

The Living Church



Our Only Day

BY GEORGE EARLE BROWNE

Were this our only day,
Did not our yesterdays and morrows give
To hope and memory their interplay,
How should we bear to live?

Not merely what we are,
But what we were and are to be.
Make up our life—the far days each a star,
The nearer days nebulae.

At once would love forget
Its keen pursuits and coy delays of bliss,
And its delicious pangs of fond regret,
Were there no day but this.

Who, too, would pause to prate
Of insult, or remember slight or scorn?
Who would this night lie down to sleep with hate,
Were there to be no morn?

And who, to win a friend,
Would to the secrets of his heart invite
A fellowship that should begin and end
Between a night and night?

Who would take heed to wrong,
To misery's complaint, or pity's call,
The long wail of the weak against the strong,
If this one day were all?

And what were wealth with shame,
The vanity of office, pride of caste,
The winy sparkle of the bubble fame,
If this day were the last?

Ay, what were all days worth,
Were there no looking backward or before—
If every human life that drops to earth
Were lost forevermore?

But each day is a link
Of days that pass and never pass away;
For memory and hope—to live, to think—
Each is our only day.

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THE SISTER SUPERIOR

The Living Church

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

CHICAGO, SEPTEMBER 10, 1898

News and Notes

UPON the attainment of her majority, Aug. 31st, Wilhelmina became Queen of Holland. The event was signalized by rejoicing throughout the kingdom. The young Queen enters auspiciously upon her reign. Beloved by all her subjects, in return she has the welfare of her people at heart. She has been educated after a manner befitting a princess of the house of Orange, possesses a strong will, and is likely to characterize her reign by reflections of a strong personality. She has steadfastly refused to enter into any proposed matrimonial alliance which might tend to strengthen her sovereignty, on the ground that marriage, being a matter of the heart, has no place in diplomacy.

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HER proclamation to the people of the Netherlands follows:

On this day, so important to you and me, I desire before all else to say a word of warm gratitude. From my tenderest years you have surrounded me with your love; from all parts of the kingdom, from all classes of society, young and old, I have always received striking proofs of attachment. After the death of my venerated father, all your attachment to the dynasty was transferred to me. On this day I am ready to accept the splendid, though weighty, task whereto I have been called, and I feel myself supported by your fidelity. Receive my thanks. My experience hitherto has left ineffaceable impressions, and is an earnest of the future. My dearly loved mother, to whom I am immensely indebted, set me an example by her noble and exalted conception of the duties which henceforth devolve upon me. The aim of my life will be to follow her example and to govern in the manner expected of a Princess of the House of Orange. True to the Constitution, I desire to strengthen the respect for the name and flag of the Netherlands. As sovereign of possessions and colonies East and West, I desire to observe justice and to contribute so far as in me lies to the increasing intellectual and material welfare of my whole people. I hope and expect that the support of all, in whatever sphere of official or social activity you may be placed, within the kingdom or without, will never be wanting. Trusting in God, and with a prayer that He give me strength, I accept the government.

Solemn thanksgiving services were held in all the churches throughout Holland.

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ARE-OPENING of the Dreyfus case, which shook the French Republic to its foundations, will be the outcome of the confession and tragic death of Lieutenant-Colonel Henry, of the French army. Henry was one of the principal accusers of Dreyfus, and in his confession to the Minister of War, admitted his testimony to be false, also that he forged one of the letters having an important bearing on the case. Although refusing to re-open the case, the government has kept up a persistent inquiry in secret, finally obtaining evidence connecting Henry with the forged letter. When proof was sufficient, he was brought before the Minister of War, and made a clean breast of his guilty connection, his only plea in extenuation being that the "honor" of the French army required the conviction of Dreyfus. Death by his own hand followed twenty-four hours later. As Henry was one of the principal witnesses against Emile Zola, whose arraignment of the courts led to his trial, conviction, an

subsequent flight from France, it is probable the famous novelist will be given a re-hearing. Paris has been thrown into a state of excitement by these developments.

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OWING to a disagreement in the ministry over the matter, M. Cavaignac, Minister of War, has resigned. In his letter to the Premier, he reiterates his belief in the guilt of Dreyfus, and expresses himself as unalterably opposed to a new trial. There is an avalanche of public opinion favorable to revision. In government circles, in the army and in the provinces far from the centre of interest, there is a growing revulsion of sentiment. The French public mind, quick to ignite, seems ready to right a wrong, provided one has been committed. Its faith in the government and in the army, which is its pride, is sadly shaken. Events which contribute to popular unrest are the proposal for a peace conference and the unofficial announcement of an Anglo-German alliance. If the map of Europe were changed so as to make Alsace-Lorraine French territory, France would the more cordially welcome a relief of military burden.

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ALTHOUGH peace has not been declared, the existence of little probability of the resumption of hostilities has determined the mustering out of a great part of our volunteer army. In cases of delay in mustering out, ill and convalescent soldiers have been granted furloughs. The visit of President McKinley to Montauk Point was soon followed by an order directing the return of troops to their place of muster, preliminary to disbandment. Bodies of regulars have been assigned to garrison duty. It is likely a number of volunteer regiments will remain in service some time, owing to the necessity of occupation of surrendered territory. The naval reserves, which were a most valuable adjunct to our naval strength, are being mustered out, having distinguished themselves for bravery and attention to duty. The great reduction in size of the army has necessitated a re-organization of the corps. General Lee's corps is being gotten in readiness for Cuban duty, and upon General Lee, who by his knowledge of the country seems especially fitted, will devolve the duty of maintaining order until a form of government is adopted.

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THE coming weeks are momentous for Spain. The Cortes assembled Tuesday, and the discussions will have great weight upon internal problems. The Sagasta government is in a most trying position. Weyler appears ready to make trouble, and the Carlists are thought to be planning a *coup*. There are those who believe the government should have continued the war, and will assail the officials who possessed sufficient acumen to perceive that Spain was playing a losing game. There is a manifest disinclination upon the part of Spanish statesmen to accept a place on the Peace Commission, as the radical and fiery element will not look kindly on any peace basis involving

loss of territory or affecting "Spanish honor."

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GENERAL MERRITT, with members of his staff, has departed from Manila to be present in Paris on the assembling of the Peace Commission, in order that the United States representatives may have the benefit of his knowledge of the Philippine situation. Aguinaldo is likely to be a disturbing element. The echo of his spoken desire for a protectorate by either the United States or Great Britain had hardly died away before he issued a memorial addressed to all the foreign powers, reciting the fact that the Philippines have formed a government under the constitution adopted June 23d, and that they have since carried on a campaign of liberty, taken forty provinces, and reduced Manila. They have 9,000 prisoners. Peace and tranquillity prevail in the conquered provinces, according to the memorial, there being no resistance to the authority of Aguinaldo. He asks for the recognition of the independence of the Philippine republic, or a recognition of belligerent rights. No mention of the United States is made in the memorial. There is little likelihood of Aguinaldo's memorial being received seriously in any quarter.

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GENERAL SHAFTER and staff have reached Montauk Point, arriving on the prize steamship "Mexico." In view of the criticism incident to the Santiago campaign, an account given by General Shafter is of extraordinary interest. He states that conditions had to be faced as they were, not as they should be. Sickness was inevitable in a summer campaign. Doctors were overworked and exhausted. He considers that "the men who ordered a summer campaign in a fever-infected country are responsible for the natural and unavoidable consequences." The heat was deadly, and the men were ripe for infection.

