

The Living Church

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News and Notes

Current Events

PRINCE BISMARCK is dead. The unifier of the German Empire, who crowned his king an emperor, passed away Saturday night, July 30th, at his castle, in Friederichsruh, his death being due to the culmination of chronic diseases from which he had long suffered. In the face of reassuring reports, his death comes as a surprise and shock. The "Iron Chancellor" was a maker of history, and his name is inseparably linked with a half-century of momentous European events. His was one of the master minds of Europe. He was born in 1815, at Schoenhausen, and from 1821 to 1835 was a student at the Plamann Academy, in Berlin, at the Frederick William Gymnasium, the University of Goettingen, and University of Berlin. His career as a statesman actively began when elected to the diet, in 1847, where his abilities gained speedy recognition, and resulted in the conferring of favors by the king, and later his appointment as minister to France, where he gained a thorough knowledge of the plans and resources of Napoleon. He re-entered the cabinet in 1862, and became prime minister of Prussia.

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THE few succeeding years were fraught with events which, under the guiding hand of Bismarck, reached a culmination Jan. 18, 1871, in the proclamation declaring King William "Deutsche Kaiser." The day following, Bismarck was nominated first chancellor of the re-constituted empire; created a prince on Feb. 21st; signed the Frankfurt treaty with France, May 10th; returned to Berlin at the head of the army, June 16th. In 1890, differences between himself and the present emperor led to his retirement to private life, and at this time the affection in which he was held by Germans found vent. His subsequent reconciliation with the kaiser caused rejoicing throughout the empire. For the past eight years he had been in dignified retirement, the idol of the German nation, and as a private citizen immeasurably greater than the boy monarch. His life work—the German empire—is a lasting monument to his greatness.

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OUR affairs with Spain have assumed such form that peace now seems assured. Ambassador Cambon, of France, acting official for the Spanish government, asked what

the United States would agree to as a basis for the cessation of hostilities, and the terms proposed by the administration were practically these:

Withdrawal by Spain of her forces and sovereignty from Cuba, the United States to exercise control until a stable government can be established. Withdrawal of her forces and sovereignty from Porto Rico, and the absolute cession of this and the minor Spanish West Indies to the United States. Acquiescence by Spain in the permanent occupation by the United States of Guam Island, in the Ladrones, already in the possession of the United States. The United States to exercise control over the city and bay of Manila and the immediate surrounding territory, including Cavite, until such time as the commissioners appointed respectively by the two countries determine upon the future disposition and government of the Philippines, which determination receives the ratification of the two governments, the United States neither waiving claim to the whole of the Philippines nor specifying the exact boundary limit of the territory she desires to hold permanently.

The question of indemnity is a matter for future consideration, and is likely to be a difficult problem, owing to the bankrupt condition of the Spanish nation, and the fact that if Spain be bereft of her colonies, which are a rich source of income, it will be imposing an added burden on the already overtaxed subjects, and may be the last straw to bring about an internal strife. Residents of the Philippine Islands have addressed a note to President McKinley praying that the United States will, in no event, abandon the islands to Spain. Should this government's commissioners decide adversely to the petitioners, it by no means signifies an unopposed Spanish sovereignty, as the insurgents must still be reckoned with. Perfection in diplomacy will be required to shape the final terms of peace.

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THE caustic criticism of Professor Norton, of Harvard College, for his "un-American" attitude toward the government, has called forth a letter from a prominent man to Senator Hoar, in turn criticising him because of his statements concerning Professor Norton. Senator Hoar, after qualifying one of his former assertions, says in reply to his critic:

But what has been said by those who complain of me in this controversy is enough to show what a pernicious influence has been at work upon some of the younger graduates in relation to this matter of patriotism and love of country. They seem to think it a slight and pardonable thing for a man to say of his country that she is criminal, and that her people lack the sense of honor, and that they cannot tell the difference between honor and dishonor, and that he would be proud of his country but for his countrymen; but a grievous offense to say of the Harvard professor who says these things that he does not comprehend honor, and does not comprehend his country-

men, and that the influence of such utterances upon the youth of the University is pernicious.

Continuing, Senator Hoar holds Professor Norton culpable for such utterances at a time when events seem to be shaping toward an Anglo-American alliance; deploring their effect upon the mothers, wives, and sisters who are giving the lives of their sons, husbands, and brothers to their country, and contends that such things should not come from Harvard and go to foreign countries without having it pointed out that the men who utter them are not authorities on the subject of which they speak. Concluding his letter, he says:

I was not answering an eccentric professor speaking to a few deluded mugwumps. I was answering what many good men believed to be the voice of Harvard speaking to the world. I hope the eyes of Professor Norton and his followers may be opened to know something of patriotism, and something of their countrymen.

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THE action of Miss Jessie Schley, of Milwaukee, a relative of Commodore Schley, in going to Madrid to interview the Queen for the purpose of negotiating peace, has caused some adverse comment. According to press dispatches, she was not recognized, and while she was doubtless actuated by high motives, her mission has been fruitless. In taking it upon herself to act for the government, it is held she has committed an act of treason, according to section 5335 of the statutes of the United States, which says:

Every citizen of the United States, whether actually resident or abiding within the same, or in any country, who, without the permission or the authority of the government of the United States, directly or indirectly, commences or carries on any verbal or written correspondence or intercourse with any foreign government, or any officer or agent thereof, with an intent to influence the measures or conduct of any foreign government, or any officer or agent thereof, in relation to any disputes or controversies with the United States, or to defeat the measures of the government of the United States, and so forth, shall be deemed guilty of treason, the statute fixing the penalty at a fine not to exceed \$5,000, and imprisonment at from six months to three years, the same penalties applying to accessories.

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THE present war has fully developed the necessity of an American waterway connecting the Atlantic and Pacific, and the advisability of its control by the United States. This sentiment has already been voiced, and Congressional action forecast by men prominent in the affairs of the nation. In this connection, Sir George Sydenham Clarke, a British expert in naval tactics and imperial defenses, writes to the London *Daily Graphic*, strongly approving Ameri-

can annexation of Porto Rico and Hawaii. He says:

It is for the best interests of the world that any canal connecting the Atlantic and the Pacific should be controlled by the United States, and whatever attitude the European powers may take, foreign interference in Central America is out of the question, because the interests of the United States and Great Britain in the future canal will be paramount. Therefore Lord Salisbury's policy towards the United States is wise and statesmanlike.

The letter was evoked by an article in the *Daily Graphic* calling attention to the reversal of England's traditional policy to prevent the United States from acquiring strategical positions in the Atlantic and the Pacific enabling it to control the possible canal.

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EUROPEAN powers which maintain vast standing armies at a cost of millions of dollars, can learn something from the United States in regard to the making of an army. The first call for volunteers came April 23d, and in slightly more than four weeks' time came the second call. July 24, there were mustered and fully equipped, 212,000 volunteers, while our regular army had been increased to 51,400. It is to be borne in mind that those accepted were subjected to a most rigid examination, only those being passed who were in every way fitted to undergo the trials of campaigning, peril, and hardship. That such an army should have acted in a manner calculated to elicit warm commendation and sincere admiration on the part of foreign military attaches, is a fact which the American people may well be proud of.

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A GRATIFYING expression of financial conditions was voiced by subscriptions to the recent popular war loan, which demonstrated that money in plenty is held by individuals outside the great financial centres, and that the success of such a loan is not dependent upon aggregations of capital. The fact that the entire issue of bonds was absorbed by subscriptions under \$4,500, is a rebuke to "hard times" theorists. Bonds in sums less than \$500 will be distributed before those of larger amount, and in order to enable persons who have been allotted larger amounts to realize on and dispose of them before their actual receipt by subscribers, Secretary Gage has issued an order recognizing the transfer of notices of allotment.

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ONE of the singular and happy features of our war with Spain is the delight manifested on the part of Spanish regulars and volunteers in outlying districts about Santiago, at the prospect of laying down their arms and returning home. Official reports are in effect that they were on the verge of starvation, and came with willing alacrity to the American headquarters in Santiago, giving up their Mauser rifles by the carload, and welcoming food in exchange. There can be no question as to the moral effect of the surrender of General Toral and his forces to a smaller force of American soldiers.

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UPON the arrival of the steamship *La Bretagne* at Havre, July 25th, with survivors of the *La Bourgogne* disaster, nineteen Austrian sailors were taken before a magistrate and confronted by four passengers, on charges of cruelty and brutality at the time of the collision between *La Bour-*

gogne and the *Cromartyshire* off Sable Island, July 4th. Six of the accused were held on remand, the rest being discharged. The official board of inquiry at its session held in Halifax, N. S., absolved the officers and crew of the *Cromartyshire* from all responsibility for the collision, the testimony tending to show that while the *Cromartyshire* was proceeding under reduced sail and sounding its foghorn, *La Bourgogne* was not only out of its course, but proceeding at an unwarranted rate of speed, in view of the dense fog which prevailed at the time. The French government has not yet concluded its official investigation of the disaster.

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THE Rt. Rev. John Henry Ducachet Wingfield, D.D., LL.D., D.C.L., Bishop of the missionary district of Northern California, died at Benicia, Cal., on the 28th of July. He was born at Portsmouth, Va., Sept. 24th, 1833. He was graduated in 1853 from William and Mary College, after having served two years as instructor at St. Timothy's, Maryland, where he was first educated privately. He was a teacher until 1855, when he spent a year at a theological seminary in Virginia, then resuming his professional work as the head of Ashley Institute, at Little Rock, Ark. He was ordained deacon in 1858, and priest the following year, in the chapel of Virginia Seminary. Some of Bishop Wingfield's clerical connections were as curate to the rector of Christ church, Little Rock; assistant to his brother, the Rev. John H. Wingfield, at Trinity church, Portsmouth, Va.; rector of Christ church, Rock Springs, Md.; again at Portsmouth, and in 1868 St. Paul's church, Petersburg, Va., where in 1871 he founded St. Paul's School for Girls. In 1874 he became rector of Trinity church at San Francisco, Cal. The degrees of Doctor of Divinity and Doctor of Laws were conferred on him by the College of William and Mary, and in 1888 St. Augustine College honored him with a D.C.L. Dr. Wingfield was the first bishop of the missionary jurisdiction of Northern California, established in 1874, and was consecrated at St. Paul's, Petersburg, Va. On removing to his missionary see he became president of the missionary college of St. Augustine, later assumed the leadership of St. Mary's, of the Pacific, and was made rector of St. Paul's church, all in Benicia.

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Canada

The Bishop of Huron held a Confirmation, and took part in the special services, held in Trinity church, Galt, July 3d. There were 42 candidates, to whom the Bishop gave a very practical address; he held a Confirmation at Dresden on the 6th. The Synod of Huron has, by a unanimous vote, expressed a desire to reduce the number of meetings of the provincial synods, by allowing their legislative powers to pass over to the General Synod of Canada, in which case a session of the provincial synod need be called only when the necessity of a particular case may arise, if indeed, it should be needful to call one at all. It is contended that this change would substantially reduce the cost of legislation, and strengthen the general Synod. The Huron Synod has also agreed to the scheme adopted by the last general synod at Winnipeg, by which the whole mission funds of the Church throughout Canada should be managed by a general mission board, a plan which was opposed by the Montreal diocesan synod. The Bishop gave an address at the farewell service held in St. James', London, on the departure of the Rev. T. B. R. Westgate to South America, to take up

missionary work there. The Rev. F. E. Roy has been appointed by the synod to canvass the diocese on behalf of the diocesan debt, and has resigned the charge of the church of St. James the Apostle, Wallaceburg.

A seven days' Mission was held at Rosemeath, diocese of Toronto, by the Rev. W. C. Dixon, which was largely attended. Although during the summer the farmers are very busy, yet there were large congregations at the nightly services. St. Matthew's church, West Mono, is now entirely free from debt. This mission consists of five scattered congregations. A very successful meeting under the auspices of the Woman's Auxiliary, was held in All Saints' schoolroom, Whitby, lately. The diocesan president, Mr. Williamson, came from Toronto to give an address. The Rev. F. H. Duvernet, newly elected member of the General Board of Missions of the Church in Canada, left Toronto July 12th, to visit some of the principal Indian missions in the diocese of Rupert's Land and Calgary, and obtain information about them. He expects to take five or six weeks for the purpose. The Dominion Council of St. Andrew's Brotherhood at the meeting at the Brotherhood House, Toronto, lately, outlined the programme for the Dominion convention to be held in Hamilton in September. A number of the Canadian Bishops have promised to be present.

There has been high endorsement of the jubilee movement for the augmentation fund of the diocese of Ontario; for the Archbishop of Canterbury preached in St. Peter's, Eaton Square, London, on behalf of it, in July. The foundation of the new church at London is now completed, and the work is going on well. The building is cruciform in shape.

The Bishop of Quebec in a letter just published, to his clergy, begs them to urge upon their people to increase their contributions in order to make up for the deficiencies caused by the withdrawal of the grants from the Society for the Propagation of the Gospel, as well as the constant shrinking of the annual interest on the capital of the clergy trust and mission funds. Ten grants were made in aid of sons and daughters of clergymen, at the last meeting of the central board of the Quebec Church Society. An application was made for aid to repair the church on Amherst Island, one of the Magdalen Islands. The building is used by fishermen for services, and is in a very bad state. The Bishop of Quebec spent July is visiting the Labrador coast, accompanied by his chaplain, the Rev. James Hepburn, rector of Richmond and rural dean. The Bishop hoped to be able to return to Gaspé by the 31st, to hold an ordination at Malbaie. The Church at East Angus has lately been presented with two beautiful banners. A committee has been appointed to take steps to purchase a new graveyard on behalf of the Church there. The Bishop asks if some one will contribute \$50 a year towards the stipend of a lay reader for the Magdalen Islands, where the need for religious and educational advantages for the poor fishermen and their children is very great.

News from the distant diocese of Moosonee is long on the way, and none has been received since the March letters. Bishop Newnham intended visiting Fort George and the missions connected with it during the summer. Biscotasing, a small centre for lumbering, where the saw mills are constantly at work, and the lumbermen often fill the little church on Sundays, is the headquarters of the Rev. John Sanders, the native pastor who has for many years worked among the Indians throughout the southern portion of Moosonee. Missanabic station has now some chance of becoming an important place, as gold has been discovered in its vicinity, and a church is being built there, though all the necessary money has not been raised. The Rev. E. T. Peck, the sailor missionary, known in England as the proprietor of "the church that was eaten by dogs," has gone to establish a mission station on Blacklead Island, almost on the Arctic circle. When last heard from he was building a wooden church,

which would be in no danger of being eaten, as his seal skin tabernacle was, by his husky dogs.

A meeting was held in St. Paul's Hall, Halifax, diocese of Nova Scotia, to bring the work of the Brotherhood of St. Andrew before the clergy of the diocese, and to create an interest in it. There are 17 chapters, five of which are in the city of Halifax. These are doing good work in visiting hotels, wharves, and the hospitals, as well as on many other lines of usefulness. It was recommended at the meeting of the synod of Nova Scotia that a committee be appointed for the purpose of adding to the Episcopal Endowment fund, in view of the withdrawal of an annual allowance on the part of the Colonial Bishopric's Fund. "The committee trusts," the report says, "that the generous offer made by the Bishop of \$1,000, will stimulate the zeal of many others in the diocese."

Archbishop Mackray was able to preside at the meeting of the synod of the diocese of Rupert's Land. In his charge the Primate said that, notwithstanding his ill health during his recent stay in England, he had met with success, so that there is every prospect of the early foundation of a fellowship or lectureship to relieve him from the duties of mathematical instructor in St. John's College, Winnipeg. The Archbishop went very fully into the needs of the diocese in working the missions among miners and other settlers as well as Indians. Although several new churches had been built, the debts of the parishes and missions had diminished by over \$4,000. He expressed gratitude for the help obtained from Eastern Canada.

The pulpits of the city churches in Montreal, during July, have been filled in many cases by visiting clergymen, so many of the incumbents are away for their holidays. The Rev. T. Malcolm, of the church of the Holy Innocents, Hoboken, N. J., was to be the preacher at the church of St. John the Evangelist, Montreal, July 10th. The meeting of the Provincial Synod, which is to be held in Montreal in September, is looked forward to with much interest, as well as the triennial meeting of the Woman's Auxiliary, which will be held the same week in Montreal.

New York

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

CITY.—St. Agnes' Day Nursery has just celebrated its 10th anniversary, and noted the event by completing the payment of a debt of \$2,100.

A suit has been brought in the Supreme Court with reference to the will of Miss Mary L. Everdell which was submitted to probate about two weeks ago, as announced in the columns of THE LIVING CHURCH. It is not known what effect this suit may have upon the charitable bequests. Under a codicil of the will, \$1,000 each is given to St. Luke's Hospital and St. Luke's Home for Indigent Christian Females.

