

"Are you Mr. Field?"

"I am, my son. What can I do for you?"

"You can raise my salary, please. I can't work any longer for \$3 a week."

"I don't attend to these matters. You will have to see the manager."

"I have already seen the manager, sir, and he referred me to you."

The boy's manner impressed the millionaire and he said: "My boy, you are making \$3 a week. That is a pretty good salary for a youngster. It is more than I was making when I was your age."

"Well," said the boy, quick as a flash, "mayb you weren't worth any more."

Mr. Field laughed. Then he saw the manager. "That boy," he declared, "has too much pluck and wit to work for \$3."

The next week the juvenile hero of this tale drew \$4, and promotion isn't far off.

A CLERGYMAN in England, pleading earnestly with his parishioners for the construction of a cemetery for their parish, asked them to consider the "deplorable condition of thirty thousand Englishmen living without Christian burial."



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Hints to Housewives

THRIFTY housewives save lemon-peel. After using the juice for jelly or lemonade, where a number of lemons have been used, the peel should be washed and dried in the oven, then grated and put in a tin. It most useful as flavoring for puddings, and various forcemeats.

No family should be without lemons. Their uses are almost too many for enumeration.

The juice of a lemon, taken in hot water on awaking in the morning, is an excellent liver corrective, and for stout women is better than any anti-fat medicine ever invented.

Glycerine and lemon juice, half and half, on a bit of absorbent cotton, is the best thing in the world wherewith to moisten the lips and tongue of a fever parched patient.

A dash of lemon juice in plain water is an excellent tooth wash. It not only removes tartar, but sweetens the breath.

A teaspoonful of the juice in a small cup of black coffee will almost certainly relieve a bilious headache.

The finest of manicure acids is made by putting a teaspoonful of lemon juice in a cupful of warm water. This removes most stains from the fingers and nails, and loosens the cuticle more satisfactorily than can be done by the use of a sharp instrument.

Lemon juice and salt will remove rust stains from linen without injury to the fabric. Wet the stains with the mixture and put the article in the sun. Two or three applications may be necessary if the stain is of long standing, but the remedy never fails.

For an excellent flavoring for custards, jellies, etc., take a quart glass jar and put into it a pint of good preserving brandy. Into this put the lemon rinds, after squeezing them for lemonade, from time to time until the jar is full, keeping it sealed except when open for use, and you will have a pure lemon extract, as good or better than any which you can buy.

HANDKERCHIEFS are quite apt in warm weather to come through the weekly laundry slightly yellowed. This is due often to their free use as absorbers of perspiration. To whiten them, they should be soaked before being washed, in salted water for half an hour, rinsed, and then washed. If in addition a little paraffine oil is added to the water in which they are boiled, a half table-spoonful to a gallon of water, the process will be the more beneficial.

A STRIP of flannel or a soft napkin, folded lengthwise, and dipped in hot water and wrung out, and then applied around the neck of a child that has the croup, will surely bring relief in a few minutes.

A PROPER TOWEL, folded several times and dipped in hot water, quickly wrung and applied over the site of toothache or neuralgia, will generally afford prompt relief. This treatment for colic has been found to work like magic.

Hot water taken freely half an hour before bedtime is an excellent cathartic in the case of constipation, while it has a soothing effect on the stomach and bowels. This treatment continued a few months, with the addition of a cup of hot water, slowly sipped half an hour before each meal, with proper attention to diet, will cure most cases of dyspepsia.

ORDINARY headaches almost always yield to the simultaneous application of hot water to the feet and the back of the neck.—*Bulletin of Pharmacy.*

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