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REGARDING the condition of the transports which brought the men back from the seat of war, General Shafter says:

We had to choose the less of the evils—to ship the men North to a healthy climate, not wanting to keep them where they must die. We at the front did not want to let the fever have its run. We wanted to save life. Now, the problem was to save the most lives possible. We never had a foreign war since 1812-'14. The United States has no hospital ships. It was not a question of what was best, but of what we had. We used the transports that brought the troops down. It was that or keep the men there. If I could have had a few weeks to equip hospital ships, the conditions would have been better. If the war had continued, we would have stayed right there, fever or no fever. The sudden end of the war was unexpected. We were not prepared for the unexpected. I made it an invariable rule to send home 25 per cent. less men on a transport than it had brought South. That was a fair view to take.

Concerning the food supplied, he states the men were given all the government provided. During the campaign, owing to the condition of roads, it was impossible to get supplies except by pack train, although there was an abundance unloaded from the transports. He considers the campaign, all things considered, an unqualified success.

WITH the possible exception of France, where sentiment is fully occupied with recent developments in the Dreyfus case and the probability of further disclosures, the proposition of Czar Nicholas for reduction of armament has commanded the attention of the European public mind. While, as a general rule, the sincerity of the Czar is undoubted, there are those who question his motive, and look beneath for a design. In Great Britain the proposition for a conference has been cordially accepted. Expression in Italy is in hearty accord. So far, Germany, Austria, and France are favorable. Friends of the highest civilization hail the note as the first step toward universal peace.



IN view of the importance of the matter, figures concerning European military strength are of more than passing interest. Russia, with a population of 130,000,000, maintains a standing army of 868,672, while the total fighting strength is 2,500,000. This does not include the navy. The cost of maintenance, according to the budget of 1898, is \$273,646,048. Germany, with an aggregate population in the empire of 52,279,915 in 1895, sustains an army of 585,440 (officers and men) on a peace footing, capable of being increased to 3,000,000 in time of war. The expense of maintaining this army amounts to 486,000,000 marks, with 58,925,000 marks added on account of the navy—making a total of 545,343,000 marks, or nearly \$130,000,000 per year. The estimated strength of the French army on a peace basis is 546,044, besides 69,369 for the colonies, making a total of 615,413 from a population (in 1896) of 38,517,975, while the total number liable to military service is set down at 4,350,000, of which about 2,500,000 are regarded as available. The expense of maintaining the French army for the last year amounted to 629,551,397 francs, with 284,795,604 francs for the marine, making a total for the army and navy of 914,347,001 francs, or more than \$180,000,000. Great Britain, with a much larger territory to guard than either of the other powers except Russia, and a colonial population exceeding 300,000,000, maintains a force on a peace footing of 220,869, capable of being increased by the addition of reserves to 718,797. This does not include over 100,000 men belonging to the navy. The cost of supporting the army and navy, respectively, is nearly equal, the aggregate being £40,440,000 (\$202,200,000).



WORD received from the Walter Wellman polar expedition seems to confirm the fear that Prof. Andree and his party are lost. Wellman and his companions have so far failed to discover any trace of Andree, and it would seem that the latter had paid with his life the penalty of a zealous, but rash, undertaking in the interest of scientific research. While the world admired the courage and daring of the venture, it condemned it as foolhardy. It would seem as though the acme of rashness in polar investigation has been reached. At best, the result could but prove or disprove a theory which has no important bearing on the welfare of nations. The success, whole or partial, of an Arctic explorer, means a name in the scientific world, and a highly profitable lecture tour. The profit of the achievement, in the face of attendant dangers, is questionable.

THE British Soudan campaign has resulted in success of British arms. Sept. 2d the final engagement took place, ending in the utter rout of the dervishes. The latter made an attack at dawn, with a fierceness overwhelming to any but well-disciplined troops equipped with modern arms. It is estimated that from 8,000 to 15,000 of the enemy were slain, while the Anglo-Egyptian loss will not exceed 200. Khalifa Abdullah, with his harem, and Osman Digna, his principal general, escaped, but thousands of prisoners were taken. On the conclusion of the engagement, the successful forces occupied Omdurman, the former stronghold of the mahdists. The victory is a final blow to Mahdism, and the successful establishment of British influence in the Soudan is a great step toward the fulfillment of a plan to bisect Africa by a railroad from Cape Town to Cairo. The fact that one of the first congratulatory telegrams received at London was from Emperor William, is thought significant, in view of the reported Anglo-German alliance, formed, it is said, to further English interests in Egypt and at Delagoa Bay, while giving Germany a free rein in Syria.

Church News

New York

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

CITY.—The parish of the Incarnation, the Rev. Dr. Grosvenor, rector, has secured additional land, and has under consideration the erection of new buildings for its chapel of the Reconciliation.

At the church of the Ascension, the Rev. Percy S. Grant, rector, the Association for the Relief of the Industrious Poor, raised last year, \$1,145 79.

St. Luke's parish, Matteawan, N. Y., has been placed in the hands of the Rev. J. B. Pitman, for many years the intimate friend, and the last two years co-adjutor, of the late rector, the Rev. Thomas Burgess, D.D. Regards for the departed rector will defer action on a successor to the future.

At Grace church, the Rev. Wm. R. Huntington, D.D., D.C.L., rector, the St. Luke's Association, through its visiting nurse, made last year, 2,891 visits to the sick poor in that portion of the city—an increase of more than 700 over the year previous. The receipts of the association were \$3,752.73, including a balance in hand at the beginning of the year of \$321.99.

At St. Michael's church, the Rev. John P. Peters, D.D., Ph.D., rector, the work of the "Search Light" Society in bringing to the attention of the clergy persons needing material or spiritual aid, has been especially notable during the past year. Its members have made 862 visits, have been instrumental in bringing 19 persons to baptism, and 6 to Confirmation, and in increasing membership in the Sunday school and in several of the working societies of the parish.

The 28th annual report of St. Mary's Free Hospital for Children, under the care of the Sisterhood of St. Mary, records the treatment of 708 patients, representing 26,581 days of hospital labor. In the Out-door Department, 4,992 new cases were treated, 9,876 visits made, and 9,862 prescriptions furnished. A new and important feature of the work is the department of dentistry. The Noyes Memorial Home received and cared for many chronic and convalescent cases, supplementing the hospital treatment by the fresh air and country quiet so valuable in effecting entire recovery for some classes of little ones. An organ has been placed in St. Mary's ward, and another in the summer home. A sewing class for girls has been successfully begun in one of the wards.

The last annual report of the Church Missionary Society for Seamen of the City and Port of

New York, records the holding during the year of 673 religious services, attended by 29,215 men. The reading-rooms especially for sailors, and scattered in different parts of the city's sea front, have been utilized during the year by 108,653 persons. The conveniences for correspondence afforded by the society's rooms have resulted in the sending from them of 10,476 letters by seamen. A particularly gratifying feature has been the liberality of Mr. W. Waldorf Astor, in creating a fund of \$50,000, the income whereof is to be appropriated to the payment of the salary of one of the society's chaplains, and any surplus to the payment of the salaries of other missionaries. Several legacies have also been received. One of \$5,000 came from Miss Phebe Pearsall, and a provision of \$735.27 was made through the kindness of Mr. J. Pierpont Morgan, being a share in the legacy of \$4,470.57, left by the late Hosier Morgan, of England, for the relief of the poor of New York city. The board of managers of the society has appointed a suitable person to seek out, advise, and protect sailors from robbery and outrage when they arrive as strangers, and receive their accumulated earnings. The free shipping bureau is also to be a new factor put in operation. The society's income for the past year was \$12,709.49, and the expenditure, \$13,912.54, leaving a deficit of \$1,203.05. The average deficit for three years past has amounted to \$3,173.98. Through the work of the missionaries, there have been 57 Baptisms, 29 persons confirmed, 44 burials, and 43 marriages. The Sailors' Home, managed in connection with this society, received during the year, 756 men; shipped, 510; sent to hospitals, 20; to friends, 56; to Sailors' Snug Harbor, 2. A number entered the navy, 13 ran away, 4 were expelled, and 1 died.