Col. James Otis, of this city, died at his country seat, "Near-the-Bay," at Bellsport, N. Y., July 24th. He was a layman of the Church, a veteran officer of the late Civil War, and an ex-senator of this State. As a man of largemeans, sincerely interested in the well-being of his fellow-men, he was widely respected and beloved. He was born in Boston, of the historical Otis family, which has given so many men to public service of the country. The funeral service took place at Christ church, Bellport, St. James, Day, and was attended by a special delegation of the Union League Club of this city, of which he was a member.

A well-known layman and banker, Mr. James A. Roosevelt, uncle to Col. Theodore Roosevelt, of the Rough Riders, has just died. He was at the time in a railroad train on his way from this city to his country residence, at Oyster Bay, N. Y. Mr. Roosevelt was one of the leading citizens of New York, and was exceedingly generous in giving for the relief of the sick and poor. For many years he had been engaged in active hospital work as the president of the Roosevelt Hospital. He was a member of the old New York family of his name, which has

produced many men of distinction and high usefulness in this community.

About 60 boys of St. Bartholomew's battalion of cadets gathered at the parish house July 23d, and started for the new camping ground, already referred to in these columns. They marched through the streets in full uniform, preceded by the Naval Reserve drum corps, who are also members of the battalion. The boys took with them tents, and all utensils necessary for camp life. The camp was pitched near Red Bank, in a shady spot close by the Shrewsbury river, where swimming and boating will be enjoyed. During the stay, the cadets will be put through rigid routine, will engage in target practice, and in athletic contests. The camp, which is in charge of Major George McVicker, a relative of the Bishop-Coadjutor of Rhode Island, has been named Camp Greer, in honor of the rector of the parish, the Rev. Dr. David H. Greer.

Calvary chapel will commemorate the 25th anniversary of work in the present edifice in October. Bishop Walker, of Western New York, under whose ministry the building was erected, will be the preacher at the principal service. Other former clergy of the chapel have been invited to be present. The fresh-air work of the chapel has been obliged to change the location of the home at Carmel, N. Y. Owing to the connection of Lake Gilead with the city's water supply, a law preventing the use of its waters for bathing and fishing has been put in force. This cuts off much of the possible enjoyment of the summer, so far as the children is concerned. The aqueduct board has condemned to sale the property of Calvary parish which extends 200 ft. along the shore of the lake, and the city government will pay the valuation under this enforced sale. With the money thus obtained, it is intended by the parish authorities to secure a new summer home in a different place. The old property has been the centre of the parish fresh-air activities for about ten years.

The 33d annual report of the Sheltering Arms Nursery indicates 71 boys and 86 girls on the rolls. The average number of boys in the Furniss cottage was less than usual, because Miss Furniss generously undertook to repair and improve the dining-room, reading-room, and dormitories, which hindered the entrance of new children. The general appearance of the cottage has been greatly improved. The carpenter class is still supported by Miss Furniss, but a change has been necessitated in its management in consequence of the advanced age of Mr. Noe, who has retired after many years of service, and has been succeeded by Mr. Wm. McLean, one of his former pupils and a former inmate of the nursery. This class has executed numerous repairs about the institution during the year. St. Mary's and St. Michael's churches have continued to minister to the spiritual wants of the children. A portrait of the founder of the Sheltering Arms, the late Ven. Archdeacon Peters, D.D., has been presented to the institution by his son, the present rector of St. Michael's church. It is from the brush of Mr. Frederick Dielman.

During recent months the mercantile, professional, and labor departments of St. Bartholomew's Employment Bureau have shown an improvement in the personnel of applicants for employment, and a wider acquaintance has been secured among employers, indicating an increase in public confidence. The occupations embraced by the several branches of the bureau cover an extended field of industries, and no applicant is excluded by reason of his race, religion, or poverty. The bureau, largely owing to the business-like methods by which it is conducted, has become unexpectedly successful. Effort is made to provide employers who seek special kinds of workers with what they seek, whether applicants of such description are on the list or not—the bureau undertaking the search for the employer, and applying its experience and its organized facilities to help him. Special care has been taken to assure the accuracy of references, often lightly given, and in all ways to

guard against untrustworthiness. The merit system prevails, and the fittest applicant, rather than the poorest has preference, the object being not to render mere charity, but a reliable means to honest self-support, just alike to employer and employed. One of the most important branches of the bureau's activity is the securing employment for persons of education and capacity, who cannot usually find any suitable agency through which to arrive at work, but no sort of labor is omitted, even to domestic servants and ordinary laborers. Temporary work has been provided in many instances. Applications come not only from all over the metropolis, but also from many other cities. The capacity of the bureau is in consequence constantly growing. A system of fees is charged, and advertising is resorted to, though the best advertisement is the reputation that has now been acquired.

The Church Temperance Society received on St. James' Day a five years lease of the fine building, No. 131 Bowery, reference to the pending negotiations concerning which has already been made in THE LIVING CHURCH. By a singular antithesis, the place has till now been occupied by a notable liquor saloon. The lease which covers both rental and taxes, both free to the society, came through the Rev. W. S. Emery, of Christ church, Norwich, Conn, formerly curate of Calvary church in this city, and thus familiar with the local work and needs of the society. The giver is the owner of the property, Mrs. W. H. Bradford, Sr. The house has a frontage of 45 feet on the Bowery. There are five stories with basement, and the architectural proportions are on a large scale. When the negotiations began the Church Temperance Society called in an expert who made a careful estimate of the cost of altering the building for the purposes which the society has in mind in the establishment of a coffee tavern. It was found that \$10,000 would be needed to effect the needful changes, and that the cost of maintenance would probably fall within \$5,000 per annum. Believing that it could secure these sums, the society accepted the task on St. James' Day, and as soon as possible it will fit up a place where good cheap meals, lodgings and baths may be had, the effort aiming at self-support, but not at the making of money, and being intended as a counter attraction to the saloons and cheap hotels, with bar-rooms, with which that part of the city abounds. As the Bowery is one of the principal thoroughfares and business centres for the less favored classes of the metropolis, and adjoins one of the most squalid and most crowded tenement districts in the world, the location could not be better chosen for the exercise of a wide influence for good. In the basement of the building, shower and other baths, and the heating apparatus will be placed. The ground floor opening directly on the street will be used for a restaurant, with kitchen in the rear. The floor above will be utilized for reading-room and other public purposes, and the three upper floors will be arranged to hold 250 beds for lodgers. An important feature of the agreement is that at the expiration of the five years of free lease the society will have the option of purchase, and thus be enabled to make the work permanent.

LARCHMONT.—St. John's church, the Rev. Richard Cobden, rector, has nearly finished the new parish house, presented by the children of Mr. Charles H. Murray. It is hoped that the house may be formally opened, with suitable ceremonies, in October.

Pennsylvania

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

PHILADELPHIA.—In the will of Mrs. Eliza H. Frailey, widow of Commodore Frailey, is a revisionary bequest of her estate (appraised at \$17,500) to the Episcopal Hospital.

The name of the mysterious donor of \$8,000, and subsequently \$2,000 more, to build the parish house of St. John's, Lower Merion, has been revealed by her death—Mrs. Maria Simpson.

The Rev. William M. Groton, rector of Christ

church, Westerly, R. I., has accepted the "Church of the Holy Trinity Professorship of Systematic Divinity" in the Philadelphia Divinity School, and will enter upon his duties there on Sept. 29th, Feast of St. Michael and All Angels.

Bishop Whitaker was in town during the last week in July to attend the meeting of the trustees of the Divinity School in reference to the difference between the faculty and one of its members, on doctrinal points, which has recently been attracting attention. The matter is still unsettled, and the Bishop has returned to Nova Scotia.

A brick wall to surround and protect from invasion the ancient cemetery contiguous to Gloria Dei (old Swedes') church, is now being erected. It is being built on the Swanson st. front, and is to be in the Flemish bond style. This wall will be 7½ ft. high, surmounted by an ornamental terra-cotta coping, and the gateway will be of iron, handsomely patterned. The cost is about \$1,500, which has been contributed by the Sunday school and congregation; a tablet, bearing an inscription to that effect, will be placed on the wall at the side of the entrance gate. An open iron railing has for many years past enclosed the grounds on the Otsego st. front.

For the past three months, the Saturday half-holiday in Philadelphia has been utilized for flag-raising. On the afternoon of the 23d ult., the congregation of St. George's church, West End, with a large number of guests, assembled in front of that building and sang patriotic hymns. Mr. Richard S. Griffith, the rector's warden, presided, and addresses were made by Dr. E. J. Houston and Mr. Horace Pettit. The national flag now floats from the tower of the church. Since the Rev. George Rogers was placed in charge of this parish, Dec. 22d last, by Bishop Whitaker, the congregation has increased threefold, the offerings have doubled, and the outlook for the future is most encouraging. A greater part of the parishioners are of English birth, operators in the adjacent mills.

There are 16 churches, chapels, and mission chapels in the diocese which are not in union with the convention, besides nearly as many mission stations under care of the several convocations. Among the former is St. Titus' mission, at Elmwood (90th and Vance sts.), which was opened Oct. 31st last, by the Church Extension Committee of the West Philadelphia convocation, who had obtained the necessary canonical consent for its establishment. The building, formerly used by the Presbyterians, has been properly furnished by gifts from St. Andrew's and Holy Comforter, West Philadelphia, and St. James, of Kingsessing, consisting of the holy table and other chancel furniture, pews, organ, and matting. Mr. Orlando Crease gave a roll of carpet for the chancel, and Mr. George C. Thomas contributed \$500 for the work of the mission. The services are regularly maintained by the clergy of the West Philadelphia convocation, and by lay-readers licensed for the purpose by the Bishop. A Sunday school was organized which now has six officers and teachers and 47 children. The mission is now paying all its running expenses, and on Easter Day, through the mite boxes, gave \$7.21 to the Langford Memorial Fund. The building is at the extreme southwestern part of the city, and a long distance from the centre of population. Efforts are being made to secure a more central location; and when that is accomplished, the work will be far more satisfactory.

Chicago

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

The ladies of Hinsdale, Illinois, have entertained in their fresh air home a party of women and children from the cathedral, sent by Sister Frances, of the sisterhood of St. Mary. On Sundays, when the men joined their wives at the Home, service was held there by the Rev. Mr. Cross, of Hinsdale.

St. Luke's mission will be administered during the month of August by the Rev. A. B. Whit-

comb, graduate of the Western Seminary, now on a visit from his parish in Mariana, Florida. The Rev. A. W. Doran goes for an extended trip in the East.

Services at Calvary parish during the month of August, are in charge of the Rev. Mr. Phillips, late of Geneva, Illinois. The Rev. Mr. Hamilton takes his vacation during this time.

A beautiful memorial window has been placed in Trinity church, Belvidere, by Mr. O. H. Wright, in memory of his departed wife, Helen M. Wright. Other windows will be erected soon.

A munificent gift has been received by the Church in Glen Ellyn. A large lot one hundred feet front and two hundred and twenty five feet deep, valued at fifteen hundred dollars, in a most desirable location in the town, has been donated to the Church outright for ecclesiastical purposes.

An enthusiastic meeting was held in the cathedral of SS Peter and Paul, on Wednesday evening, July 27th, at 8 o'clock. The Rev. Messrs. Dennis and Tate spoke, also Mr. Addison. At the conclusion of the meeting a committee on ways and means, consisting of Messrs. Goodrich, Duncan and Passmore, was appointed to discuss plans with the Bishop of Chicago and the cathedral clergy, with a view to putting the cathedral finances upon a sound business basis. After the adjournment of the meeting an informal reception was held in the clergy house. Refreshments were served and a few words of welcome spoken by the Rev. Mr. Dennis, and Mr. Addison.

Francis L. Gehr, of the preparatory department of the Western Theological Seminary, has enlisted in the naval reserves and started at once for the scene of war. Mr. Gehr has been lately sub-instructor in the Boy's Home on Bishop's Court, under the direction of the Rev. J. M. Chattin.

The choir boys of the Church of the Ascension returned last week after 10 days encampment at Bangs' Lake. During the absence of the Rev. E. A. Larrabee with the boys at the camp, the daily services at the church have been taken by the Rev. J. M. Chattin, assistant city missionary, and the Rev. E. M. Thompson, of St. James' Church.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

A service of deep and mournful interest took place at St. Paul's church on Wednesday, July 27th, when the last offices of the Church were said over the remains of Captain Allyn Capron, the heroic young officer who was one of the first to fall in the ambuscade near Siboney, on June 24th. The surrender of Santiago made it possible to remove his body from its temporary resting place on the battle field; and it was brought to this city, the home of his mother and many other relatives and friends who, with his wife, were present in the church. The rector, the Rev. Alfred Harding, conducted the service, the Chapter of Praise of the parish chanting the anthem, and singing "Nearer, My God, to Thee," and "Lead, Kindly Light." The casket, draped with the flag, was covered with flowers, and at the conclusion of the service in the church, was borne out by six soldiers from Fort Myers, placed upon an artillery caisson, and escorted to Arlington by Pennsylvania troops from Fort Sheridan. The Rev. Mr. Harding said the committal and prayers at the grave, and the gallant young officer was laid finally to rest in the beautiful National cemetery where sleep so many whose lives have been given in their country's service.

The corner-stone of a parish hall for Grace church, Georgetown, was laid on the afternoon of St. James' Day. There was a large gathering of members of the congregation and the various parish societies. After the singing of a hymn, the rector, the Rev. Kemper Bockock, made an address, setting forth the object of the new enterprise, which he said would make an epoch in the life of the parish, and calling upon all its members to give it their hearty co-operation. The

stone, of white marble—inscribed with the words, "To the Glory of God, By the Service of Man, in the Name of Christ"—was then laid by the Rev. Thomas Childs, D. D., Archdeacon of Washington, who also gave a suitable address, and with a hymn, prayer, and benediction the service closed.

The Children's Country Home is now open, and about 50 children are constantly enjoying a happy two weeks under the care of two of the Sisters of St. Margaret.

Connecticut

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

The parish of St. John's church, Washington, the Rev. E. A. Angell, rector, has received a very handsome chancel window as a memorial to the Rev. William G. Spencer, D.D., (for eight years rector of this parish), from his daughter and grand-daughter. It is a triple window, the centre containing emblems as follows: At the bottom, the Cross; in the centre, the Holy Scriptures; at the top, the Crown. The two side lancets are alike, consisting of lilies. The window is made of opalescent glass.

Electric lights have been placed in the parish room and rectory of Christ church, Watertown, the Rev. H. N. Cunningham, rector, and are highly appreciated.

The parish room at Oakdale was almost burned down June 12th. The fire appears to have been caused by a burglar in search of booty. The loss is covered by insurance.

Regular services have been resumed in St. Matthew's church, East Plymouth, the Rev. G. Henry Smith, rector, and the attendance is encouraging. The Sunday school also keeps up its interest. For the first time in nearly 40 years the church was opened June 1st, for a wedding, when our organist, Miss Clara Bostwick, was married to Mr. Frederick Harrison, of Waterbury. Both are much missed at the singing in which they were efficient helpers.

ROXBURY.—The annual meeting of the archdeaconry of Litchfield was held in Christ church in this place, of which the Rev. Walter D. Humphrey, is rector, on July 12th and 13th. Twelve of the clergy were present, the sermon was preached by the Rev. George S. Bennett, of Grace church, Jersey City, at the Celebration, Wednesday morning. The Ven. Archdeacon George was unanimously chosen for nomination to the Bishop as archdeacon for the next four years. The Rev. J. F. Plumb, of St. John's church, New Milford, was elected secretary and treasurer. The archdeaconry readily agreed to meet the increased obligations for diocesan missions, and the table of apportionments was unanimously agreed to. In the absence of the appointees for literary work, the essay and exegesis were postponed, and the only literary part of the programme was the reading of a careful review of Nansen's "Farthest North," by the Rev. E. A. Angell, of St. John's church, Washington.

The next meeting will be held in Trinity church, Thomaston, the latter part of September.

Minnesota

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

The Home and Training School for Deaconesses, of which more will be said in a letter from the Rev. C. E. Haupt next week, begun with the approval of the Bishop, is located at 587 Fuller st., St. Paul, and is open for inspection at any time, but especially on the last Saturday afternoon of each month, when the industrial school and kitchen-garden are in session. The course of study covers two years, and includes the Holy Scriptures, Church history, Creed and catechism, Prayer Book, nursing, practical work, and missions. There are also six months practical training in the hospital. The clergy of Minneapolis and St. Paul act as instructors. A fine old residence was presented to the association in 1896, and after removal to its present site, was fitted up for the purposes of the Home. Recently a third story has been added, which, when completed, will give six additional rooms.