Pennsylvania

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

Christ church chapel, the Rev. L. C. Baker, *locum tenens*, and the French church of St. Sauveur, the Rev. Dr. C. Miel, rector, were reopened for service on Sunday, 4th inst.

The Rev. H. A. F. Hoyt, chaplain of the 6th Pennsylvania regiment, now at Camp Meade, was present at an entertainment given that command on Monday evening, 29th ult., and made a humorous speech, which further endeared him to the boys, all of whom have a warm spot in their hearts for him, for his kindness to them while in the service.

Louisiana

Davis Sessums, D.D., Bishop

HAMMOND.—Grace church parish has received a donation in the shape of a brass cross for the altar, while the new stained glass window and reredos (memorials to Mrs. C. E. Cate) make this already beautiful little church more attractive and churchly.

Long Island

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

The Bishop is staying for the summer at a quiet place in Devonshire, England. He is expected home early in October.

BROOKLYN.—St. Catherine's Hall has been reorganized, this step having long been in contemplation. Bishop Littlejohn continues as patron, and an efficient committee of clergymen and laymen will have the active management of the school.

The Rev. William Worthington, assistant at St. Peter's church, has entirely recovered from the effects of an operation undergone at St. John's Hospital in July.

More than a hundred sick soldiers were sent from Montauk on Aug. 30th, to St. John's Hospital, Church Charity Foundation. Drs. A. W. Catlin and R. S. Royce, connected with the hospital, accompanied them, and the transportation was made with ease and comfort. The chapel has been converted into a ward, the pews having been removed and hospital cots substituted. This, with two other large, airy wards, makes room for all. The soldiers are suffering from fever, some being critically ill. They are so browned by the tropical sun as to be hardly recognizable as white men.

MERRICK.—The Flower Mission recently organized by the young people of the church of the Redeemer, is doing noble work in collecting flowers to send to sick and wounded soldiers.

WHITESTOWN.—The Rev. C. S. M. Stewart, rector of Grace church, is enjoying his vacation traveling over the fine roads of Long Island on his wheel.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The friends of the Rev. George F. Dudley, rector of St. Stephen's church, Mt. Pleasant, had the pleasure of welcoming him home from Cuba on Aug. 31st. He is chaplain of the First District of Columbia regiment, and has been with it since it left Washington, accompanying it to Santiago, and doing much good among the men, as their letters have shown. He returns in excellent health, in spite of the trying experiences of the campaign, and will go to a mountain resort for a few weeks' rest.

The Rev. J. Fields Saumenig has become rector of the church of our Saviour, Brookland, a suburb of Washington, the former rector, the Rev. J. T. Crowe, having in the spring removed to Denver, Colo.

Iowa

The vestry of St. John's church, Dubuque, have unanimously declined to accept the resignation of their rector, the Rev. Wm. DeLancey Benton, D.D. Dr. Benton has been six years rector of St. John's.

Milwaukee

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

PORTAGE.—The new St. John's church building has been so far completed that the people were able to occupy it on Sunday, the 4th inst. At the main service, although no special announcement had been made, the church was crowded. The vested choir, notwithstanding the long broken interval, was out in force, and sang the service with spirit. The attendance at the rail was one of the largest known for some years, and the offerings were correspondingly creditable. The occasion was one of deep interest.

The new church is thoroughly churchy in style, has been solidly built, and is generally pronounced a very beautiful one. So far, the outcome of the strenuous effort of the people to build it, is most satisfactory. Much, however, remains to be done, some part of which, such as providing for the sanctuary, and securing a suitable organ, is seemingly beyond reach. It is the intention to clear the new building of debt, so that it may be duly consecrated in the near future.

Minnesota

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

The Rev. H. D. Chambers has accepted the charge and entered upon his duties at Albert Lea. The Rev. L. G. Morris, for the past year assistant at St. John's, St. Paul, has been appointed to the missions at Windom, Madelia, and Lake Crystal. Residence, Windom. Cannon Falls, after being without a rector for some time, has secured the Rev. Wm. W. Walton, a graduate of Seabury. The Rev. Schurer Werner has been appointed rector of Emmanuel (Swedish) church, Litchfield. The Rev. N. M. Ray, rector of Trinity church, Litchfield, has resigned, and accepted the rectorship at Yankton, S. D. His withdrawal from the Minnesota diocese is greatly regretted by a large circle of friends.

The Rev. Elias Wilson, a graduate of Seabury, is looking after the spiritual interests of the faithful at Pine Island, Mazepa and Zumbrota.

WINONA.—Five thousand dollars have been left to St. Paul's church by the will of the late Mary E. Wakefield. The deed has been filed in the probate court.

ST. PAUL.—Few, if any, of the city clergy have taken a vacation so far this year. Some have exchanged pulpits. The Rev. Dr. Pope continues to deliver his weekly open-air sermon at

Cedar and East 7th st., attracting large and attentive audiences. A handsome brass processional cross, in memory of the late Mrs. Gilliam, presented by her sons to St. Clements pro-cathedral, was dedicated and used for the first time on the 12th Sunday after Trinity. A robing room and rector's study have been added to the church.

St. Philip's mission (colored) is making splendid headway under the direction of the newly appointed deacon-in-charge, the Rev. Harvey Officer, Jr. New life, vigor and hope have been infused into the work since his advent. A churchy building is the one thing needful to place the work on a permanent footing. 'Worshiping in a dingy store room is a detriment under the most hopeful circumstances. Money is needed.

The local assembly of the Brotherhood of St. Andrew held their mid-summer rally at St. Mary's, Merriam Park. At the 5 P. M. conference, the Rev. H. M. Hood, in charge, Master Benedict, of Christ church junior chapter, read an excellent paper, on "What boys can do"; Mr. Pridham, "The boys needed and how to reach." Mr. Hector Baxter, the council member, was present and spoke interestingly upon these two subjects. A paper upon "Qualifications of a director," was read by W. L. Cullen, and "Qualifications of a secretary," by W. S. Gilliam. At 6:30 P. M. a light supper was provided by the ladies of the parish. At 8 P. M. the church was well filled. A shortened form of Evensong was said by the rector, the Rev. G. H. Tenbroeck, followed by three very excellent addresses; the Rev. E. Dray, vicar of St. Clements, "The layman in Sunday school"; Mr. Torrance, of Utica, N. Y. chapter, "The layman in business"; the Rev. J. J. Faude, rector of Gethsemane, Minneapolis, "The Church in relation to social questions." The music was rendered by members of St. Peter's and St. Paul's church choir boys. While the attendance was not as large as usual, there was no lack of earnestness and enthusiasm.

The Rev. Edwin Johnson has been appointed assistant priest at St. John the Evangelist, Alexandria, Minn.