The design is to train and prepare women to act either as missionaries, nurses, or teachers, and to bring them in practical touch with the work while in the Home. There is conducted by the association a freekindergarten, with forty pupils, a primary school with 40 pupils, an industrial school of 80, a kitchen-garden of 15, a Girls' Friendly Society of 30, besides the work of the Sunday school and the parish visiting.

Kansas

Frank R. Millsbaugh, D.D., Bishop

BISHOP'S APPOINTMENTS

SEPTEMBER

4. Consecration of church, Winfield.
5. Wellington.
6. Pratt.
- 7, 8. Liberal and Ness.
9. Cimarron.
11. Consecration of church, Dodge City.
12. Lewis.
13. Opening service, Bethany College; P. M., Junction City.
15. St. John's Military School.
18. A. M., Kansas City; P. M., Argentine.
19. Galena.
21. St. Philip's (colored), Leavenworth.
23. Monmouth.
25. The cathedral, Good Shepherd, Topeka.
- 28, 29. Diocesan Convention.

Long Island

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

Bishop Littlejohn sailed for Europe on July 16th.

BROOKLYN.—The Rev. Sherwood Rosevelt has recently been presented by a family in Southport, his birthplace, with a handsome silver and gold private Communion set. The gift marks the 50th anniversary of the marriage of the father and mother, in whose memory it is inscribed.

Two members of the vestry of the church of the Messiah have lately died. One, Mr. Thomas N. Rooker who died at the age of 82, was for 57 years upon the staff of the *New York Tribune*.

SETAUKET.—Caroline church has received the sum of \$5,888 during the past year from the legacies of deceased members of the congregation. Its endowment fund now amounts to nearly \$10,000.

GREAT NECK.—A parish house is about to be erected for All Saints' church, the Rev. Kirkland Huske, rector. The church building has the finest site on Long Island.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Church Temperance tent was pitched this year at the corner of K and 4 sts., where the Rev. S. H. Hilliard, with his assistants, has held regular services. The concluding service, when the tent was thronged with people, was conducted by the rector of St. Matthew's, and Capt. Mulholland of the Church Army.

BRIGHTON.—The patronal feast was observed in St. Margaret's church. Solemn Evensong was sung on the eve, the Rev. Father Sargent, O. H. C., being the preacher. The Holy Eucharist was celebrated on St. Margaret's Day at 6:30, 7, and 9:30 A. M. On the Sunday within the octave there were two Celebrations, at 8 and 10.30. At the second, the Rev. W. George Read was the celebrant, and the rector, the Rev. Father Prime, preached. Solemn Evensong was at 7:30, when the Rev. Father Longridge, S. S. J. E., preached. A handsome red dossal, the gift of All Saints', Ashmont, was first used upon this occasion. The anniversary service of the parish branch of the G. F. S., was held during the octave.

HOPKINTON.—The corner-stone of the new St. Paul's church was laid July 23d, by Archdeacon VanBuren, in the presence of a large number of clergy and laity. The surpliced choir of Trinity church, Milford, rendered the music. Addresses were made by the Archdeacon, and the Rev. Dr. Pelham Williams, who was formerly the missionary at this place.

The revival of this ancient parish is a source of great gratification to the Church people of

this place. As far back as 1736, there was a small temporary church building, which was replaced by a better one in 1745, but this was blown down in the gale of 1815. The Rev. Roger Price, formerly of King's chapel, Boston, once ministered here, and endowed the parish with a glebe of 200 acres, which was the most extensive gift of its kind to the Church in this country. The land now, on account of many changes, is of little value. It is well to note that in 1752, Sir Harry Frankland was a vestryman, and Lady Frankland (Agnes Surriage) was constant in her devotion to the Church's interests for a period of seven years.

Bishop Griswold consecrated a new church building in 1818, which was used till 1865, when it was burnt to the ground. There was no insurance. Until 1892 services were held irregularly, and after this date, the Rev. Waldo Burnett, rector of St. Mark's, Southboro, took an oversight of the needs of the Church people, and has held regular services in a small hall in Bridge's block.

It is owing to his efforts that this old parish is now rising from its ashes and will soon be in possession of an edifice, costing nearly \$4,000. The architect is the Rev. H. G. Wood, of Beachmont. St. Paul's church is now ninth in point of age in Massachusetts.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop

The convocation of the second district met in the parish house of the church of the Holy Cross, Utica, the Rev. J. J. Burd, rector, in a business session, on Tuesday, July 26th, the dean, the Rev. Oliver Owen, presiding. The minutes and treasurer's report were read and approved. The secretary, the Rev. Wm. Cooke, was unanimously re-elected. Mr. Edward Trevett, who has served most effectively as treasurer, declined a re-election on account of his impaired health, and the secretary was requested to act as treasurer *pro tem*. A committee was appointed to confer with the Bishop and if possible further the sale of the church property at Clayville. It is hoped a chapel may be built at this point. The Rev. John Arthur was elected clerical, and Mr. Edward Trevett lay member of the Board of Missions of the diocese. Convocation fixed the amount of apportionments and stipends for the current year, and adjourned to meet in Zion church, Rome, the last of October.

During the summer acceptable lay services are held at Bridgewater, Brookfield, and Clayville, by Mr. H. H. Fox, and at Oriskany Falls and Augusta, by Mr. H. T. Owen. Both gentlemen are candidates for orders and students at the General Seminary, New York City.

The Bishop's address at the last convention has been published, by order of convention. Copies may be obtained by applying to the secretary, the Rev. J. K. Parker, Waterville, N. Y.

Easton

Wm. Forbes Adams, D.C.L., Bishop

OXFORD.—Holy Trinity church was consecrated on July 21st, by Bishop Adams. The music was rendered by a selected choir from the church of the Holy Comforter, Baltimore, of which church the Rev. J. Gibson Gantt, rector of Whitmarsh parish, was formerly assistant rector. An address was delivered by the Rev. James A. Mitchell, of Centerville. Other clergymen who assisted the Bishop in the consecration services, were the Very Rev. Edward R. Rich, of Trinity cathedral, Easton; the Rev. George S. Fitzhugh, of Denton; the Rev. Leonidas B. Baldwin, of Easton; the Rev. J. B. Gray, retired, former rector of Whitmarsh parish; the Rev. J. Ogle Warfield, of St. Michael's; the Rev. Wordsworth Y. Beaven, of Longwoods. Holy Trinity church is known far and near as "the old stone church." Its erection was begun nearly a half century ago, by Gen. Tencia Tilghman. The situation is admirable. It is on the broadest part of Teed Avon river, commanding full view of the Choptank and looking out on the broader waters of the Chesapeake. It is near the spot where Robert

Morris met his untimely end, and, as Oxford is rapidly extending its town limits, the situation is as convenient as it is delightful. Six years ago the Rev. H. C. Collins undertook to complete the work, and he became a fellow-workman with others, and within a year the church was built. The Rev. Mr. Collins was called to I-Chang, China, and was succeeded by the Rev. J. B. Gray whom sickness cut off in the midst of his work. The Rev. J. Gibson Gantt was called to the parish in May, 1895, and under his ministrations the church has been paid for and consecrated.

Steps are being taken to restore the old Whitmarsh churchyard to a condition suitable for open-air worship. Mrs. Helen W. Ridgely, of Hampton, Baltimore Co., on behalf of the Daughters of the Revolution, is taking the lead in the matter. Mr. E. H. Lachmer, of Easton, will superintend the work, and will receive subscriptions in addition to that of \$100 which the society has contributed. The restored slab over the grave of Robert Morris has been made and is ready to be placed in position. The quaint inscription on the marble is as follows;

In memory of Robert Morris, a native of Liverpool, in Great Britain, late a Merchant of Oxford, in this Province. Punctual Integrity influenced his Dealings. Principles of Honor governed his Actions, with an uncommon Degree of Sincerity. He despised Artifice and Dissimulation. His friendship was firm, candid and valuable. His charity frequent, secret and well adapted. His Zeal for the Publick good, active, and useful. His Hospitality was enhanced by his conversation, seasoned with cheerful wit and sound Judgment. A Salute from, the cannon of a Ship, the Wad fracturing his arm, was the Signal by which he departed. Greatly lamented as he was esteemed. In the fortieth year of his age, on the 12 day of July, MDCCL.

Maryland

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

BALTIMORE.—A handsome tablet to the memory of Bishop Arthur Cleveland Coxe, of Western New York, who was rector of the church from Feb. 2, 1854, to Feb. 2, 1863, was placed in Grace church, this city, on July 21. The memorial is of Caen stone, with columns of African marble, surmounted by richly carved capitals. Its style is early English, harmonizing with the architecture of the church. The total height of the tablet is seven ft.; its base is two ft. 11 inches wide. The inscription gives the date of the Bishop's birth and death, and the period of his rectorship of the church. In the niche above the inscription, a bishop's mitre is carved in relief.

CLEAR SPRING.—Bishop Paret recently visited St. Andrew's church, the Rev. J. C. Koen, rector, preached, and made a special address on neglect of religious instruction of children, and on the abuse of the Lord's Day. He examined the new mining settlement, near Lordolph, in Alleghany Co., where it is proposed to establish a mission. From there he went to St. Peter's church, Lonaconing, and confirmed 14 persons.

California

Wm. Ford Nichols, D.D., Bishop

A most unusual service was held in the church of the Advent, San Francisco, on Sunday, July 17th, being the 6th after Trinity, when 69 children and adults belonging to the Protestant Orphan Asylum received the sacrament of Holy Baptism. The Bishop of the diocese, the Rt. Rev. William Ford Nichols, delivered a powerful address, after which the candidates were presented to the rector of the parish, Archdeacon John A. Emery, for Baptism; the Rev. Edward Morgan, of the mission of the Good Samaritan, assisted, and admitted the newly baptized candidates into the Church. This is the result of three years' hard and patient work by the rector of the parish. The candidates heartily answered all the questions put to them from the Church catechism, showing that they were thoroughly cognizant of the step and the responsibility to which they were called by the Church. There are still 12 candidates to be presented, making a total of 81.

The Living Church

Chicago

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

AS to the question whether there are "far better forms for private worship" than those of the Prayer Book, there is no doubt room for different opinions, but it need not be said that there are many who do not agree with our old friend, *The Southern Churchman*. Many who have known nothing of the Church have found in the Prayer Book their most choice treasury of devotion. In a little inland town where the services of the Church had never been heard, a number of copies of the Prayer Book were found in the local bookstore, bound under the title "Family Devotion"; and in many an isolated dwelling in the West and South, it was common in former days to find this Book as the constant guide of household prayer and the solace of the weary hours of the sick and the aged. "There are no prayers" said holy George Herbert, "like the prayers of my mother, the Church of England." Other manuals of devotion have their merits, but none wear so well, even for private use, as those of the Prayer Book. It could not be otherwise, since no other book, like this, so perfectly represents the sacred Scriptures moulded in devotional form.

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THE old festival of Transfiguration, comparatively new to our American Church, presents an impressive scene in the life of our Lord. In the distance is Jerusalem, and near by are the disciples who first should eat of that Bread and drink of that Cup which should show forth the Lord's death till He come. Above, the glorious sun of Palestine, lighting up those ancient hills; and there the vision of the Holy Transfiguration—the Sun of Righteousness anticipating His later glorious rising from the darkness of Arimathea's garden tomb. There are Moses and Elias, connecting in their saintly forms the splendors of the olden law with the new revelation of the triumphant Gospel. It is meet indeed that we should aid in the revival of the Transfiguration feast, as the Church of America has provided in these the latter years. There is no thought of pain, of a martyr's sufferings, or even of the condescension of the Son of God in coming to earth, as on Christmas Day. It is rather the Second Person of the Triune, manifesting His higher glory to eyes that are dazzled with the exceeding brightness of the vision, and forms that are prone in the dust. Surely, such is a glorious feast, and one well worthy the faithful observance of the Church militant in all lands!

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A SPURIOUS use of the term "Catholic Church" is becoming very common of late in the religious press outside the Church. Everybody knows, or should know, that the Catholic Church is an historic institution, and that for ages the title has carried fixed associations over and above the mere etymological significance. To be a legitimate portion of the Catholic Church, certain notes must be present which differentiate it from all modern sects of human device. Without at this time undertaking to define these notes, or essential characteristics, it is sufficient to say that there are but three bodies in Christendom which claim to possess them. So well was this un-

derstood in former days, that most of the sects which sprang up, in English soil at least, were inclined to repudiate the idea of a visible Church, and to adopt the notion that the true Church is invisible. Now, however, under the rather recent theory, which has been called "poly-Churchism," the visible Church is defined to be the congress of denominations, no matter how they have originated, which have adopted the Christian name. It has only required a little additional boldness to give this strange medley of sects the title of the "Catholic Church." Thus the term Catholic is completely stripped of its historic meaning, and becomes the designation of a condition of things widely recognized as abnormal, and calling for a remedy. Yet we observe a certain inconsistency among the promoters of the new terminology. They do not seem quite prepared to accept the results of their position. Why is it, that when it comes to an enumeration of the constituent elements of this "Catholic Church," so many are tacitly excluded? The list generally runs on this wise: "Roman Catholic, Protestant Episcopal, Presbyterian, Congregationalist, Baptist, Methodist, and Lutheran." We miss the Unitarians, Quakers, Christian Spiritualists, Christian Scientists, Mormons, and half a hundred others. Why this exclusiveness? Where is the tribunal which assumes the authority to draw lines? "Catholic," we are assured, must be taken for what it means; namely, "universal." But the moment limits are set which exclude any bodies which claim the Christian name, this definition seems to be violated. Are these various sects parts of the "Catholic Church," or are they not?

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IT is proposed, in the report of the Joint Commission, to enact a canon requiring every clergyman to "say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness or other urgent cause." Notwithstanding the fact that this is nothing else but the express enactment of a rule which was introduced by the reformers in the Second Prayer Book of Edward VI., *The Southern Churchman* objects to it. But whatever else might be said, the grounds of criticism suggested by our contemporary are wide of the mark. "Neither Morning nor Evening Prayer," it says, "were designed to be read privately; [they are] not for private but for public worship. There are far better forms for private worship than these." We appeal to the great Protestant Reformers who introduced this rule in the very book in which, by the introduction of the "Dearly beloved," and the confession and absolution, the relation of the service to the worshiping Church was made as pronounced as possible. Yet the Reformers, since they had no idea of rejecting a ministerial priesthood, knew perfectly well what they were about. When they directed the clergy to say the "daily" offices every day, whether it was possible to gather a congregation or not, they had no intention of laying down a rule of private or personal devotion. When the priest says the Morning and Evening Prayer by himself, though it be in private, he is nevertheless not saying it as a private devotion. He is engaged in liturgical worship, and is acting as a priest, not as a private individual. He is the mouthpiece of the Church in sending up a ceaseless round of praise, confession, and prayer. Private devotion is a dif-

ferent thing. Here the worshiper speaks simply for himself. He gives utterance to his own personal devotion, as distinguished from that of the body.

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CANON GORE, having alleged that illegalities were constantly committed by others than High Churchmen, was challenged by Sir John Kennaway to produce a list of such instances. To this the Canon at once responded, giving eight cases in point: Neglecting daily Matins and Evensong; refusing to recite the Athanasian Creed at the times appointed; omitting all the first part of the Communion service at early celebrations of the Holy Mysteries; not placing the bread and wine on the holy table at the offertory; not inviting intending communicants to come and "open their griefs"; dispensing with Confirmation; treating the Prayer Book method of visiting the sick as a dead letter; and sometimes adding "as we hope" to the statement in the Baptismal office, that "this child is regenerate." Such allegations from such a source make a square issue. Others of a still more serious character are made in the Church papers, some of which, we would fain hope, are only solitary instances, or the outcome of gross ignorance, rather than of intentional disloyalty and irreverence.

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ONE result of the attack upon the Church of England, which is being organized by the union of Nonconformists and disloyal Churchmen, is to bring forward Disestablishment as a practical measure in circles where it has hitherto been excluded as out of the question. *The Church Bells*, for instance, points out that the remedy is in the hands of Churchmen. "If they were determined to withdraw the machinery for the government of the Church from the danger of irreverence and ridicule, by uniting in a demand for Disestablishment without the accompaniment of confiscation, they could so strengthen the Church as to make it the paramount force in guiding the destinies of the nation." It is true, "this increase of power would be gained at the expense of the State, because it would deprive her of an official national religion." A contemporaneous manifesto of the Church Association ought to be taken as pointing out to the friends of the Church the direction in which lies the greatest danger. The appeal of this manifesto is to the electors of England who, it says, have it in their power to "determine who shall be Prime Minister, and therefore, indirectly, who shall be made bishops." When religion comes into politics, and the party in power stands pledged to nominate bishops upon party lines, there may be serious days in store for the Church of England. Surely it would be the part of wisdom to anticipate an evil which seems almost inevitable, by taking the initiative in measures which would deliver the Church from political thralldom and enable her to live her own life and do her work in peace.