A steady and permanent interest in parish affairs at Emmanuel church, the Rev. J. A. McCausland, rector, is being manifested. The chapter members of the Brotherhood of St. Andrew are doing excellent work for the Church, visiting hotels and summer resorts, giving personal invitations to the services, resulting in larger attendance, especially at the evening services. A new mission has been opened at Lake Carlos, promising good things for the future. A memorial altar of red oak was recently presented to the church by Mr. and Mrs. Brown, in memory of their son, Louis.

Massachusetts

William Lawrence, S. T. D., Bishop

BARKERVILLE.—The Brotherhood of St. Andrew of St. Stephen's church, Pittsfield, have conducted regular services every Sunday evening during the summer, at this place.

BOSTON.—The large gilded cross upon the spire of St. Matthew's church was struck by lightning and completely destroyed. It has been replaced by another, at a cost of a hundred dollars.

NEW LENOX.—Morning service is held regularly in St. Helena's chapel, under the charge of the Rev. Henry Aitkens. This chapel was formerly a union church, but has been formally transferred to the care of the Episcopal Church.

The Rev. Yung Kiung Yen, M.A.

FROM *The Spirit of Missions*

Two months ago we made a brief announcement of the death of the Rev. Yung Kiung Yen, M.A., the sad intelligence having come by cable message just as we were preparing the magazine for the press. We have now received particulars through the mails.

On the 22d of June Dr. Henry W. Boone wrote: "It is with feelings of the deepest regret that I write to inform you of the death of my dear old friend, the Rev. Y. K. Yen. On my return I found him in the last stages of disease. He told me that he had no fear of death—was ready to go at the call of his Master. He arranged all his worldly affairs as calmly as though he were going on an excursion, and then rapidly failed. He died at eleven in the morning on the 20th of June. All Shanghai, natives and foreigners, regretted his death, and hundreds attended his funeral services. The entire missionary body in Shanghai met and passed resolutions of sympathy and respect. Mr. Yen and I were boys together. I feel his loss deeply."

The Rev. F. L. H. Pott wrote a few days later: "The mission loss is indeed a great one—greater than we can yet measure. I think it was providential that we had so wise a counsellor as Mr. Yen. He guided us safely through frequent difficulties. His wisdom and ability have rendered service to the cause of Christ in this land which it is impossible now to estimate to its full extent. It seems to me that no better argument for Christian missions in China could be adduced than the production of such a character as Mr. Yen's. His self-sacrifice, sincerity, and integrity stand out so clearly he could have said with St. Paul: Follow me as I follow Christ. His funeral took place on Tuesday, June 21st. Never before has such a crowd of Chinese and foreigners assembled to do honor to the memory of a native Christian pastor. On the Sunday following, memorial services were held in the church of our Savior, Hongkew (of which Mr. Yen had been in charge for many years), and in St. John's chapel.

"I consider his self-renunciation in giving up the most promising of worldly prospects that he might take Holy Orders has furnished the Church in China with an example which in every way has made it richer. He was one who for Christ's sake lost his life, and in the full and true meaning of the words we know that now he has found it."

Mr. Yen was baptized at about eighteen years of age by the first Bishop Boone. Later he was brought to this country, and at the charges of the Church of the Ascension, New York, then under the rectorship of Dr. Bedell (afterward the Bishop of Ohio), he was given a complete education. After the full course he was graduated in Arts at Kenyon College, Gambier, Ohio; strange to say, taking first honors in English—a foreign tongue. He thereupon returned to Shanghai, where he arrived in January, 1862, and was accepted by Bishop Boone as a candidate for Holy Orders. Owing, however, to the financial stringency of the mission, in consequence of the civil war in this country, Mr. Yen was obliged to enter into mercantile pursuits, in which walk of life, as intimated above by Mr. Pott, he was most successful.

There was no question with him, however, about his calling to the ministry. Immediately that he received encouragement, he renounced his worldly business, and on April 17th, 1868, Bishop C. M. Williams admitted him to the diaconate. Later in that year he proceeded with the same bishop to open the interior station at Wuchang, 600 miles up the Yang-tse river at the confluence of the Han. On October 28th, 1870, he and the Rev. William J. Boone (afterward the fourth bishop) were advanced to the priesthood by the Rt. Rev. Dr. Williams, in the English Church at Hankow.

Mr. Yen continued for several years at Wuchang until, upon the call of Bishop Schereschewsky, he assumed a professorship in St. John's College, and became a member of the Standing Committee of the jurisdiction. He has been of great assistance also to Dr. Boone in his medical work in Hongkew. During his recent visit to the United States he renewed some old acquaintances and made many new friends. He has been a man full of labors for Christ and His Church. He has entered upon rest, and his works do follow him.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

ENGLISH Church papers are tolerably unanimous in condemning the action of Father Ignatius in getting himself ordained to the priesthood by "Archbishop Mar Timotheos, belonging to the Patriarchate of Antioch," alias Rene Vilatte, of Little Sturgeon, Wisconsin. The *Church Review* recalls the case of the "Bishop of Iona," received with open arms by some enthusiastic clergymen, who was reported to have secretly "consecrated" several bishops, but who was ultimately discovered to be not even a priest himself. The *Church Times* says: "We cannot but think Father Ignatius has made a sad mistake." It thinks the appeal to the anomalous condition of the Celtic monasteries many centuries ago is quite beside the mark, and that there is no ground for reversing the decision which the English Church came to in the sixteenth century, that monasteries should not exist independently of the diocesan. It is further of the opinion that "the history of the use of their independence made by the monasteries is not such as to make us willing to repeat the experiment." The Bishop of Llandaff, in whose diocese Llanthony is, considered the ordination to be an act of secession. "When a clergyman seeks ordination to the priesthood of another Church, it is always considered to be an act of secession". It is much to be wished that Father Ignatius whose sincere motives and power as a preacher of the Gospel seemed to be on the point of opening doors which had hitherto been closed to him, might see some way of repairing a step which must necessarily exclude him from the pulpits of the Church.

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"Preferring One Another"

WE do not advocate a charity broader than the Gospel's golden rule, nor do we argue that a man should "prefer," in the ordinary meaning of the word, his neighbor to himself. It is enough if he love his neighbor as himself.

The preferring one another in honor, means, as we understand it, the holding up of the good name and fame of one's neighbor, and the using of every right means and opportunity of giving him an honorable reputation before the world. The apostolic precept applies as well to these times as to the days when the disciples were first called Christians at Antioch.

It is one of the strange perversities of human nature that leads men to disparage each other, even when there is not the slightest motive of malice. To discover the faults and flaws of other people seems to minister to self-complacency; and the nearer these people are to our own station and occupation in life, the greater is the temptation to depreciate their talents and criticize their work. It was a sad saying, but a true one, that a prophet is without honor in his own country. It is so, not only because his countrymen are too near to him, and too familiar with the common phases of his life, to be impressed with his greatness, but also because they are not disposed to recognize any excellence that puts their own attainments to unfavorable comparison.

This depreciating and dishonoring of one another is a most unlovely and unchristian

tendency of human nature; and it is too prevalent even in the learned professions and among those who are brethren in the Lord. It springs out of the old root of vanity and selfishness. The success and praise of others is stinging to the narrow-minded man who is forced to feel his own littleness in the comparison. He imagines that in proportion as he belittles his neighbor, he will magnify himself. He tries to persuade himself and others that the difference is only a freak of fortune, and that there is no merit in the work that has excited his envy. So it comes that men pick flaws and find fault with each other, sow the seeds of suspicion, and plant the thorns of detraction wherever they go.

This weakness of human nature manifests itself in all conditions and classes. Employes quarrel and complain of each other; trades-people decry each other's wares; politicians denounce their rivals, and professionals criticise each other without mercy or reason. If you want an intelligent and fair estimate of any man, you must, as a rule, go to some one outside of his business or profession. The men best qualified to judge cannot always be trusted. Their judgment is warped by self-interest and self-seeking. Instinctively, they set another down, that they may set themselves up. They magnify faults, enlarge upon mistakes, and explain away apparent success. It is seldom that a really worthy man has the confidence and commendation of those who work on the same lines with him.

This unfairness of judgment appears in the highest, as well as in the lowest, walks of life. We have seen it among the members of the medical profession. They practice upon the same principles, study the same books, have to contend with the same difficulties of ignorance and prejudice in their patients. One would think that they would sustain each other, and mutually guard each other's good name. Yet, how often do they fail in this! With the most imperfect knowledge of the facts in a particular case, they often censure the course of a predecessor, charge their own failures upon him, and seek to weaken confidence in his treatment. It is as mean as it is cruel, as common as it is contemptible, and it is a villainy that returns to plague the inventor.

It would seem that the clerical profession should be above such despicable detraction. Perhaps the worst phases of it are not known among us; but there is something of it among the clergy. There are clergymen who never have any good to say of their brethren. Whoever is praised in their presence, they proceed at once to criticize. They have somewhat to say against every brother that can be mentioned; and they generally leave the impression that much more could be said, but for the exceeding broad mantle of charity which they always carry to cover up the multitude of sins which they see. The know every fault and failing of every clerical brother who can be mentioned, and they seem to enjoy the privilege of making it known.

When these clerical critics visit the parish of a brother priest, they gloat over the complaints of "aggrieved parishioners," and crystallize suspicions into certainties. They encourage dissatisfaction, excite discontent, strengthen opposition, and go their way rejoicing that they have made an impression in their own favor.

It may be a hard thing to say, and we say it with sorrow and shame, that there are

such men in orders, and that the work of many a worthy priest has been injured by their habit of detraction. The best that we can say of such is—that they know not what they do.

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Five-Minute Talks

BY CLINTON LOCKE

CLXXI

WHAT do you go about doing? "He," says the Bible, "went about doing good." What an epitaph those words would make for a man. I remember reading over a pompous epitaph in Westminster Abbey. The poor, crumbling dust that lay beneath had been Duke of this, Marquis of that, Earl of the other. He had been so many times Lord-Lieutenant of his county; he had been sent ambassador to this court and that court. He had been his Majesty's this, that, and the other. He was brave, he was pious, he was generous; he was, in fact, the model of all the virtues, and it took a big slab of marble to tell all he had been. Now contrast with all that the simple words of Scripture about Christ: "He went about doing good." Do you think you could have anything finer than that put on your tombstone? Not put there to be as "lying as an epitaph," but put there because it was true, and no one in the world dare say, "Chisel it off, it is false." We could not put that epitaph over all. We sometimes come home from a funeral and we say of the dead, "He went about making money, and a lot of it he made. He made it and he kept it, and he left it to his family. He did not waste any of it on hospitals and asylums, and such foolery. He always said 'The county may take care of the poor and sick. Let them behave themselves and work; I did it.' He went about smug and highly respectable, and never broke any of the commandments except the two unimportant ones, 'Love God' and 'Love your neighbor.'" I meet people every day who ought to have those very words, cut by the very first artist of the day, graven on the very expensive tombstones their heirs will put up to them.

Then we sometimes have to say of a woman who is gone, "She went about showing clothes, and she did her duty in that respect; she showed the most expensive ones she could find, and she varied them as often as she could. She worked hard at it, and gave her time and her life to it." It would be very appropriate to put up over such a lady one of those dressmakers' lay figures. Or, we have to say of another, "She went about making mischief. She repeated in one house what she heard in another. She exaggerated every little expression. She amplified every little detail. Anything ugly about anyone else was a sweet morsel to roll under her tongue. She went about sowing the seeds of discord and scandal and detraction." Then we say of another, "She went about doing—nothing." The late Bishop of Manchester, being about to preach a sermon to young women, wrote a note to a fashionable girl, asking her to be good enough to write him exactly how she ordinarily spent the day. This was her answer: "My dear Lord Bishop: We breakfast at ten. I always try to be up and ready for that. Then I arrange the flowers in the vases, and feed the birds, and write some notes for my mother or myself. Then it is time to get ready for lunch; after lunch I drive or make visits, and get home for afternoon tea. Then it is time to dress for dinner, and after

dinner we go to the opera or a party, and I come home at one in the morning so tired that I can scarcely hold up my head." Is not that a record? Is not that a splendid thing to have your recording angel each day jotting down as the outcome of your life? Imagine such persons coming to the Judgment Seat, and conscience bringing this all up, this emptiness, this nothingness, this laborious idleness, this busy vacancy, this trifling with such an awful thing as life, given only one second at a time.

Contrast with all these the words, "He went about doing good." To be able to say that of a man or woman is so sweet, not only to the priest who consigns them to the grave, and to the family who feel the consolation of that thought, but even to the chance acquaintance who sees the funeral train passing. He went about the place where he lived just like sunshine starting into some cold, wretched room, making the coldness seem less cold, and the wretchedness a little more bearable. His heart beat responsive to a tale of woe. He loved to offer the helping hand, to speak the cheering word, to show himself a brother. She was ever to be found where help was needed, and no appeal to her for woman's aid, or woman's priceless tenderness, was ever in vain. Remember, too, you can take an epitaph like that with you when you die, and you know well that there is nothing else you can take that is worth taking. You cannot take a single dollar. You cannot even take your expensive coffin and your will. It will do no good for your guardian angel to say, "This person was very rich and went in the best society, and was highly respected." Such talk would sound in that clear air like hollow laughter; but every gate will fly open at the cry, "He went about doing good."



John Henry Newman, and the Oxford Movement

A PAPER BY MRS. JOHN HENRY HOPKINS, READ AT THE MISSIONARY TEA AT CHRIST CHURCH RECTORY, ST. JOSEPH, MISSOURI, MARCH 4, 1898

As we utter this noted name, so well known and honored in the list of the leaders of the world's thought, there comes before our mental eye the picture of a keen, thin face, with the prominent nose and the sensitive mouth, ever longing for the rule of strongest authority. Thus we see John Henry Newman, a man whose name is ever in the mind of those interested in the troublous times of our beloved Church, and a man, alas, whose secession to the Church of Rome has ever been a stumbling-block to those superficial observers who have not studied deeply into the spirit of the Oxford Movement.

To place Newman in his rightful position and to understand his great ability and the effect of his disloyalty to the English Church, we must go back to the early days of this century, and see what was the manner of life of the English clergy at that time. Macaulay has made us sadly familiar with the degenerate days of the English Church a century ago. The fox-hunting parson who was a stranger to the spiritual life, whose days were filled with amusement, and whose nights were sometimes filled with carousals, is a blot upon the fair page of our Church's history. We read with wonder of the position occupied in the houses of the bluff, hearty squires or noblemen of that day by the clergyman. The steward of the mysteries of God occupied a position a little above that of a servant, and was tolerated only that he might bury and marry the members of his rich patron's family. He was making a very good match if he could prevail upon the lady's maid of his rich patron's wife to marry him. It is of such a man that Sydney Smith writes in bitter sarcasm:

"Hunt not, fish not, shoot not,
Dance not, fiddle not, flute not,
But, before all things, it is my particular desire
That, once at least in every week, you take your dinner with the squire."