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THE latest development in Roman Catholic circles in connection with the standing conflict between the Corrigan and Ireland parties, or, as we might better describe them, the papalist conservatives and the liberals, is an attack upon the latter by a French ecclesiastic, the Abbe Maiguen. This writer has published a book, entitled "Studies of Americanism," in which he

criticises with merciless severity the position which has been taken by Cardinal Gibbons, Archbishop Ireland, and the Roman University at Washington. The Paulist Fathers, as having always promoted the "American movement," are the subjects of special animadversion. "Americanism" is denounced as a kind of heresy. It is charged with being a revival of the principles of Gallicanism, and all good Roman Catholics are warned against "becoming tainted with its teaching." The American ecclesiastics who are implicated in these charges are numerous and powerful, and the conflict is likely to be a battle royal. Importance is attributed to the attack of the Abbe Maiguen for two reasons. In the first place, it is supposed to have been instigated by the Jesuits who wage unceasing warfare against every movement of this nature. In the second place, it is claimed that the book has been endorsed by the Pope and leading cardinals at Rome. The Archbishop of Paris, it appears, had refused to allow it to be published in Paris, which led to an appeal to the Vatican. The relations of the Papacy to the parties in the Roman Church in this country are highly interesting, and are likely to become still more so as time goes on. It would seem that the moment must arrive when "hedging" will be no longer possible, and the Vatican must declare itself definitely on the one side or the other.

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The Old and the New

DR. LYMAN ABBOTT, at the conclusion of a ten years' pastorate at Plymouth church, Brooklyn, reviewed the changes in his religious belief. It is curious as well as instructive to read his account of his earlier theological conceptions, which he calls "the old theology." He thought of God, it appears, as a good Being, somewhere far off, "at the centre of the universe," sitting on a throne surrounded by angels, and engaged in making and managing worlds. He regarded God as a great engineer, making and regulating a large number of great machines, and interfering with them when they went wrong. Even in the ethical and spiritual realms the same mechanical view of things predominated. As Dr. Abbott is reported, the theological position which he represents himself as having held thirty years ago, that is, long after he became a Christian preacher, were of a very crude character. They are such as an ill-taught and not very spiritually minded boy might hold. He appears to have taken the sacred symbolism of the Scriptures, by which the personality of God, and His intelligent oversight of His creatures is strongly taught, in the most literal anthropomorphic fashion. He professes to have known nothing of God as everywhere present, a conception which Christian people used to present to the minds of their children as soon as they began to teach them anything at all about the nature of God.

In a word, it would seem that Dr. Abbott had an idea of God as transcendent, and that in a very crude way, but knew nothing of the counter-truth of the divine immanence. And this which was his old theology, he calls the old theology. Now that he has learned something of the truth that God is everywhere, that he is in and under all things, he does not see how to maintain, along with this, the truth of the transcendence, that God is also above nature, and in his essence separated from it by an impass-

ible gulf. It is upon this absolute distinction between God and nature that we build the distinction between the natural and the supernatural, which Dr. Abbott now rejects.

Familiarity with the works of the great Christian theologians of all ages, with the despised treatise of St. Thomas Aquinas, for example, would have prevented Dr. Abbott, and others like him, from imagining that the idea of God as immanent in the universe was a modern discovery. Both these great truths, that which asserts the existence of a personal God, absolutely independent of creation, and that which sees Him present and working everywhere, are fundamental to the oldest theology. The "new theology," so-called, is not new in what it asserts, but in what it denies. It denies altogether those conceptions which brought God distinctly before the minds of men as an object of love and of worship, and directed attention to the God of nature simply "in nature as its indwelling force." He does not "rule over creatures, but in them." This the Rev. Doctor thinks is not pantheism. He considers that there is a difference between saying God is the All, and that He is in all. This is doubtless true, but when it is asserted that while He is in all He is not also over all, the difference becomes an impractical one. Men soon cease to worship God under such a conception alone, or else in the endeavor to see Him in everything and to recognize His presence, they become polytheists. Dr. Abbott's theology, if we at all understand him, is not, by itself, Christian theology at all, but a revival of the old stoic view of things, filled out by modern science. Some of its ethical possibilities may be seen in the prose works of Heine, and in the lives of many who regard the cravings of the appetites and passions as the evidences of the divine force residing in them, and therefore legitimately entitled to full satisfaction, unrestrained by any external code of moral prohibitions.

But the worst result of these speculations, which under the name of the "new theology" are just now gaining such a vogue, especially among people who received their first views of religion from the Calvinistic tradition, is the way in which they are applied to the doctrine of the Incarnation. "Incarnation," we are told, "is no longer an episode standing by itself; little by little God made Himself known to men until at last He came into one incomparable life." The style is a little vague, but in harmony with the general line of thought, we suppose we are to understand, since "Incarnation is no longer an episode standing by itself," that Incarnation was going on from the first, that many men, if not all, had part in it. Some there were more than others who exemplified the Incarnation in themselves. The process went on. More and more the Incarnation of God was made evident by the progress of men in holiness and perfection. Here and there were those in whom the process reached a stage indefinitely near the fullness of possibility, until at last, "in one incomparable life," the perfect culmination of this union of God with man was manifestly achieved. But when we interrogate history in search of those lofty personalities, Christs before Christ, we find no answer to our seeking. Good men and great we do find, but not one of them makes any appreciable approach to the ideal which our blessed Lord alone has realized. By the common consent of mankind it is acknowledged that between the best man

that ever lived in former ages and the Word made Flesh, the distance is immeasurable. There are no bridges across this chasm. And the same is true also of those who have lived in the light of His example, and in the strength of His life. Christ remains, and must ever remain, unique.

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Five-Minute Talks

BY CLINTON LOCKE

CLXVI

WHEN a war is going on, while, as I have said, much good may come out of it, it is obvious that it is also the parent of much evil. I have gone through one awful war, and I noticed during its course, and immediately after its close, a great increase in murders, suicides, and deeds of blood, and, in fact, a general cheapening of the value of life. This came from familiarity with bloodshed, and the constant reading about killing and wounding. It is no new thing. The Romans carried on so many wars, and killing was so common among them, that in Nero's time, even at private entertainments, where ladies were present, the gladiators were made to fight until they killed each other. Plentiful as is the present crop of murder and suicide and indiscriminate shooting in our land, you may rely upon it that this war will double the harvest. We have one dreadful habit in this country which greatly facilitates the crime of murder, and as a citizen I implore all who read these words to give it up. I mean the carrying of pistols. It is, in the first place, about as necessary as it would be to carry an image of Jupiter in your coat pocket. I have a friend in a frontier State who has to deal constantly with hundreds of the roughest and most ungoverned men, and he tells me he never carried a pistol in his life, and never saw any occasion to use one. How absurd, then, to think it necessary to adorn yourself with such jewelry in cities and villages in the very heart of our civilization. More than that, the idea that young men, hot tempered, liable to be carried away by sudden anger, should deliberately put it in their own power to send a fellow being into eternity in the twinkling of an eye, often for some trivial offense, is something which cannot be too deeply deprecated. It is prohibited by law, and yet the waiter who had charge of the overcoats at a large fashionable party where I was a guest, told me that nearly every young man present had a pistol in his overcoat pocket. A Zulu might find it necessary to carry about with him his "assegai," but God forbid that we, living under the Cross of Christ, should find it necessary to place ourselves on his level.

It is by divine command, remember, that we hold and teach the sacredness of human life; that no matter how mean, how worthless, how degraded it may be, or how great a blessing its ending would be, it is our part to wait until the angel of death receives the command to strike it from the roll of existence. I was once with a doctor by the bedside of a man whose life was a curse to his family and friends, and who was very near death. I said to the doctor that I sometimes wondered how he could wish to keep alive such a being, and he replied, rightly: "A human life, no matter how bad, is something which it is my duty to guard and protect. It does not belong to man to terminate it." There are two cases where the general sense of mankind, supported by plenty of examples in Revelation, has de-

cided that man has a right to take another's life. One is judicially, and for certain crimes; the other is in war. Both were once universally held, but both are now condemned by a large and increasing number. I cannot enter into that question in regard to the first case, for the arguments on both sides seem equally balanced. As for killing in war by soldiers serving legally their government, it seems to me an awful, but an unavoidable thing, and I think it a true legal execution. I pray, however, that the time may come when it will be shamed from the face of the earth. It is one of the terrible consequences of sin, but I must consider it, as things are, the duty of a Christian government, when all other means have failed, to appeal to arms for the protection of their liberties and the defense of the weak against the oppressor.

It would make very little difference whether we killed ourselves, or killed others, and put no value at all on this human life, if death ended it all. I could admire, in that case, any one in deep trouble or under the torture of some incurable disease, swallowing a few drops of prussic acid and being done with it all. It might, in some cases, be a coward act, but very often it would not be. But death is not all. We live forever in other worlds and under other conditions, and a personality cannot become an impersonality. What right have we to shorten our own probation, or that of any one else? Remember that this humanity is now part of the nature of God. God the Son is also God the Man, and to treat this humanity as of little account, is to treat Him with contempt; so that the more we love the God Man, the deeper will be our reverence for this humanity which He wore, and the more afraid we will be of ruthlessly laying our hand upon it. Last of all, do not forget this: Christ has said that the worst part of the sin of murder lies in the motive—anger, hatred of another, they are the instigators of the deed. Guard well, therefore, those passions of your heart.



Boston Correspondence

V.

The summer months make some kinds of Church work dull in this city, but at the same time open out opportunities for excursions, playgrounds, and other types of enjoyments. The City Board of Missions never slumbers or sleeps. It has already repeated the noble doings of a year ago, in providing outings for the poor children, and in giving mothers, tired and worn out with the drudgery of their housekeeping, a helpful rest by the sea breezes. Many a life in this city feels grateful for what has been done, and will be done, in this direction during the summer. The generality of poor folk have so much done for them in the way of enjoyment and of support by the churches, that they are not to be censured if they regard the church not so much as a place of worship, but as a place to afford them enjoyment and bridge them over financial difficulties.

The aspect of the missionary church, so-called, to the ordinary poor man, is a queer one. The head of the family is seldom seen at divine worship. He appears periodically at funerals and at Baptisms, and he wants his children to be considered when any free pleasure is going around. To neglect them at these times, is enough to drive him and his family forever from the Church. But it is strange what the average workingman in Boston thinks about the Church. For years I have marked his course in a large parish, and I have felt, with others, that we are liable, in these days of new ideas and newer theology, with our zeal to be

benevolent, to give him wrong, and even destructive impressions. The missionary parish in large cities must be a veritable curiosity shop. All sorts of expedients are resorted to; we bait the hooks with attractions, and keep the people as long as we do this well. But we have not made this type of people any more religious; in fact, our methods to get hold of them often appear to control them in ways that we afterwards are forced to regret. It is too late for us to change our methods, they have got the best of us; but divine worship should be made more conspicuous, and should be urged more frequently upon this class. To make divine worship subordinate, as it appears is done, is all wrong. I am not saying this in reference to any parish, but a long experience and a practical observation force me to this conclusion, that the average missionary parish has done enough to amuse the workingman; it should do more in the future, by a variety of means, to encourage the growth and deepening of personal religion.

A few years ago there was much said at a public meeting against dogma in religion. In truth, this has been the cry of Unitarians all along. But if any city is weary of negation, it is Boston. Every now and then the theological dust rising in the air betokens some such change. No paper from abroad is more eagerly read here than *The Spectator*; of course it is the select few who go to it, and yet these must have been influenced when they were lately told by this paper, "A Church without a dogma is very much like a body without an articulated frame of bones, or an action without a distinct purpose." This has been quoted even by those who before were supposed to set at nought such assertions. Any way, the very liberal are exclaiming: "Oh, I believe in the Creed!" but they have their personal interpretation of its contents. They declare, "I want dogma, only let me define it." The new Unitarian has made himself into an infallible Church. He is the Church. If he could only get rid of some of his own individuality, and believe there is the voice of the Church to be heeded, the presence of God speaking through the historical Church, he would digest theology better, and not be the chronic theological dyspeptic that he is.

But there is hope all around. The Church here is getting control of the minds of the people. Little things make this apparent. There is great moderation in stating any criticism against us. Mr. Moody, the great evangelist, as I am told, when he is converting people in Tremont Temple, is assuring his hearers of his confidence in us; but when he is under the umbrageous trees of his theological farm at Northfield, once in a while alludes to our imperfections. The Episcopal Church thus gets much free advertising, and it is good for it. She must court, never resent, criticism. She has a splendid opportunity in Boston.

The Church Army has failed in Boston. No one doubts the need of it here, but we are overrun with organizations. There are so many societies, charitable, social, and philanthropic, that it demands more than ordinary patience to suffer all their appeals. However, the Church Army would have accomplished a good work in South Boston, where the Salvation Army utterly failed. The dignity and lineage of the former, would have availed more than its popular namesake, and it is strange that it sought quarters which were already well supplied with the agencies for rescue work. It has not failed in Boston because it was not needed, for it never had an opportunity of showing what it could and would do, when pressed into active and settled service.

The absence of the Rev. Dr. Abbott from his parish at Cambridge, where he has faithfully labored with great success for many years, may be lengthened out to a year or longer. The Rev. Percy Gordon, of Switzerland, will have charge in the meantime. He was formerly an assistant in Emmanuel church, Boston.

Not a few are remarking about the quiet times in the diocese. We are either getting rid of heresy or getting reconciled to it. Nothing very radical has been said in public. Dr. Allen's

book on Christian institutions has come out. It is an open secret that the good doctor told a noted Congregational minister of this city that he expected a tempest after its publication. It has, however, entered very quietly the theological arena—it may be the quietness before the storm. One cannot give in to the interpretations of this book. It has made the organ of the Broad Churchman exclaim, "The facts which lie back of the theory of Apostolical Succession are very solid and impressive facts." This, with other expressions in the same article from which these words are taken, make many wonder what is coming from the same source. Professor Allen is always capable of adorning that which he touches, and, like a good artist, can set off any picture of theological controversy with attractive treatment. We admire the adornment; it is another thing to ask us to accept the interpretation. Bishop Paddock showed this in a criticism which he once passed upon the "Continuity of Christian Thought." BOSTONIAN.



Letters to the Editor

THE WEEKLY EUCHARIST

To the Editor of *The Living Church*:

I have been reading with interest the discussion going on in the Church papers in regard to the proposed Canon requiring the clergy to say daily Morning and Evening Prayer. There is undoubtedly much to be said on both sides of the subject. It seems as though the laity might have a great deal to say when it came to paying the expenses, especially in small rural parishes; and by rural parishes; I mean the cross roads churches and the churches in villages of from 300 to 500 people, where it is a difficult matter to keep the church open for two services per week. Instead of a canon requiring this, it strikes me that it would be far better to pass a canon requiring the priest to celebrate the Holy Communion on every Sunday and holy day. All admit that this is the very highest act of Christian worship. It seems to me that the Church contemplates this; but there are very many parishes where the people do not think it necessary to have a Celebration more frequently than once a month; but if the General Convention should require it every Sunday and holy day, they are loyal enough to the Church not to make any objection. To have a weekly celebration of the Holy Eucharist in every parish in the land, would certainly result in a deeper spirituality in the lives of both people and priest. Some might urge against this that the people were not all prepared to receive every Sunday. It would not be necessary that they all receive every Sunday, but all could worship. In country parishes where the Holy Communion is celebrated but once a month, it very frequently happens that some of the congregation are unable to attend, especially if the first Sunday in the month, the Sunday generally adopted as the only appropriate time to receive, happens to be stormy. As a result, it frequently happens that many only receive two or three times in the year. Such a state of things is certainly not conducive to deep spirituality, nor does it give the people any just appreciation of the Holy Communion as the very highest act of Christian worship. WM. M. PURCE.

Oscó, Ill.

THE REGULARS AND THE MILITIA

To the Editor of *The Living Church*:

The present war, deplorable as it may be, is not without its great and lasting benefits, chiefly in marking the great epoch of the restoration of peace and good will between the late sundered sections. It also makes for Anglo-Saxon unity, and thus redounds for the good of the Historic Church of the English-speaking people, though this will be more especially realized in the leading national branches—the Church of England and the Church of the United States.