It is conducive to serious thought to picture one of the English churches at that day. Many of the superb arches and windows had been allowed to fall into decay; the interior was dusty and untidy; the holy altar was seldom used for that sole purpose of its erection—the celebration of the Holy Communion. The services were few, and scantily attended. Music, the true handmaiden of religion, was banished to the background, while nasal hymns and bare walls were supposed to bear the odor of sanctity. Everything spoke of neglect, of disuse, of spiritual decay. England seemed to ape the religious teachings of her sister country, France, and we well remember in what throes poor France was groaning at that time, overridden as she was by atheism and the bold, blasphemous views of so-called literary men. When we look to the England of that time for frequent services, for noble, learned priests, for busy hives of parochial activity, for the splendid evidences of Church activity that now thickly dot that fair land, we find the dreary opposite. It seemed to the few faithful priests in England that God had forgotten His Church, and dark indeed were the clouds that rolled in ominous shape over the sky of their hopes.

Truly, the Church needed reviving and purifying, and as God has always raised up noble men to act as His servants in time of dire distress, so now a trio of men appeared, ready to battle to the death for the purity of the Church, ready to sweep this mass of idleness and corruption from the face of the earth with their besom of righteousness and self-consecration. Their names are Keble, Pusey, and Newman. The silvery-tongued, sensitive Newman was a precocious child, and at the early age of fourteen wrote poetry of no mean value. He went to Oxford, and in those sacred precincts met the men who were to be "grappled to his soul by hooks of steel" in the conflict that opened before them. It may be said that Keble sounded the first note in the great Oxford Movement, for thus this righteous battle was named. We sometimes hear it called the Tractarian Movement, but these are synonymous terms. The battle was fought by those who donned their armor at Oxford, and fought, not with cannon and muskets, but with simple pamphlets, or tracts, which were published, sometimes anonymously, and distributed broadcast throughout the length and breadth of England.

It is difficult for us who live in a land where Church and State are not joined together, to imagine the havoc wrought in England at this time by those high in State. Acts of spoliation were constantly committed, and money which was sacred to the use of the Church was openly used to advance some political scheme of the government. The actual occurrence that inflamed the righteous anger of young Keble who was called a "second Ambrose," was the plan to suppress ten bishoprics in Ireland, and to use the money thus obtained to carry out some scheme of the government. Picture the baseness of such a plan, and the danger to the Church! If it were right to suppress ten bishoprics, why not fifty? And if the State could step in and wrest money from the Church in this ruthless manner, who would protect the Church from further spoliation? Keble felt that the hour had come for those clergy who were not bought mercenaries to rise in their might and protest against such outrages. While the Irish Church Bill was under discussion, he was nominated to preach the assize sermon before the university, and he took as a text the strong words of Samuel, in which he rebuked national corruption, and Keble applied these words to the state of things in England. He dwelt upon the duty of each loyal Churchman in such a crisis, urging each man to the duties of piety, purity, charity, and justice. His sermon was printed as a tract, and thousands of copies were distributed throughout England. Newman

said, thirty-one years after, that he always kept the day on which Keble preached that sermon, as the start of the Oxford Movement.

This was the first gun fired in the magnificent cause of Church purification and of opposition against the usurpation by the government of the rights of the Church. That little group, Keble, Pusey, and Newman—what do we not owe to them. They met and planned prompt action. Hurrell Froude joined their ranks; indeed, Froude should be mentioned with the original three as a staunch supporter of the Oxford Movement. One tract after another appeared, some signed with the writer's name, others published anonymously, and the strong sense of justice and of reverence that has always been one of the finest characteristics of good old England, began to be aroused. Thoughtful men all over the country began to shake themselves from their Rip Van Winkle slumber, and to examine into the results of this sleep which had made them oblivious to the wrongs perpetrated at their very doors. They at last saw the evils into which their lethargy had allowed the Church, the Body of Christ, to sink, and reform was in the air. Even so, hundreds of years before, the air had been rent with the cheers of the loyal English common folk, as they were marshaled by the great Elizabeth herself to fight to the death the Spanish Armada. And, even as God sent at that critical time His storm and wind to blow away, as by the breath of His nostrils, the assembled host of mighty ships, so now did he send His signal favor to bless that dauntless little group who labored together for the purification of His Bride, the Church.

Pamphlets crowded upon each other thick and fast, like leaves in Vallombrosa, each one filled with brave, fearless words, about the ancient Faith which had been well-nigh forgotten by the neglect of long years.

What were the fundamentals upon which these reformers agreed? Let me quote in full: "Considering that the only way of salvation is the partaking of the Body and Blood of our sacrificed Redeemer, that the means of this is the holy sacrament of His Supper, and the security for the due application of this is the Apostolical commission, and that there is peculiar danger of this being slighted and disavowed, we pledge ourselves one to another, reserving our canonical obedience, to be on the watch for all opportunities of inculcating a due sense of this inestimable privilege; to provide and circulate books and tracts to familiarize the imaginations of men with the idea; to attempt to revive among Churchmen the practice of daily common prayer and more frequent participation of the Lord's Supper; to resist any attempt to alter the liturgy on any insufficient authority, and to explain any points in discipline or worship which might be liable to be misunderstood."

There is nothing in that resolution that could not be heartily endorsed by any congregation of conservative Churchmen in this country. So the good work went on, and tract after tract was published, some dealing with baptismal truths, others dwelling on the meaning of the Holy Eucharist, until the number reached ninety, and with tract No. 90 the crash came.

This tract, famous throughout the English-speaking races, was an explanation of the Thirty-nine Articles. How many of us have read the Thirty-nine Articles? How many of us are familiar with the rather hazy and ultra-Protestant set of rules in the back of our Prayer Books? John Henry Newman was the author of tract No. 90, and it well behooves us to examine carefully this bit of writing, in order to see clearly what he wished, and what he did not wish to do.

The Thirty-nine Articles are remarkable documents, bearing the evidence of storm and stress. They date back to the time of the Reformation, and bear the impress of compromise. A glance at history tells us of the strange condition of Church and State at that time. Hatred of Rome, a hatred that bordered on frenzy, influenced many of the English clergy and laity, and we find the scars of that conflict in the Thirty-nine Articles. Puritanism was rampant, and so fierce was the struggle between

parties in the Church, that the Articles may be called a compromise, and, like most compromises, pleased neither party. The fact that so few of our Church people have read the Articles, would seem to show that they are not generally necessary to salvation, although in the fevered condition of the public mind when they were framed, they were considered all-important.

Tract No 90, although written by John Henry Newman, was published anonymously; the Article attacked therein was Article Twenty-two, which reads as follows: "The Romish doctrine concerning Purgatory, pardons, worshiping and adoration as well of images as of relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

Now, this sounds solid and truthful enough, but articles of religion, like other forms of compromise, mean not so much what they say as what they can be twisted into saying by ingenious minds. So this Twenty-second Article of religion was twisted by ultra-Protestant minds into meaning that the universal belief in paradise was tending toward Romish error, that reverence for holy places and holy things might be misconstrued into the semi-adoration paid by the Roman Church to images and relics. To such narrow minds this tract seemed like very dangerous teaching, and four gentlemen, tutors of their respective colleges, printed a joint petition, requesting that the writer who could promulgate such novel theories should be made known.