The approaching triennial conclave of the latter Communion, will be one of the most eventful in its history, in the settlement of problems.

bearing on the advance of the Church, and the restoration of the last jewel of her structural oneness. The pressure from without has obliterated the last vestige in our national life of dissension within. Dr. Pusey, in his later years more particularly, discerned with more than a prophet's ken that the real struggle was to be, not between Catholicism and Protestantism, but between belief and agnosticism. In the presence of this tireless enemy, why cannot all Christian people stand heart to heart, shoulder to shoulder, close their ranks as far as possible, thus realizing Charles Wesley's beautiful conception of the Church?

"One army of the living God
At whose command we bow."

In the coming conflict, those not against us are for us. This is the Divine test, and man cannot improve upon it. In mobilizing the militia of the several States in times of war, the government cannot be unmindful of what has made them effective in independent relations. Why cannot we, then, as Churchmen, admit the *raison d'être* of sectarianism; viz.—each of its divisions having broken in the past with the historic Church, to assert some one phase of the truth which she had neglected to emphasize? Take Methodism, a schism pure and simple, a fraud *ab initio*, being the one sect that its alleged founder disowned, and yet as Churchmen, we may note with pleasure the *esprit du corps* between all classes therein in forwarding its work; but more than this has it been favored numerically, from the appointing power, as in Romanism, being from above, thus with its strong episcopal regimen being a standing rebuke to Congregationalism, all chapels in the Methodist connection being supplied, and nearly all its preachers being employed. What an object lesson of the value of episcopal government!

The Lutherans, the original Protestants, have been cited as an example of advanced ceremonial not necessarily being Roman, all of the ritual parts being employed in their worship. Thus has controversy been disarmed, largely, in the progress of the advanced movement. The change of name has likewise been mistrusted as mediævalism, hence the need again of the appeal to what is best in the development of pre-historic Protestantism.

That large, prosperous, and aggressive sect on Campbell's foundation, known as the Disciples, or Christians, has been quoted by Churchmen for their consistent adherence in some respects to the New Testament doctrine and practice of the sacraments, taking issue as they always have done with those who claim that "Baptism is not a saving ordinance," when the Bible says it is, also observing universally what they understand to be the weekly Communion. But their fidelity to what is further taught in the New Testament, while not so well known, has been none the less rewarded; i. e., in their antagonism from the very first to all names of a sectarian character, such as employed by other bodies. They have never been unmindful of St. Paul's warning (1 Cor. i: 10-13) against these marks of division, and they have further administered a rebuke officially, which will be found in the last General Convention journal appendix, to this Church and other bodies, for adopting names of this sectarian character. Why cannot the approaching Convention, then, after the example of our Campbellite friends, adopt a resolution in effect declaring these names sectarian, schismatic, sinful, and then adopt the proper New Testament designation, the Church of the United States?

The provincial system will also be resisted, as Roman, but it cannot be proved exclusively so, as the Presbyterians have something of this kind, the various presbyteries being represented in the provincial synods, as in the General Assembly. Our annual diocesan councils might be known as "presbyteries," as the triennial one might be called the "General Assembly." The former term has more primitive, as the latter has more scriptural warrant (suggesting the general assembly and Church of the first born) than the unfortunate term, "convention." An

understanding to this effect might help to break down the opposition to the provincial system, by uniting all schools of opinion in its favor. There are other ways in which the co-operation of the militia might be welcomed, provided, as the learned and saintly bishop of Central New York has said, "that they do not fire on the regulars." So mote it be. T. A. WATERMAN.

THE KENOSIS

To the Editor of *The Living Church*:

May I use a few lines of your paper to call the attention of your clerical readers to a pamphlet on "The Incarnation and the Kenosis," by the Rev. Alban Richey, M. A., Trinity parish, New York, published by Jas. Pott & Co? The paper has exceptional value and is directed against a dangerous error which is gaining wide currency. Although about to issue a book on the subject myself, I feel that this paper demands such recommendation as I can give to it.

FRANCIS J. HALL.
Western Theological Seminary, July 30th, 1898.

Personal Mention

The Bishop of Maine is spending some weeks of rest at Kennebunkport, on the seacoast, in his diocese.

The Bishop of Rhode Island has taken up temporary residence at Newport, in his diocese.

The Rev. George I. Brown has resigned the rectorship of Trinity church, Branford, Conn., to accept that of St. John's church, Bellefonte, Pa.

The Rev. R. M. Binder has accepted a position as one of the assistant clergy of Grace chapel, New York city.

The Rev. John Pilkington Bag'ey, 'he newly appointed missionary to China, sailed on the steamship "Waesland," with his wife, July 9th.

The Rev. Charles W. Brooks has accepted charge of St. Mark's church, Birmingham, Ala.

The Rev. F. W. Clappett, D. D., is passing his vacation at Nantucket, Mass.

The Rev. E. Winchester Donald, D. D., sailed for Liverpool on the Cunard steamship "Campania," July 16th.

The Ven. W. K. Douglas, D. D., has gone to Cooper's Wall, Miss., for rest.

The Rev. Sidney K. Evans has accepted the curacy of St. James' church, Lancaster, Pa.

The Rev. Carl Julius Jjunggren has accepted appointment on the clergy staff of the Church Mission for Swedes in New York city.

The Ven. Wm. M. Jefferis, D. D., has resigned as archdeacon of the diocese of Texas, to accept the appointment of archdeacon of the diocese of Dallas.

The Rev. Richard G. Moses sailed for Europe, July 8th, on the steamship "Waesland."

The Missionary Bishop of Shanghai is on a visit to the United States.

The Rev. Jno. T. Patey, Ft. D., sailed for Europe on the White Star steamship "Britannic," July 5th.

The Rev. Henry R. Percival, D. D., is spending the summer at Devon, Pa.

The Rev. John E. Rielly has accepted the rectorship of St. Matthias' church, Omaha, Neb., to take effect at the end of next month.

The Rev. Sherwood Roosevelt will pass his vacation at Southport, Conn.

The Rev. C. E. Roberts has resigned the charge of St. Mary's, Toma, Wis., and has accepted the rectorship of St. Stephen's, Pittsfield, Ills. Address accordingly.

The Rev. Alfred H. Wheeler has accepted the charge of St. Luke's church, Charlestown, N. H.

The Rev. Rawson Warren has accepted the curacy of All Souls' church, New York city.

The Rev. Alonzo L. Wood is spending his vacation in the Catskill Mountains.

The Rev. C. H. Young has accepted the charge of St. Andrew's church, Omaha, Neb.

Of the clergy of Brooklyn, the Rev. Robert Weeks is at home; Dr. Cooper, at Sharon Springs; Dr. McConnell, at Watch Hill, and Dr. Alsop, at North East Harbor; Dr. Charles R. Baker is on a European tour; the Rev. St. Clair Hester is in Antwerp; the Rev. Dr. Nies is at the Hotel Margaret for the present; Dr. Lindsay Parker is in Canada, and the Rev. Turner B. Oliver, in Ireland. The Rev. T. G. Jackson is still world-cruising, but is expected back in September. The Rev. A. B. Kinsolving is in Albemarle Co., Va.; Dr. Darlington is in De Bruce, Sullivan Co., and Dr. Swentzel, at Far Rockaway.

Official

CAUTION

There are two men going through the country under the claims of being Nestorian clergymen—one a priest and the other a deacon. They show letters containing qualified endorsements from some of our clergy and even bishops. They are soliciting money, ostensibly for a "school," and do not hesitate to ask for clothing. They have been in this country for months, or possibly years, and many clergy give money or recommendations. Itinerate Nestorians should be watched and their credentials closely scrutinized. The undersigned believes he has been imposed upon, and warns the clergy to be on their guard.

W. H. VAN ANTWERP.

July, 1898.

Died

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

TITUS.—At her residence, Cornwall, New York, July 13th, 1898, Mrs. Louisa Titus, in her 63d year. "Blessed are the dead which die in the Lord."

Appeals

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

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

Missions among the Colored People.

Missions among the Indians.

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

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

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

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

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

ST. AGNES' HOSPITAL for colored people, Raleigh, N. C., (on the grounds of St. Augustine's School) appeals for help in carrying out its work during the summer. Ten patients and no money. Offerings may be sent to Bishop Cheshire, or the Rev. A. B. Hunter, Raleigh, N. C.

Church and Parish

WANTED.—Position in or near Chicago by thoroughly competent organist and choirmaster. Highest testimonials, moderate salary. Address CHURCHMAN, LIVING CHURCH office.

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

WANTED.—As mothers' assistant, intelligent, competent, and strong woman, experienced in the care of children, willing to go into the country. Wages, \$25 a month. Address, stating references, MRS. G. MOTT WILLIAMS, Michigamme, Mich.

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

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

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.

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.

The Editor's Table

Kalendar, August, 1898

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

The Veil of Light

BY WILLIAM B. CHISHOLM

If only I could Christ Transfigured see,
What were the world to me?
Could I but touch the hem so dazzling white,
What were to me the sun so bright,
The stars o'erhead in nightly firmament,
Compared with this rare light and sweetness blent?

Of times below, in this world's darkling way,
There streams a casual ray;
And Christ comes down—robed in a veil of light,
In festal splendor to the waiting eye,
The throbbing heart—ah, then He seems full nigh!
Yet clouds arise—blurred are the changing skies;
And then at times I fear
That I have lost the straight and narrow way,—
Yon mount is dim, the form no more I see.
Ah, if with Moses and Elias I
Might catch the full-orbed splendor of that ray!
Ah, if transfigured to my gaze might be
The Master's garb!—and through the lowering sky
I might behold the golden tracery
Of His rich, royal raiment, and, still prone,
Behold once more transfigured, on His throne,
The Lord of Calvary!

Transfiguration-tide, 1898.

The Transfiguration.

THE Transfiguration occurred in the third year of our Lord's public ministry, and marked the great turning point in His work on earth. It followed almost immediately St. Peter's great confession—"Thou art the Christ, the Son of the living God"—and His announcement of His coming Cross and Passion. Six days thereafter, or "about eight days," as St. Luke in a more general way tells us in the Gospel for the day, "He took Peter and John and James"—the favored three of the apostolic company—"and went up into a mountain to pray. And as He prayed the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with Him two men, which were Moses and Elias: who appeared in glory, and spoke of His decease which He should accomplish at Jerusalem."

St. Matthew speaks of the Mount of the Transfiguration as "an high mountain apart." The early commentators all agree in thinking this mountain to have been Mt. Tabor, but modern scholarship almost as universally rejects this supposition, and from Lightfoot to Ellicott and Farrar, agrees in thinking that Mt. Hermon was the scene of the Transfiguration. Their reasons for so thinking are thus summed up in Farrar's "Life of Christ": "It is almost certain that Tabor was not the scene of that great epiphany. The rounded summit of that picturesque and wood-crowned hill, which forms so fine a feature in the landscape as the traveler approaches the northern limit of the plain of Esdrael, had probably from time immemorial been a fortified and inhabited spot; and less than thirty years after this time, Josephus, on this very mountain, strengthened the existing fortress of Itaburion. This, therefore, was not a spot to which Jesus could have taken the three apostles 'apart by themselves.' Nor, again, is there the slightest intimation that the six intervening days had been spent in traveling southward from Cæsarea Philippi,

the place last mentioned; on the contrary, it is distinctly intimated by St. Mark that Jesus did not 'pass through Galilee'—in which Mt. Tabor is situated—after the events here narrated. Nor again does the comparatively insignificant hill, Pineum, which is close by Cæsarea Philippi, fulfill the requirements of the narrative. It is, therefore, much more natural to suppose that our Lord, anxious to traverse the Holy Land of his birth to its northern limit, journeyed slowly forward till he reached the lower slopes of that splendid snow-clad mountain, whose glittering mass, visible even as far southward as the Dead Sea, magnificently closes the northern frontier of Palestine—the Mt. Hermon of Jewish poetry. Its very name means 'the mountain,' and the scene which it witnessed would well suffice to procure for it the distinction of being the only mountain to which in Scripture is attached the epithet 'holy.' On those dewy pasturages, cool and fresh with the breath of the snow-clad heights above them, and offering that solitude, among the grandest scenes of nature, which He desired as the refreshment of His soul for the mighty struggle which was now so soon to come, Jesus would find many a spot where He could kneel with His disciples in silent prayer. And the coolness and solitude would be still more delicious to the weariness of the Man of Sorrows after the burning heat of the Eastern day and the incessant publicity which, even in the remoter regions, thronged his steps. It was the evening hour when He ascended, and as He climbed the hill-slope with those three chosen witnesses—"The Sons of Thunder and the Man of Rock"—doubtless a solemn gladness dilated His whole soul; a sense not only of the heavenly calm which that solitary communion with His Heavenly Father would breathe upon the spirit, but still more than this, a sense that He would be supported for the coming hour by ministrations not of earth, and illuminated with a light which needed no aid from sun, or moon, or stars. He went up to be prepared for death, and He took His three Apostles with him that, haply, having seen His glory—the glory of the only begotten of the Father full of grace and truth—their hearts might be fortified, their faith strengthened, to gaze unshaken on the shameful insults and unspeakable humiliation of the Cross. There, then, He knelt and prayed, and as He prayed, He was elevated far above the toil and misery of the world which had rejected Him. He was transfigured before them, and His countenance shone as the sun, and His garments became white as the dazzling snow-fields above them. He was enwrapped in such an aureole of glistening brilliance—His whole presence breathed so divine a radiance—that the light, the snow, the lightning, are the only things to which the evangelist can compare that celestial lustre. And, lo! two figures were by His side. When in the desert He girded Himself for the work of life, angels came and ministered unto Him; now, in the fair world, when He is girding Himself for the work of death, the ministrants came to Him from the grave—but from the grave conquered—one from that tomb under Abarim which His own hand had sealed long ago; the other from the rest into which he had entered without seeing corruption. There stood by Him Moses and Elias, and spake of His decease. And when the prayer is ended, the task accepted, then first since the star paused over Him in Beth-

lehem, the full glory falls upon Him from heaven, and the testimony is born to His everlasting Sonship and power—"This is My beloved Son, hear Him."

"Moses and Elias represent the Law and the Prophets, and Jesus Christ is the end of them both. All the revelation given in the past culminated in Him. Not only did He fulfill, but filled up, rounded out, complemented, the Law and the Prophets. 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,' had at last spoken by His Son, 'the brightness of His glory, and the express image of His person,' and so the divine voice came from God the Father, out of heaven saying, 'This is My beloved Son; hear Him.'"

O God, who on the mount didst reveal to chosen witnesses Thine only begotten Son wonderfully transfigured in raiment white and glistening; mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.* S.

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ANOTHER illustration of the changed spirit of the English episcopate in dealing with their clergy, is afforded by the action of the Bishop of Winchester. He first makes a formal request to the clergy of his diocese to be given an opportunity of making an inspection of all forms and offices used in their churches in addition to those of the Book of Common Prayer—a matter which we should think might best be met by a proper episcopal visitation. He then says: "In times of anxiety, whether reasonable or unreasonable, our security seems to be in falling back upon the definite observance of the prescribed rule and system of our Church. The result must be to strengthen our mutual confidence, to allay fears if they are groundless, and to restrain irregularities where such there are."

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THE vicar of a parish of working men found a half sovereign among the small change in the collection bag. From previous experience, he was sure that it had been slipped in by mistake for a sixpence, and that an application would soon be made for it, probably by some poor woman who could ill afford to lose it. No such application was made, but after a time he heard that such a person had lost a gold piece. But she remembered distinctly that she had placed a penny and nothing else in the bag. A pick-pocket sat next her in church on that particular Sunday, who had just managed to possess himself of the gold coin when he discovered a police officer sitting immediately behind him. Thinking himself observed, and that he would certainly be arrested at the close of the service, he got rid of the evidence of his guilt by dropping it into the collection bag. Though he escaped notice on that occasion, he was subsequently arrested for other crimes, and being in jail, told this story to the chaplain. Thus the money came back to its rightful owner.

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THE letter of the seventy-two London incumbents to the Bishop of London in response to his recent circular, was as follows: "My Lord:—We desire to assure your lordship of our dutiful and loyal compliance with the directions contained in your lordship's circular, and at the same time, having regard to the nature of those directions, to thank

your lordship for having vindicated the character of your clergy, as priests and gentlemen, from the aspersions cast upon them by some members of Parliament." This letter was signed by the vicars of St. Alban's, Holborn, and St. Peter's, London Docks, as well as by the incumbents of St. Ethelburga's and St. Cuthbert's, where the Kensit outrages of last spring took place. This ready response from those most concerned fully bears out the opinion of the Archbishop of Canterbury in his convocation speech, that the bishops would find the advanced clergy quite ready to meet them half way in any sympathetic and fatherly attempts they might make to place ritual matters upon a better footing. But we fail to see any indication that another section, accustomed to set at naught the plain directions of the Prayer Book in an opposite direction, have any intention of taking the Bishop's counsels and commands to heart.

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A CORRESPONDENT writes as follows with reference to statements recently made in our columns relative to the Muhlenberg ancestry:

"The record as my husband gives it to me—he is one of that family: There were three brothers, John Peter Gabriel, Frederick Augustus, and Henry Ernest (the latter, in the German family record, reads Gottlieb, Heinrich Ernst). Our Dr. Muhlenberg, the Rev. Wm. Augustus, was grandson of Frederick Augustus. The Rev. Frederick Augustus Muhlenberg, of Reading, Pa., has the entire record, and can always give the fullest particulars concerning any member of his noted family.

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THE parish of Ufford, Woodbridge, says the *Church Review*, was lately "attacked," as the local paper put it, by the Cycle Mission, *i. e.*, a party of young Wesleyan preachers with their young lady friends. The rector, on his daily rounds among his people, was amused by the question of a perplexed old lady who had been reading about the second coming of Christ: "I see, sir, before Christ comes, Antichrist must first come. Do you think those people on bicycles is Antichrist?"

— x —

A LADY in Philadelphia, says a correspondent of *The Public Ledger*, possesses an English Prayer Book of the year 1634, which is in a wonderful state of preservation, the gold embossment on the brown calf binding being still untarnished. It contains a dedicatory epistle to Prince Charles, Prince of Wales, and it seems intended for private, rather than public, use. The following is an extract from "A prayer to be used before taking of Physicke": "And now, O Lord, in this my necessity, I have, according to thine ordinance, fent for thy fervant (the Phytitian), who hath prepared for me this Phyticke, which I receive as means fent from thy Fatherly hand; I beseech thee, therefore, that, as by thy blessing on a lumpe of dry figs, thou didst heale Ezechias fore, that he recovered; and by feuen times washing in the riuer of Jordan didst cleanse Namam, the Syrian, of his Leprosie; and diddest restore the man that was blind from his birth by anointing the eyes with clay and his spittle, and fending him to wafh in the poole of Siloam; and by touching the hand of Peter's wiues Mother, diddest cure her of her feauer; and diddest restore the Woman that touched the hemme

of thy Garment from her bloody ifue: So it would please thee of thine infinite goodnesse and mercy to sanctifie this phyticke to my use, and to give such a blessing vnto it, that it may (if it be thy will and pleasure) remove this, my sicknesse and paine and restore mee to health and strength againe."

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A RECRUIT, being asked why he objected to attend Church parade, said he had no religion, and couldn't make up his mind on the subject. "Serjeant-major!" said the officer, "this man every Sunday until further orders will parade with the Roman Catholics at 9; on return of the party he will fall in with the Church of England at 10:15; and he will be back in time for the Wesleyan parade at 11:30. He will thus have every opportunity given him of selecting a religion."

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THE Anglican Communion embraces all Christians in full communion with the Church of England, and so is composed of the following parts: The Church of England, 38 bishops, 24,000 other clergymen; the Church of the United States, 61 bishops, 3,000 other clergymen; the Church of Ireland, 13 bishops, 1,807 other clergymen; the Church in Canada, 24 bishops, 1,300 other clergymen; the Church in Asia, 13 bishops, 713 other clergymen; the Church in Africa, 13 bishops, 350 other clergymen; the Church in Australia, 21 bishops, 269 other clergymen; the Church in Scotland, 7 bishops, 280 other clergymen, and scattered dioceses, 9 bishops, 120 other clergymen. Total bishops, 189; total clergymen, 32,729.—*Church Chronicle*.

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THE following advertisement is from *The Reading Mercury*, of 1753:

"A clergyman to assist in the care of a church in a large town, with easy duty, and a salary of above £50 per annum, besides many perquisites. Signing testimoniums being the aversion of the conscientious, none will be required or given, but time will be allowed him for trial, and no pains will be spared for his improvement. He must be zealously affected to the present government, and never forsake his principles, singular in his morals, sober, and abstemious, grave in his dress and deportment, choice in his company, and exemplary in his conversation. He must be of superior abilities, studious, and careful in the employment of time, a lover of riddling, but no dancer. He shall be kindly entertained, introduced to the best of company, calmly admonished, and upon all occasions treated with humanity and respect."

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The Boys in Blue at Honolulu

BY SERENO E. BISHOP, D. D.

FOR two weeks we had been in preparation to meet the coming troops with such welcome as we could make for them with warm hearts and liberal hands, while they should tarry for a day's rest, and for supplies, and the indispensable coal. Six thousand dollars was promptly subscribed for expenses of entertainment, and a committee of one hundred appointed to act. Word once came by cable to New Zealand, and thence hither, that the ships were all being sent by without calling. We knew that could hardly be so. They were obliged to come to Honolulu, at least for coal. Last

Wednesday afternoon, June 1st, the three troop-ships were signaled in the distance. Toward night they swept in line around our sentinel crater, Diamond Head. Two steamers, crowded with our citizens, met them off the harbor, escorted by a fleet of steam-launches and sailboats. The transports were black with troops. Under strict orders, they at first repressed all response to our eager cheers. But soon General Anderson gave way, and the thundering cheers of the boys in blue burst out in answer to ours.

There first swung grandly into our snug harbor, the great "City of Peking," with her 1,000 soldiers, then the "Australia," with 800, and the "City of Sydney," with 700. As each ship in turn swept toward her wharf, she was greeted by an uproarious salute from the howling sirens of the United States cruisers, the "Charleston" and the "Bennington," a long discord of unearthly cries. Along the water-front, the wharves were crowded with a jam of cheering people. The enthusiasm effervesced. Some of our people had boys of their own families on board, and could exchange speech between deck and wharf. President Dole found a nephew whom he took home. That was an exception. No other privates landed that night, although the commissioned officers made half a night of it with our National Guards on shore. Coaling began at once.

It was not until the next morning that we fairly met the boys in blue. Between eight and nine o'clock, battalions of them began to march up-street. They were let loose in the middle of the town for the day, and we began to fraternize with them. And what nice fellows they were! Roughly dressed in their soiled uniforms, with the grime of their crowded steerages upon them, their fine faces shone through it all, and with their cheerful, intelligent speech revealed their noble natures and high breeding. For one, I had felt apprehensive of disorder, since our ten large saloons had been left unclosed. I had supposed that a considerable proportion of the men would have come from the rougher elements of society, gathered from the woods and mines of California and Oregon, and from the streets of San Francisco. But these boys were not at all of that kind. They were self-respecting gentlemen, young men whom one could gladly receive into his family circle.

Here were two thousand strangers turned out upon the town, with perfect liberty for ten hours. They tramped over city and country, ate mangoes and bananas to repletion, crowded reading-rooms and the government buildings. The two legislative halls were surrendered to them to write letters at the desks, on the legislative stationery. More than half the boys took the free rides provided for them on the tram-cars for four miles to the splendid white sand-beach at Waikiki, where they reveled in the surf. And all day there was not a trace of disorder. Not one was seen intoxicated. The police had absolutely nothing to do, accustomed as they are to the drunken brawls of the men-of-war's men on liberty. At night-fall every man was aboard ship, with scarcely a single late straggler to be searched for. These were regiments from Oregon and California. I do not know what sort of boys are rallying to the flag in your Atlantic States, but when our Pacific States send out such material as these choice regiments, no fear need be felt for the future of the Pacific coast. Those States are evidently over-

flowing with the noblest elements of American manhood.

There were many grand, stalwart forms among these men, and many faces of the finest types. The companies abounded in men of education and culture, drawn into the ranks by the ardor of patriotism. I met one large group from Stanford University, with leading college athletes among them. I heard of another set from the Berkeley University. In the ranks were even professors of language and science from colleges. One bright young man admitted to a lady that he was professor of Greek and Sanskrit in an Oregon college. Perhaps he will start a university in Luzon. There were numbers of skilled engineers and electricians, newspaper men, young lawyers, with clerks and salesmen who had left high salaries to fight for their country. There were many earnest, working Christians, and bright, sympathetic chaplains. One young man carried a well-worn Bible, which had gone with his grandfather through the Mexican War, and with his father through the Civil War!

Friday, June 3d, was "the great day of the feast." From an early hour the kind men and women of the city were spreading long tables under the trees in the spacious grounds of the Executive Building—the former palace. There were chairs, plates, knives, forks, cups, and spoons for every person in the regiments. We citizens, admitted by special passes, were there by the thousand, as lookers-on and helpers. By ten, the long columns of fours came marching in to stations around the building. When all had arrived, they were marched by companies and seated at the various tables. Several hundred young ladies actively waited on them, with men's arms to aid in the heavier work. Two thousand four hundred boys were seated at the tables. The eatables were in profusion, of solid and satisfying kind. There was a ton of ham sandwiches, another ton of potato salad, roast meats in abundance, with unlimited supplies of bananas, mangoes, and pineapples. There were one thousand dozen of sodas on ice. Five hundred gallons of hot coffee were consumed, such coffee (pure Hawaiian), scientifically brewed, as few of the boys had known the taste of.

They had not ventured to expect so profuse a feasting. After the ill-organized cuisine of the ship, it was a veritable banquet. They ate and drank to repletion, and came again and again, the tables being kept up through the day. On the ships they had been getting two meals a day, mainlyhardtack, beans, and salt meats, with poor tea and coffee. They were a hungry crowd, and well improved their grand opportunity. It was a comfort to see them eat. Fusillades of hand-clapping took the place of "saying grace" as they sat down to the loaded tables, while rousing cheers and college yells went for "giving of thanks."

Meanwhile, our people were everywhere scraping acquaintances with the boys. Mr. and Mrs. Dole and groups of leading citizens held general levee under the trees. Kodaks and cameras were busily plied, both by visitors and citizens. After eating, the boys again swarmed into the Executive Building, and through all the afternoon crowded the public rooms with eager letter-writers. Paper, envelopes, and postage were entirely free. The boys were delighted to use the paper with House and Senate headings. Altogether 7,200 soldiers' letters were gathered and mailed by the employes of

the building. The five-cent stamps of the Foreign Office were used, with the head of Thurston, Mr. Cleveland's *persona non grata*. Philatelists, please notice that Thurston stamps are rare. We do not believe that any of the 7,200 letters disparage us. Many more letters were written at other places, especially at the Y. M. C. A. rooms.

At early hours on Saturday, the 4th, the cruiser "Charleston," with the three transports, sailed westward. May the Father's hand guide and keep these precious young men, and His rich grace minister to them amid battle hail or wasting pestilence, that their faith and valor fail them not. Probably by the time this letter reaches you, their arrival at Manila will have been cabled to you from the other side. We are looking for the arrival of five transports next week, with 4,500 more.—*The Independent*.

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The Work of a Prison Chaplain

BY THE REV. CYRUS MENDENHALL

A FEW years ago a member of a legislative committee appointed to visit penal institutions expressed surprise that there should be a chaplain, and wondered what his work could be. Many have asked the writer the same question. Perhaps some of the readers of THE LIVING CHURCH may be interested in a short answer to such a query.

His duties are various, and might be classified under the head of spiritual and temporal. Suppose we take up the last first.

He is the head of a department; the Ionia State Reformatory has two clerks, one official and not a prisoner, the other a competent inmate who is "doing time."

All men on entering the institution are recorded in the chaplain's office. A record of his antecedents, his habits, education, nativity, etc., besides information as to whom we shall notify in case of illness or accident. He is also entered in a book showing date of sentence, length of term, ward and cell in which he shall be locked, and place of labor assignment. If he brought in some money or stamps, a ledger account will be opened with him. He is now instructed in the rules and regulations governing inmates of the prison, and finally turned over to other departments. All correspondence sent out or received by inmates is read in this office. All papers and mail packages are carefully inspected. The average of all classes of mail matter so disposed of monthly is 7,000 pieces. A man may write twice per month, once at the expense of the State for postage, and once at his own expense, the State furnishing paper and envelopes on both writing days. In extraordinary cases the chaplain may permit an extra letter.

Applications for pardon are made out in this department, instruction given as to procedure, and correspondence answered pertaining thereto. Many letters of inquiry come to us, and for our prisoners we are in some sense a bureau of information.

Now as to the spiritual work. Here is a great field, and an opening for unlimited labor. On Sunday morning at 10:30, the men "line up" to chapel; all must attend unless excused by the physician. The sermon is pointed, plain, and practical. The singing by inmate choir is fine, and generally there is a good orchestra. The service is made up from the Morning Prayer of our Common Prayer Book. Each man receives a card on entering the chapel, containing the form used. The responses are good, and all enjoy

the privilege of having a part in the devotion of the hour. No man ever had a more attentive audience than that which sits before the chaplain. Sunday, at 2 o'clock P. M., a teachers' meeting is held, and the lesson studied for use at 2:30, when the Sunday school convenes. These teachers are inmates, thirteen or fourteen in number, who command the respect of their classes, and are competent to instruct their charges. On Friday evenings we hold a service, attended by about 175 men, being a few more than attend Sunday school. At this service we use the Prayer Book. The chaplain delivers a short address or lecture, after which the men have an opportunity to take part. The singing is spirited and enjoyed by all.

The attendance at Sunday school and on Friday evening is a privilege. Each man is recommended by his keeper, and may attend so long as his conduct is good. Many cell visits are made (thousands yearly), and in numerous cases private interviews are held in the office.

The hospital receives due attention, and every day we are brought in personal contact with the men. They come to the chaplain for advice on every conceivable subject. Always have I found them polite, and ready to help out in the services or in any entertainment we may give. There are many sad things learned and seen. A notice comes of the death of a wife or mother, a sister, a child; the man must be told.

Such things come with double force under the circumstances, and the strongest men break down like children. Many a tear falls when at the gate father, mother, or wife says good-by to the one who is still loved, though sinful. The hopefulness of mothers, the loyalty of wives and sisters, are profoundly pathetic. Letters from home are freighted with love and full of good advice.

These men and boys, many richly deserving all the punishment they get, yet have hearts.

Some religious instruction has been received by most of the men in this reformatory. How many reform, is hard to tell. Some return here or are sent elsewhere. In some instances they have been unfortunate, in the greater number so returned they have come back because of incorrigibility or weakness. A great many we never hear of again, and doubtless they have become good citizens.

Each day a tabulated report of work done in the department is turned in to the warden. Biennially a report covering every detail is made to the Board of Control. Give us a kindly thought, and remember the petition beseeching the good Lord "to show pity upon all prisoners and captives."

State Reformatory, Ionia, Mich.

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A Miracle Explained

"DINNA ken, sir," said an intelligent Scotchman to a comrade very reverently, "what God may do, or what He winna do, but I regard a miracle to be a violation o' the law o' nature. There is no violation o' the law o' God that I ken o', save the wicked actions o' wicked men. I regard a miracle as such an interference wi' the established course o' things as infallibly shows us the presence and action o' the supernatural power. What o'clock is it wi' you, sir, if you please?" turning to his companion.

"It is half-past twelve exactly, Greenwich time," replied the latter.

"Well, sir," said the Scot, pulling a huge old timepiece from his own pocket, "it is one o'clock wi' me; I generally keep my watch a bit forrit (a little forward). But I may hae a special reason the noo for setting my watch by the railway, and so, ye see, I'm turning the hands on't round. Noo, wad ye say that I had violated the laws o' the watch? True, I hae done what watch-doom wi a' its laws could na hae done for itself; but I hae done violence to nane o' its laws. Ma action is only interference o' a superior intelligence for a suitable end, but I hae suspended nae law. Well, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily o' himself, and we hae a' that I contend for in a miracle; that is, the unquestionable presence o' the Almighty hand working the Divine Will."

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Book Reviews and Notices

The Broom of the War God. A Novel. By Henry Noel Brailsford. New York: D. Appleton & Co. Price, \$1.25.

The Broom of the War God is a vivid, careful, and painstaking story of the Greek and Turkish war recently ended. The romance is founded upon facts drawn from the personal experiences of the writer who fought for the Greeks as a volunteer in the Foreign Legation. The reader's first and last impression of this series of pictures of the hopeless struggle, whose disasters the author clearly shows to be due to Greek incompetence, is that these tragic and pathetic scenes are real, so faithful are Mr. Brailsford's photographs of actors and events. The bad behavior of the Greek troops, the incompetence of the officers, and the blameable attitude of the King and the Crown Prince, are here graphically depicted and their causes explained. In the notes appended to the book, is a quotation from an interview with the Crown Prince, published in the *Aeropolis*: "I need hardly tell you," said the Prince, "that when I went to Thessaly, I did not believe that we were really going to war." "It was a gigantic game of bluff," explains the novelist—"an appeal, not to arms, but to the nerves of an overdrilled Europe." Aside from history, the book has value as a fine tale of fighting and adventure. There are picturesque incidents and life-like sketches of fighters and freelancers of all nations, and one Greek hero—Varatari—"the only victor sent from Greece to join the ancient heroes."