To this Newman replied with touching humility, and tried to show that he did not mean to justify the Church of Rome, but simply meant to show that the disputed Article did not contain the positive teaching which some tried to prove. His friend Pusey rushed into the arena to defend Newman from the aspersions that were cast upon him from all quarters as soon as it was known that he was the author of tract No. 90. All was in vain. The tract was formally condemned by the heads of the Houses in 1841, and Newman, smarting with all the shame of a sensitive nature at being thus dragged before the public in an ignominious way, was made a byword throughout the ranks of the haters of the Oxford Movement.

What was the result? Well, what is the result when conscientious and sensitive persons are unjustly rebuked by those whom they detest? What happens when a rector reproves with severity and manifest injustice? The strong stay in the Church, the weak desert. What happens in a diocese when a bishop rebukes unkindly some noble, godly priest? If the priest be strong, he remains loyal to the Church; if weak, he leaves his home, and strays away to some religious body that happens to please him. Alas, we are only too sadly familiar with such a course of action.

Now, John Henry Newman was a brilliant man, he was distinctly able above his fellows, he was gifted supremely—but he was weak, and Keble and Pusey were strong—thus it is easy to foretell what happened in each case. Keble, although insulted by the enemies of the Oxford Movement, yes, so insulted that ecclesiastical authorities refused to allow his own curate to be admitted to Priest's Orders, on the ground that he held dangerous and heretical views, was so strong that he lived and died a devoted member of the Church of England. He realized that the men who happened to be bishops and who could thus throw contempt upon him were but human, while the Church is divine, so he was patient and bided his time, and is forever an example of nobility to every clergyman who takes the sacred vows of the Priesthood upon his lips.

Pusey, too, was treated with calumny. He preached a sermon upholding the principles of the Oxford Movement, and was suspended for two years from exercising his right to preach. Think of it, the most scholarly man in all England forbidden to preach for two years, and treated by the English bishops as some unruly schoolboy might have been treated by some cruel master. Yet he, strong heart of gold,

bore this humiliation with patience and meekness, and to-day the very term "Puseyite," which was originally meant to cover with shame those who bore it, is a term that implies both reverence and honor.

So you see that both Keble and Pusey suffered keenly at the hands of the same faction that made life miserable for Newman, but how differently did Newman take the punishment that brought out the nobler qualities of his two companions so plainly. Some years before, Newman had gone to the city of Rome, and while there had been asked by some prominent Romanist about the Oxford Movement, and had been invited to stay some time in Rome. Newman replied: "I have work to do in England." Yes, truly he had work to do, but did he do it? His sensitive spirit never recovered from the wound inflicted by the condemnation of his tract, and we find him withdrawing more and more from the great movement with which his name will be forever connected. He longed for the iron rule of some religious power that should command him by book and sermon. He thirsted for solitude, freedom from the galling bondage of unlearned and ignorant bishops; he was out of all conceit with the perplexed condition in which Anglican Christianity found herself, and a dagger pierced the heart of his two friends, Keble and Pusey, to hear that Newman had formally joined the Roman Catholic Church.

If the great leader, John Henry Newman, had left the English Church to join the Roman, people felt that there was no ground left for the Anglicans to stand on. Some weak clergy, it is true, followed his example, and some women and children, but the total number of those who joined the Romish Church at this time of wild excitement, can be numbered by a few hundreds.

Picture the pain this action of Newman's brought to Keble and Pusey. They were firm as rocks, strong and loyal souls, ever steadfast to the ideals with which they had started out on their grand crusade against the corruption of the English Church. Had it not been for those two men, our weekly Communion would be a thing unknown, the parish work carried on so magnificently in large cities would not exist, and we should be hundreds of years behind the times and our present condition.

As for Newman, he still wrote books, and he still preached sermons, but they were Roman, not Anglican. The Roman Catholics speak with pride of his deserting the Church of his youth and early manhood. It is common talk throughout every parish in the Roman Communion, how John Henry Newman, the great English clergyman, became dissatisfied with his Mother Church, and utterly repudiated her claims, finding perfect happiness in the Roman Church. Persons who know nothing of Church history may come to any of us to-day and say triumphantly, "Didn't John Henry Newman leave your Church and join the Roman Catholic?" as if that were an unanswerable argument of the superiority of Rome. Fortunately, we know the truth of the matter, and, deeply as we deplore the loss of Newman, we rejoice as deeply that Keble and Pusey, and scores of others who had the same provocation that Newman had, remained steadfast to the Faith which they had received.

The storm is stilled. The waves of tumult that were started by the Oxford Movement have well nigh spent their restless force on other shores than those of to-day. We are entering upon peace and happiness and reverence and Churchliness for which those noble reformers gave their lives, for they fought a battle as truly as those warriors who wage brave warfare in the midst of mortal combat.

When we think of John Henry Newman, let us forget if we can the error of his later life. Let us remember him the gallant young soldier of the Cross, entering the lists with his companions, Keble and Pusey. Let us think of him as he preached those matchless sermons at Oxford, when the rare music of his voice affected all those who were fortunate enough to hear him. Let us picture him on the ship, just having re-

covered from a dangerous illness, as he thought of home and the Church he loved so well—for this was before he left the English Church—and wrote that matchless hymn, "Lead, Kindly Light" The last verse seems prophetic:

"So long Thy power has blest me, sure it still will lead me on
O'er moor and fen, o'er crag and torrent till the night is gone;
And with the morn those angel faces smile,
Which I have loved long since and lost awhile."



Letters to the Editor

"TRANSIENT RECTORSHIP"

To the Editor of *The Living Church*:

There are several causes for transient rectorships. Among these may be mentioned transient congregations, leaving too few to support the work. This is widespread, and applies not only to the West, where the people are continually changing their abodes, but also to East and South, from whence so many emigrate, and to certain districts in all our cities from which Church people of means remove. Endowment is the remedy. A second and smaller cause of "clerical changes" is the fault of the clergy, from ambition, sin, or incompetency. This is easily settled. The ambitious soon find their level; the sinful are deposed, the incompetent are "unemployed," or deposed at their own request. The third, and, in my judgment, equal to, or perhaps greater, than the first cause mentioned, is "lay-popery" and the ecclesiastical "machine" in some parishes, referred to in other phraseology by writers in *THE LIVING CHURCH* of the 27th ult. I once knew of a small village parish where one family and its dependents had a most complete "machine," which controlled vestry, Sunday school, choir, and guild. Whom it would, it set up, and whom it would, it put down. Rector after rector was vanquished by that "machine," and became "transient." It is a record without a parallel. A study of the parish register was made for the period of twenty-one years and nine months, and I will put down the rectors by number, then months of rectorship, then number confirmed, and vacancies between rectorships: (1), 11 mo.; confirmed, 8; vacant, 10 mo.; (2), 15 mo. (one Sunday in month); vacant, 4 mo.; (3), 2 mo.; (4), 26 mo.; confirmed, 7; vacant, 1 mo.; (5), 25 mo.; confirmed, 11; vacant, 1 mo.; (6), 9 mo.; confirmed, 4; vacant, 22 mo.; (7), 17 mo.; confirmed, 3; vacant, 8 mo.; (8), 20 mo.; confirmed, 11; vacant, 5 mo.; (9), 40 mo.; confirmed, 4; vacant, 3 mo.; (10), 42 mo.; confirmed, 41.

It only remains to note that No. 9 was an invalid, and unable to do much work or to rebel against the "machine." The most strenuous efforts were made (and continued until the "machine" lost most of its power) to put out No. 10—without success. Remedy, therefore, in such parish is conversion of the "machine," or new and better people gained to work with good members. Q. E. D.