The Lion of Janina, or the Last Days of the Janissaries. A Turkish Novel. By Maurus Jokai. Translated by R. Nisbet Bain. New York: Harper & Brothers. Price, \$1.25.

It is said of Ali Pasha of Janina, the hero of this Turkish story, that he is "the most picturesque monster to be met with in the entire course of Turkish history." One understands the Turk better after reading this and others of the peculiar group of Turkish stories—five in all—created by the veteran novelist, Jokai. The present story first appeared forty-five years ago; but, as it belongs to the author's best period, and as its brilliant painting of the good and bad qualities of the Turk is applicable to the modern type of that race, it is still timely. The reader may gather from its pages a knowledge of the Turkish Empire; of the tremendous power exercised by the Pashas in its distant parts; and of the part played by the famous Janissaries. Mr. Nisbet Bain's translation is excellent, enabling one to appreciate Jokai's skill in depicting the character and achievements of a typical Turkish pasha, one who was "as fond of roses as of blood." For the latter reason, it is not a book for the young.

Thirty Strange Stories. By H. G. Wells. New York: Harper & Brother. Price, \$1.50.

Those who have read Mr. Wells, popular and ingenious scientific romance, "The War of the Worlds," may be unprepared for his changed style in this book of short stories. The former

competes with—many readers contend, excels—Jules Verne's best work; the latter reminds one of Edgar Allen Poe's prose tales. The new volume is accurately named; there are just thirty stories, and they are strange—even to the point of being uncanny and even hideous, some of them. An instance in point is the ghost story of "The Red Room," or the horrid tale of "Pollock and the Parrot Man," or "A Moth (Genus Unknown)." The book serves no particular end, except to entertain by its weirdness and originality of invention. It should be kept out of the way of nervous or timid people and all children. Even to the hardened reader of mature years, it is not recommended for bedtime reading. Still, it is undeniably clever work, and as such will be enjoyed by discriminating readers with good nerves.

Moriah's Mourning. By Ruth McEnery Stuart. New York: Harper & Brothers. Price, \$1.25.

This is a collection of thirteen short sketches, most of which have already appeared in the Editor's Drawer of *Harper's Magazine*. Their purpose is to amuse and entertain, through the medium of light and humorous character drawing, principally of types encountered in modern plantation life in the South. Most of the stories are cast in the dialect form, though this is not invariably adopted. The last sketch of the book, "A Minor Chord," supplies a note of pathos, contrasting with the tone of comedy prevailing through the preceding pages.

The Sack of Monte Carlo. An Adventure of Today. By Walter Trith. New York: Harper & Brothers. Price, \$1.25.

This is a frankly impossible, but amusing, story of how a party of Englishmen sail in a yacht to Monte Carlo, and make a raid upon the tables there—all for a strictly ethical purpose—as gravely explained by the projector of the daring enterprise. The book is adapted to lighten a weary hour of travel, or beguile a worker into a relaxed mood. The apparent seriousness of the story, with its flashes of dry humor, makes it readable under the conditions named.

Elements of Literary Criticism. By Charles F. Johnson. New York: Harper & Brothers. Price, 80c.

Prof Johnson, of Trinity College, Hartford, has followed his admirable first book, "English Words," by an equally interesting one on "The Elements of Literary Criticism." It is the outgrowth of talks with his students in literature, and is especially intended for learners. There are seven chapters beside the general introductions, all of them being suggestive rather than judicial in tone. The book is likely to do what the author hopes—"interest and stimulate young people in literary study."

Opinions of the Press

The Presbyterian Banner

OUR WIDENING DESTINY.—There are dangers lurking in our new destiny. One is the grave danger of becoming intoxicated with a sense of power and pride; of thinking we are sent to correct all the evils in the world with a violent hand; of meddling to our hurt; of becoming presumptuous in international politics, and rudely offending the pride of other nations; of getting the war spirit into our blood and wanting to fight at every provocation; of feeling our power and watching for a chance to prove it. Some such spirit has displayed itself, and we need to restrain and rebuke it as wrong and ruinous. Such pride goeth before a fall. We need to bear our new responsibility with profound humility, and exercise it with self-control and wisdom. Another danger is that our pure purposes may become tinged and tainted with the unholy ambition of national aggrandizement and greed. We have criticised other nations too long and too severely to engage in this business. In helping Cuba out of the pit of Spanish rapacity, we must not fall into the same pit ourselves. The spirit that has cursed Spain would also ruin us. There are other dangers growing out of our inexperience in governing distant connections and in conducting international affairs, but we will

doubtless develop our ability along colonial and diplomatic lines as we go forward. Our widening destiny will be our national education, and as our day is, so shall our strength be. Responsibility abroad will discipline us at home. Solidarity, then, and not isolation, will be the growing fact of the future. The world needs us and we need the world. When we were a child among the nations, we spake as a child, we understood as a child, we thought as a child; but now that we are become a man, we should put away childish things. This growing responsibility may well sober us, and come upon us with fear and trembling, but we should take it up in obedience to the God of nations. "Thou hast increased the nation, O Lord, Thou hast increased the nation; Thou art glorified; Thou hadst removed it far unto all the ends of the earth."

The Churchman

MISSIONS THE TEST.—"No one has a right to be called a Christian who doth not do somewhat in his station toward the discharge of this trust (the stewardship of the Faith in behalf of others)" are the measured words of Bishop Butler. Bishop Westcott declares that "Foreign missions proclaim a living Saviour and King of all men. Foreign missions vindicate for the Church the energy of a divine life." The test of our right to be called Christians is the discharge of this trust in behalf of others. Apply the test. Are we discharging the trust? Is it possible to know Christ, and not impart that blessed knowledge to others? "Foreign missions proclaim a living Saviour." Where is the evidence of our proclamation? Let individual, parish, diocese, nation, reply. "Foreign missions vindicate the energy of a divine life." Where is this Church vindicating that energy? Let the thousands of parishes, and tens of thousands of individuals, who gave neither themselves nor their money, make reply. Let the parishes that gave hundreds out of incomes of tens and even hundreds of thousands, make reply. Let the day laborer who gave nothing, and the millionaire who gave nothing, or next to nothing, make reply. Let every member of this Historic Church, with all its divine privileges and awful responsibilities, make honest reply. "How shall they hear without a preacher, and how shall they preach except they be sent?" It is the living issue—it always has been, it always will be—this "stewardship of the Faith for others." It is the only salvation from individualism, parochialism, diocesanism, and nationalism, all of which mean selfishness, individual or corporate, and selfishness is that covetousness which is idolatry.

The Outlook

REST IN GROWTH.—All things are in motion; science tells us that the stability of matter is only apparent, and that what seems to be immovably solid is in inconceivably rapid motion. Is there, then, no rest for the soul which longs for certainty, repose, and unshaken foundations? There is the only true rest: rest in growth. The stable and unchanging element in this world is not in the things which God has made; it is in God's character and purpose. That which gives a great life unity is not fixity of policy, but fixity of principle. The unity of such a life as Mr. Gladstone's is to be sought for, not in rigid adherence to the theories of politics with which it set out, but in unshaken loyalty to what the man believed to be the Will of God in the government of men. The highest consistency is found in continuity of growth, not in maintaining an unchanged position. In like manner, the enduring element in this changing life is to be found in the quest of the soul, not in the permanence of its habitations. The line of expansion, growth, aspiration, is the line of light through all the darkness and mystery of mutation. That which reveals the greatness of the race is its inability to find rest in any habitations which it builds for itself; it has another home, and to that home it travels; often with weary and halting step, but with a divine instinct in its heart. The bird rests at a dizzy height on even wing; and the same rest is offered to the spirit of man; for God made the air as well as the earth, and the only safety for the soul is in movement towards Him.

The Household

God Speed Them on Their Way

BY MARTHA A. KIDDER

Our soldiers pass, and hearts are sad to-day;
The mothers weep, the wives and children stand
To cheer their dearest, best, a gallant band.
God speed them on their way!

Each heart is moved, and lips that seldom pray
Are asking blessings now on those we love,
While stars and stripes are floating far above.
God speed them on their way!

Above the strife of earth, the battle fray,
Eternal love abides, the victory
Is thus to give, our armies cry to thee!
God speed them on their way!

The Sacrifice of Onnontague

RE-PRINTED FROM *Girls' Friendly Magazine*

AUTUMN came down on the lakes of Canada. The hunter's summer was almost drawing to an end; the wolves began to howl round the straggling farms that were pushed out to the very skirts of the forest. The air was bracing; the sun shone pleasantly warm on the sheltered sides of wall or wood; but every now and then a gray dull evening spread a mass of clouds over the sky, and the Indians knew that the winter was very near at hand. At Sault S. Louis the good fathers of the mission were setting things in trim for the hard weather; the late lay came in by the *bateaux*. Billets were sawn and cleft, and stacked in the wood-house; snow shoes were looked up, and muskets put in order; and the last file of newspapers from Europe, that could be received that year, had come to hand. Two of the fathers, as they walked out, were very busy in discussing the news; how the English fleets had been everywhere unsuccessful; how those that held for King James in England were murdered by packed juries and the influence of the court; how Gibraltar had been bombarded, etc.

"How the settlement grows!" cried Father Le Blanc, as he and his companion stopped before the last new house, a wooden erection, with its barn close at hand, and its trim garden of autumn roses and the latest hollyhocks, and the five or six maples that half sheltered it from the village road.

"Yes," returned Father Du Halde. "I can remember when this was all wild forest, and now, here we are, a little Christian town in the middle of a savage region; I wish, though, that we could protect our poor Indians better from the Iroquois. I am afraid that we shall find all these palisades and ditches a very poor defense, some one of these days, against the savages. What! Margaret!" he continued, as an Indian woman, carrying her child slung at her back, came from the cottage, "is it not rather late for you to be leaving the fort?"

"I am but going, your reverence," replied Margaret, "to our hayfield yonder; the hay is not quite all in, and the winter is very close."

"God be with you, then, my daughter," said Father Le Blanc; and the two priests went back to the mansion house.

Margaret Garongonas—for that was her name—took her way out, by the wicket of the settlement fence, and passed on towards the field of which she had spoken; it lay about three-quarters of a mile from Sault. The sun was getting low; the shadows were losing shape in their increased length; the western sky put on a green hue, like the sea, only a sea of peace instead of a sea of

trouble. Everything around—the decay, the beauty, and the quiet—led on the heart to think of that autumn which closes in the grave, and that winter which will end at the resurrection.

Margaret had received Baptism when she was just thirteen. She was an Iroquois by birth, one of that great and fierce nation which then lorded it over the wilds of Canada, and has long since been swept off by Christian swords, and Christian rifles, and Christian fire-water. She had heard of the true Faith in one of the summer excursions of the missionaries, and she, with twenty or thirty others, had taken refuge at Sault, where they might serve God in peace. Many times the chiefs had summoned back the fugitives; one or two had been taken prisoners, and had made good the stories of old martyrdoms. The name of Stephen Ganonokoa,* the proto-martyr of Canada, was like a household word in the mouths of the Christians. But such things had taken place in the winter, or in the uttermost depths of the woods; the Iroquois never ventured in the daytime near the fortress, and women and children passed through the home fields and about the neighboring copses without danger and without fear. But now, as Margaret went on, there came over her a feeling which she had never known before. She thought of her husband and four young children (she was herself only twenty-four) with an intensity of love, such as we feel for those dear ones from whom we are separated by seas and mountains, and have no hope of soon seeing again; she felt as if a gulf had suddenly come between them—how terrible a gulf—how tremendous, and yet how glorious a sea—she then did not know. If it is a joy that is beyond the name of joy to reach the other shore, it is a terror that we cannot understand to come down to the Red Sea of martyrdom.

There was a copse that stood out by the side of the field path along which Margaret had to pass. One larch, like a brave warrior, placed himself a little beyond his companions, and contrasted his green leaves with the blaze of their October colors. Here Margaret's children had often played in the long summer evenings, and here they had made chains of wild flowers; they had watched the sun glimmering between the leaves, as it sunk lower and lower; they had lingered in the twilight till the mission bell gave notice that the fence wicket was about to be shut, and that the settlers must return home. But they were no children who now occupied the little wood, and it was in no sport that they were crouching down behind the thick twigs of raspberry bushes. Hour after hour, by day and by night, six Iroquois had been out on their expedition. They were fully determined to make an example of some Christian Indian, that others might fear to forsake the worship of their forefathers; and as Margaret was the daughter of a chief, she was the best prize they could seek; whilst, since she was a woman, they thought that there might be some chance of her apostasy. At night they had prowled, like wild beasts, round the fence of the mission; by day they had been hid in the woods, noting every one that came out at the wicket, watching where they went to work in the fields, and still disappointed of the one weak woman they came to take. Now she was coming straight towards them;

except for her child, she was alone. It was evening; nearer than the fort, the Indians knew well, there was not a soul. Their prey, unless the God of the white man should work a miracle, was certain.

"As the Lord liveth, there is but a step betwixt me and death." Truly might Margaret have said so, as every moment brought her nearer to the copse; but she passed the larch—she went by the sycamore that stood next it—and at the same moment the bell of the mission chapel rang out the Angelus. Even as she was listening to its tones, an arm was thrown round her mouth—four or five strong men were tying her hands and feet—one had seized her child; she was the prisoner of the Iroquois.

There were sad hearts and strong fears at the mission house that night. Margaret's husband was on a hunting expedition, but about half-past eight little Stephen, her eldest child, came up to inquire if any one could tell him what had become of his mother. The fathers were just sitting down to supper; they went out to him directly. She had never come home since she went forth at sunset. No one could guess where she was; she had promised to be back in half an hour.

The priests looked at each other. "Run down, my man," said Father Du Halde, "to old Alice, and ask her to come up to me directly. I am afraid," said he, "terribly afraid, that she must have been carried off. I saw her go out, and gave her a warning against being late. What is to be done?"

"We must get two or three of the Indians," replied Father Le Blanc, "and follow her down to the hay field. But it could not have happened more unfortunately; hardly a man has returned from the hunting, and it will never do to leave the village to women."

Old Alice came up. "Go down, Alice," said Father Du Halde who was the superior, "to Margaret's cottage, and stay with the children till we can get some news of their mother. She went out this evening a little before sunset, and has not been heard of since." The old woman looked at the priest, as much as to tell him that she understood and shared all his fears; but she only said, as she took Stephen's hand, "Come along then, my little man, I must be your mother to-night."

Half an hour after the two fathers, with three Indians—all that could be spared—set forth toward the hay field. Along the path, across the stepping stones over the bears'

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* He suffered at Onnontague in 1690.

stream, past the green larch—and there the Indians stopped. It was a bright moonlight night. They crept in softly and stealthily through the raspberry underwood, and were presently lost to hearing as well as to sight. The fathers stood together on the outside of the copse, and commended the matter and themselves to God. In about ten minutes the Indians were again by their side.

"Well?" cried the superior.

"Red men have been here," said the eldest of the party.

"How many?"

"Seven," replied another.

"Six," said he that had first answered.

What was to be done? The Indians offered to track them, but that the fathers would not allow. Margaret they regarded, so far as this world was concerned, as lost. The Indians would be exposed to the greatest danger in tracking them; if they were discovered, their apostasy only could preserve them from a cruel death; two were but newly baptized—the third was a catechumen, and the fathers felt that they had no right to risk the souls as well as bodies of three, for the hope, that could scarcely be called a hope, of rescuing one. They dispatched at once a swift runner to Montreal with news to the French commandant; perhaps, they thought, should Margaret be detained in captivity, he might have a chance of doing something in her behalf.

But they had a better resource than this. "It is better to trust in the Lord than to put any confidence in princes." At early service next morning the superior turned from the altar, as if about to preach, and spoke to the little congregation. He told them (what they already knew) that Margaret had been carried off by the Iroquois. He reminded them that she might soon be called to contend to the death for the true Faith; nay, that even at that moment her conflict might have begun. He exhorted them to be earnest in prayer for her—and to believe that thus, and thus only, they could help her. "Pray," said he, "that the wounds of the martyr may be more mighty than the weapons of the persecutor; that if she is to suffer on earth, she may remember that she is to rejoice in heaven; that every pain she endures here may be another jewel in her crown hereafter. We are here met to commemorate the Sacrifice of Him that is the One True Martyr; call upon Him, by His most precious martyrdom on Mount Calvary, to give such grace to Margaret as He gave to Stephen and Francisca who once dwelt with us here, but now, as we piously believe, have sat down at the Marriage Supper of the Lamb!"

Deep midnight on the forest of Onnontague—but not the darkness nor the stillness of midnight. Oaks, and planes, and maples gird in a clearing. A blazing pine log fire is in the midst; volumes of pitchy smoke whirl up to the sky; mountain ash and oak glow purple or redly; elms stand out, a blood red mass, in the fiery glare; maples glean in their most transparent gold; while on the higher branches and dense tree tops of the forest the moon pours down its untroubled and heavenly light. This is our amphitheatre now; this is the battlefield in which the Lord God of Hosts will show forth His might. Round the skirts of the clearing, in triple and quadruple rows, stand four hundred Indian warriors, each with his tomahawk and hunting knife; each with the chivalrous scalping lock hanging down from his shaved head; each with the deer-skin coat

and the painted face. One only, standing nearer to the fire, has the war eagle's feather—and he is speaking to Margaret who with her hands bound tightly behind her, is held by two strong, tall Indians a little in front of him.

"Now," said the chief, in a calm, mild voice, more dreadful than any expression of passion, "now will my daughter return to the way of her fathers, and worship the Great Spirit whom they worshiped before the white men came over the sea?"

"I do worship the Great Spirit," said Margaret, "and His only Son, Jesus Christ, our Lord."

There were none to bow at that Name which is exalted above every name; but the tall pines did it homage; and there was "the sound of a going" in the tops of the trees, as if legions of angels were hurrying to the defense of God's faithful servant.

"It is not we," said the chief, "that kill my daughter; it is my daughter that kills herself, by following the teaching of the white men. And, therefore—"

"Stop," cried a French captive who was retained as a hostage, and who stood by, a fettered prisoner. "Let the Indian woman go free, and I pledge my honor as a gentleman and a Frenchman, that each chief of the tribe shall have a rifle and six pounds of powder; and that you, the Black Vulture, shall have twice as much."

"If the white man," said the chief, without turning his head, "were to give us as many rifles as there are trees in the forest, and as many pounds of powder as they have leaves, it would not free the woman. Loose her right arm, my children, but hold her fast."

"You see," said Margaret to him, "how it is. God be blessed; I am not afraid of death, though it be a cruel one; my sins have deserved much more. If you live to return, let the fathers at Sault know how I ended; and now pray to God to pardon me, and to give me courage."

"God forget me if I forget you, now or hereafter," said the Frenchman.

The chief seized Margaret's right hand in his own, and with his sharp Indian knife tore one nail after another from the quick.

"Now," said he, "pray to your God."

"I will," replied the martyr. And making the sign of the Cross, she said: "In the

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Name of the Father, and of the Son, and of the Holy Ghost. Amen."

"Give me her other hand," cried the Black Vulture. "Now," he said, when he had wreaked his vengeance on that also—"now pray to your God."

"I will," answered the martyr again—"Lord Jesus, who didst not come to call the righteous, but sinners, to repentance, call me to Thyself."

At a sign from the chief, the Indians leaped on their captive with loud yells, tore her clothes from her, struck at her with their knives, buffeted her, and maimed her with their hatchets—till, as the French bystander afterwards said, it seemed a marvel to him that she would still breathe. But she did live—and was pushed into a hut hard by, while her tormentors busied themselves in preparing the stake. In this hut lived a poor Frenchwoman, also a prisoner.

"Courage, my sister!" she cried, as Margaret sunk down on some matting. "Courage yet a little while! It is not much more that you can have to endure; two hours past, and you will have forgotten all. But is there anything that you would wish done, after you are in blessedness?"

"My child," she answered, with a faint voice; "I trust that they will take its life rather than bring it up among themselves. Do what you can to save it."

"Indeed I will," said the poor woman; and then, seeing that Margaret had hardly the strength to speak, she knelt down by her side, and prayed quickly.

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You would not have the heart to hear—I at least have not the heart to tell—what this servant of God had the courage to bear. The Indians roast their prisoners at a slow fire; and then, when life is plainly going, they set them free, bid them run, and so stone them to death. The French officer stood by the whole time; and every now and then he said such words as he could of comfort and hope. But who, unless the Holy Ghost filled him with wisdom, could speak at such a time?

At length Margaret gasped out, "Let me have a cup of water."

"Bring it her," said the chief.

"No," she continued, recollecting herself, "I will not have it. Our Lord Jesus Christ suffered thirst upon the Cross for me, and God forbid that I should not endure it at the stake for Him." It is dreadful even to think of two or three such hours. But remember what she thinks of them now, and then you may. They loosed her at length, and bid her, as they untwisted the chains from the mangled and charred frame, to "run for her life."

She sank down on her knees, and said: "Lord, lay not this sin to their charge!" And almost at the same moment a shower of stones ended her sufferings.

The Frenchwoman had taken charge of Margaret's child, and had hushed it off to sleep. Little Francisca—for that was her name—was nearly three years old; and while her mother was suffering at the stake, she lay in the calmest sleep of infancy, disturbed neither by the wild shouts of the Indians, nor by the fierce glare of the flames. The Black Vulture had desired to spare her life, but one of the warriors that had taken the prize, insisted on throwing the child into the same fire that had consumed her mother.

"At least be thus far merciful," pleaded the poor Frenchwoman. "Put the baby out of its misery at once. You can but want its life."

"I will destroy it," said the Iroquois, "the way I think best." And rudely snatching up the child, he carried her towards the stake. Poor little Francisca, aroused from her sleep, and held in an iron grasp, cried loudly and bitterly. Still the Iroquois strode on; but just as he entered the circle of warriors, the child stretched out its hands in an ecstasy of eagerness—her whole face lighted up with a thrill of joy—and looking towards the tree tops she cried:

"Mother! mother!"

The Indians gazed, but they could see nothing more than the solemn swaying of the pines in the moonbeams.

"Mother! mother!" cried little Francisca, still more rapturously. "O mother, how beautiful you are."

"My son shall not touch that child," said the chief. "The God of the white men will have it so."

"Give it to me," said the French officer. "I offer for it what I offered for the life of its mother, now a saint in heaven."

They held a short council, and the offer was accepted. And Francisca lived to understand how near and dear an interest she had in that verse, "The noble army of martyrs praise Thee!"—*Neale's Lent Legends*.

IN Germany, it is said, paper floors are well liked, because having no joints, they are more easily kept clean, they are poor conductors of heat and sound, and they cost less than hardwood floors. They are put down in the form of a paste, which is smoothed with rollers, and after it has hardened, painted of any desired color or pattern.

Commercial Statistics Prepared for The Living Church

The markets which are likely to be opened in Cuba and Puerto Rico to American producers and manufacturers, are the subject of much attention and inquiry just now. Large numbers of letters reach the Treasury Department and Bureau of Statistics asking for information regarding the class of articles imported into those islands, and the countries which have been supplying these articles. This information will be given in elaborate form in the next monthly publication of the Bureau of Statistics, the *Summary of Finance and Commerce*, and will show that Cuba has been, under normal conditions, buying annually about 25 million dollars worth of goods from Spain, about four million dollars worth from Great Britain, less than a million dollars worth from France, and less than a million dollars worth from Germany, while from the United States her purchases have ranged from eight to 24 million dollars in value. The imports into Cuba have been of course light during the past year or more, and a fair estimate of her purchases can only be obtained by examination of the figures of the year 1896, or earlier years.

The imports into Cuba and Puerto Rico from Germany in 1892 amounted to 6,020,000 marks, the value of a mark being 23 8-10 cents; in 1893 it dropped to 5,005,000 marks; in 1894, to 3,810,000; in 1895 to 3,330,000 marks; and in 1896, 4,503,000 marks. The largest item in these imports from Germany was iron and manufactures of iron, which in 1896 formed nearly one-third of the total exports from Germany into Cuba and Puerto Rico.

From France the importations into Cuba and Puerto Rico amounted to 5,277,690 francs in 1893, the franc being valued at 19 3-10 cents; 3,747,695 in 1894, 2,799,832 in 1895, and 1,713,880 in 1896. The largest item among these imports into Cuba and Puerto Rico from France was jewelry and fancy articles, which formed nearly one-third of the total, the next largest being textiles of wool, 133,753 francs, and prepared medicines, 111,234 francs.

The imports into Cuba and Puerto Rico from the United Kingdom were valued at 1,478,171 pounds sterling in 1892; 1,321,926, in 1893; 1,121,096, in 1894; 943,793, in 1895; and 722,550, in 1896. The largest of these imports from the United Kingdom in 1896 were cotton goods, 233,673 pounds sterling; linens, 137,634; iron, wrought and unwrought, 78,668; machinery, 43,241; hardware, cutlery, etc., 32,936; coal and other fuel, 35,429.

From Spain the imports of the year into Cuba in 1896 were 134,461,675 pesetas, the value of the peseta being, according to the Mint Bureau, 19 3-10 cents. The imports from Spain in the year 1896 were larger than those in any preceding year in the decade. The largest item of the 1896 imports into Cuba from Spain was flour, 20,326,882 pesetas in value; shoes, 17,249,760 pesetas; sandals, 13,433,510 pesetas; fire arms, 9,361,200; wine, 7,347,045; preserved food, 4,742,361; oil, 3,316,218; manufactures of flax and hemp, 3,700,087; soap, 3,176,846; wax and stearine, 2,095,622; manufactures of wood, 2,257,840; smoking paper, 1,885,231; beans, 1,878,019; rice, 1,294,849; corn, 1,432,815; onions and potatoes, 1,205,115; pressed meats, 1,581,570; soup pastes, 1,435,999; saffron, 1,171,260; packing paper, 1,420,335; woolen blankets, 1,099,856; no other article passing the one million pesetas line.

The exports from Spain to Puerto Rico amounted in 1896 to 37,660,609 pesetas in value, a larger sum than any other preceding year in the decade. The largest item was cotton manu-

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The imports of the United States into Cuba in 1897 were, according to our own official reports, \$8,259,776; in 1896, \$7,530,880; in 1895, \$12,807,661; in 1894, \$20,125,321; and in 1893, when they reached the maximum, \$24,157,693, having been in 1892 \$17,953,570, and in 1891, \$12,224,888. The reciprocity treaty with Spain, made under the Tariff Act of 1890, went into effect Sept. 1st, 1891, and continued in force until Aug. 28th, 1894, so that the business of the fiscal years 1892, 1893, and 1894 was transacted under that treaty, with the exception of July and August of the fiscal year 1892.

The following table shows the total exports from the United States to Cuba during the past 10 years:

1888.....	\$10,053,560	1893.....	\$24,157,693
1889.....	11,691,311	1894.....	20,125,321
1890.....	13,084,415	1895.....	12,807,661
1891.....	12,224,888	1896.....	7,530,880
1892.....	17,953,570	1897.....	8,259,776

The following table shows the leading articles exported to Cuba from the United States in 1893, the year of our greatest exports to that island; only the articles amounting to \$100,000 in value or more being included.

Lard.....	\$4,023,817
Flour.....	2,821,557
Machinery.....	2,792,050
Hams.....	761,082
Corn.....	582,050
Bacon.....	556,747
Potatoes.....	554,153
Beans and pease.....	392,962
Railway bars, iron and steel.....	327,411
Wire.....	321,120
Cars, passenger and freight.....	271,571
Saws and tools.....	243,544
Steam engines.....	180,341
Agricultural implements.....	130,652
Cut nails.....	107,002
Boots and shoes.....	114,943

The exports from the United States to Puerto Rico in 1897 were \$1,988,888; in 1896, they were \$2,102,094; in 1892, \$3,856,003. They were of about the same character as the exports to Cuba, wheat flour being the largest item, \$516,188 in 1897; lard, \$228,051; bacon and hams, \$112,602; pickled pork, \$152,411; beans and pease, \$57,550; machinery, \$69,462, no other articles of export in 1897 reaching as much as \$50,000 in value during the year.

A CHINESE essayist thus describes the American people: "They live months without eating a mouthful of rice; they eat bullocks and sheep in enormous quantities; they have to bathe frequently; the men dress all alike, and, to judge from their appearance, they are all coolies; neither are they ever to be seen carrying a fan or an umbrella, for they manifest their ignorant contempt of these insignia of a gentleman by leaving them entirely to women; none of them have finger-nails more than an eighth of an inch long; they eat meat with knives and prongs; they never enjoy themselves by sitting quietly on their ancestors' graves, but jump around and kick balls as if paid to do it, and they have no dignity, for they may be found walking with women."

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Children's Hour

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

Wash Day in the Sky

BY MARGARET DOORIS

A little girl at the window stood,
With her nose against the pane,
And the tears were running down her face
Because of falling rain.

I thought I would try to comfort her,
But ere I could say a word,
With a hop, a twitter, a flutter,
Appeared a tiny bird.

It was but a common little thing,
With plumage of gray and brown,
And it did not seem to mind at all
The rain drops tumbling down.

Quite close to the window pane it perched
On the slender bough of a rose,
And sang such a pretty song indeed
The child forgot her woes.

"Don't cry, dear little one, don't," it sang,
"This is wash-day up in the sky,
The curtains of blue need doing up;
Don't cry, don't cry, don't cry!"

"The angels are very busy at work,
The washing will soon be done,
You'll see a wonderful rainbow light
Before the setting sun.

"And the wet, wet clouds will all be stretched,
Like gauze, on the sky to dry,
They'll shine like silver and gold, you know—
Don't cry, don't cry, don't cry!"

The little girl listened, then she smiled,
And dried her tears all away,
The bird's sweet song had cheered her more
Than anything I could say.

It all turned out as the bird had said,
For before the day was gone
The sun beamed out from the heavy clouds,
And a beautiful rainbow shone.

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The Transfiguration

BY AMY FENNER

"The fashion of His countenance was altered. . . His raiment became shining, exceeding white as snow; so that no fuller on earth can whiten it."

THE Feast of the Transfiguration of our Blessed Lord is one of the most beautiful of the many beautiful feasts our dear mother, the Church, has appointed for us. Perhaps some of you young people think that Easter is more beautiful. It might seem so, because more people observe Easter than this Feast of the Transfiguration; but that is because they do not fully understand what a great feast it is. If our Blessed Lord had not been Transfigured, we should not have been able to understand so fully the lesson of "The resurrection of the dead and the life of the world to come" which Easter teaches us.

The story of the Transfiguration is told us in St. Matt. xvii: 1-9. We read there that our Lord took with him Peter, James, and John, the three Apostles who were to be with Him more than any others during His life on earth.

Now what was this great lesson our Lord had for us? It was this, that the bodies we have now are not fit to enter into the presence of God; they must be transfigured—that is, changed, made pure, first. Therefore our Lord took Peter, James, and John apart to this high mountain, and there He was transfigured, that they might see how we must be changed before we can go into the presence of God. You know how it is with the little seeds we put into the ground; they have to die and go to pieces before the beautiful plant can come up. And so it is with our bodies; they must die and turn to dust and rise again, pure and beautiful, before they are fit for our souls, which have been cleansed in the precious blood of Jesus Christ, to re-enter and go into the presence of God and look into His face. So our Lord said to the Apostles: "Tell the vision to no man, until the Son of Man be risen again from the dead." He had allowed them to see the beautiful, glorified body as it would be after the Resurrection; but they must speak of it to no one until after he had risen from the dead, for then He would show Himself, in that glorified body, to many people. But our Lord's body did not see corruption. He had not sinned, so His body was made perfect without being destroyed. He died, and His soul left the body and went down into Hades, and in three days returned again to the glorified body in which He showed Himself to His disciples. The Bible tells us that even those who were nearest to Him before His death, did not recognize Him at first, after His Resurrection—"For their eyes were holden," their hearts were not pure enough. So we must learn to be pure and good; the more pure we

grow, the brighter will be our lives, and even our faces; for "His face did shine as the sun." You remember our Lord's raiment became "exceeding white as snow." You see, even with our Blessed Lord who was already so pure and good, His flesh, His raiment, everything pertaining to Him, was transfigured, and how much more do we need to be transfigured. This purity cannot be gained in a day. It will take many years of careful work and prayer, or talking with God, for that is what prayer really is. It was while our Blessed Lord prayed that "His face did shine as the sun; and His raiment was as white as the light." When we go to Church, and our Lord comes to us in the Blessed Sacrament, it is the very best time to pray, for He is nearer us then than at any other time. Let us pray that our souls may be transfigured, changed, made pure, through His most precious Blood. Lord Jesus, wash me, and I shall be clean; cleanse me, and I shall be whiter than snow. Amen.

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