OUR SECTARIAN NAME

To the Editor of *The Living Church*:

The courage of your correspondent, Y. Y. K., in proposing to substitute the Protestant head of our unsatisfactory official title for the over-worked episcopal tail thereof, is admirable. But shades of Luther, Calvin, and a conventional John Wesley, does he know what he proposes? He calmly contemplates bringing down upon the head of our poor little denomination (eighth in size in the U. S.) a veritable *dies irae*. The prevalent American Christianity views with equanimity, even satisfaction, the appropriation of the title Catholic by the Church of Rome, it objects little to the sole assumption of the name Christian by one of the most recent of sects, but as for Protestant, let him touch it who dares! Who lays hands upon *that* will be understood to have touched not the skin alone, but the very bones and flesh of "our common Christianity."

Besides, Y. Y. K. is in error in thinking that we are the only "Protestants." The last U. S.

census enumerates besides the Church, three other bodies among the 143 "Churches" in the country, that also claim the title. These are the Methodist Protestants (a considerable body of some 150,000 members), the African Union Methodist Protestants, and the German Evangelical Protestants. We are little more conspicuous amongst the Protestants than amongst the Episcopalians, which latter title we share with six other bodies.

If we must be distinctive, far better it seems to me would it be to accept the alleged Japanese translation of our legal title, and blossom out in the United States as the "Contradictory Bishops' Association," a name, no two words in which are borne together by any existing American sect.

A glance through the census report on Churches would certainly act as a dampener on the numerous recent propositions to add "Catholic," "Apostolic," or any other such words to the legal name of the Church. Many denominations bear these words in their names and yet become not a whit more truly apostolic or catholic from that fact. As official titles they are just as sectarian as Methodist, Lutheran, or Protestant Episcopal. The Church of Christ in this country by true succession, is simply the Church in or of the United States, and any adjectives added as necessary to supplement that name, simply tend toward sectarianism. The One, Holy, Catholic, and Apostolic of the Creeds are simply epithets descriptive of the Church, and no more necessary to her proper naming than are the hundreds of other names and figures of Holy Scripture that refer to her. To blot out the two words Protestant Episcopal wherever they occur in Prayer Book or canons would leave the Church with all the name she needs, either as a proper, official title, or as an institution known to the American people.

J. DE Q. DONEHO.

Marshall, Mo., Aug. 27, 1898.

THE CANON ON DIVORCE

To the Editor of *The Living Church*:

It seems to me that in this almost interminable discussion of the subject of marriage and divorce, the fact is overlooked that we have practically ruled out most of the points in dispute, and that the real question is substantially if not solely this: Shall or shall we not have one and the same law for marriage and divorce in both the canons and the Prayer Book? That these are not now in accord is evident; the idea of a clear conflict between two such bodies of Church law is intolerable; to bring them into harmony, one or the other must be changed. Which shall it be? Now, if anything is clear, it is that the change, if there is to be one, can not be made in the Prayer Book. On general principles, it must not. The Prayer Book is the embodiment of the higher law of the Church. The canons are a lower and supplementary body of rules and regulations. Their inferiority is confessed in the greater ease with which they may be altered and amended. In any question of changing the one or the other, the canons must give way, rather than the Prayer Book.

Besides this, we have deliberately debarred ourselves from attempting to alter the Prayer Book. Its further revision is a closed question. So absolutely is this held to be the case, that an outcry is at once raised if one proposes the simple dropping from its mere title-page the two alien and obnoxious adjectives which disparage and contradict the words of the Creed. The cry is, "No, that is to re-open the question of revision." If, then, the conflict between the two is to be removed, the canons must be altered; not the Prayer Book. As the mountain cannot be moved to Mahomet, Mahomet must go to the mountain.

Furthermore, with regard to the "Form for the Solemnization of Holy Matrimony," we have put ourselves distinctly on record, as insisting that whatever is there set forth or recognized as the mind or law of the Church relative to marriage and divorce, is sound and settled

That part of the Prayer Book was under examination in the work of revision. But no change was made other than that of simply adorning the Preface. We refused to allow even a supplementary provision for a nuptial celebration of the Holy Sacrament. The substantial requirements of the whole order, or form, were retained without change. This was tantamount to their deliberate and solemn re-affirmation. A distinct re-enactment would not have made the case stronger. Certainly, canons should fall into some fair agreement with what has been so settled in the Prayer Book.

But "to the law and the testimony." What does the Prayer Book set forth with regard to holy matrimony which bears on the question of marriage and divorce? Notably, first, it is not dealing with either natural marriage according to Scotch law, nor civil marriage according to the usage of the Justice of the Peace. These are outside of the jurisdiction of the Church. The Church has nothing to do with them, other than as she is able to educate society and the State up to a higher level of morality and decency. In the "Form for the Solemnization of Holy Matrimony," she contemplates clearly and solely what we fear is too much overlooked, a Christian union between two sincere and properly reverent believers. It is difficult to see how any of the opposite class can enter into the marriage union under that form, without being guilty of either hypocrisy or sacrilege.

Furthermore, the Prayer Book requires the contracting parties to recognize themselves as distinctly exchanging their vows in the sight of God, and under the binding force of His law. Their recognition of His law is made the stronger by the requirement that if they know any reason why they may not be lawfully joined together, they shall frankly confess it; otherwise, so far as holy matrimony is concerned, their marriage is unlawful. Still further, they are required, in set form, to pledge themselves, each to the other, in an indissoluble union, or "till death do us part." No other ground of separation is recognized, nor is the slightest hint given of any. Finally, in view of this solemn engagement and contract on their part, as absolutely conditional to it, the Church both pronounces them "man and wife," and with the utmost precision and solemnity, forbids their separation by any human authority. "What God hath joined together, let no man put asunder."

Now, if this does not absolutely cut away the ground from under every argument for the divorce and re-marriage of those thus united, it is difficult to see what the Church means by holy matrimony; what sense or consistency there is in the Prayer Book, or why, in revising the Prayer Book, we did not change the form for its solemnization, so as to bring it "up to the times." And, furthermore, as the Prayer Book law stands, it is difficult to see how parties, by their own will and consent, united in marriage under that law, can seek to evade or set aside their marriage contract, without practically perjuring themselves.

Can we, then, enact any canons in conflict with the Prayer Book law of an indissoluble union, without stultifying ourselves?

FRED'K S. JEWELL.

FROM WESTERN NEW YORK:—"Permit me to say to you what I have many times said to others, *THE LIVING CHURCH*, in my judgment, is the best Church paper of America. It is quite indispensable to me. May its readers multiply."

Personal Mention

The Rev. John Bennett has resigned charge of St. Andrew's, and accepted a call to St. Peter's, Pittsburg, Kas.

The Rev. J. E. Bold is summering at Lake George, N. Y.

Mr. Fred Beebe, Jr., has resigned his position as organist of Grace church, Newark, N. J., which he has held for seven years, and is succeeded by Mr. William Floyd Vail, formerly organist of St. Peter's church, Morristown, N. J., and also of St. Thomas' church, Brooklyn, N. Y.

The Rev. R. S. Coupland has resumed his duties at St. John's church, Covington, Ky., in restored health.

The Rev. Austin B. Chinn has accepted the rectorship of St. Mary's church, Middlesboro, Ky.

The address of the Rev. C. B. Crawford, chaplain of the 25th Regt. O. N. G., is Camp Poland, Knoxville, Tenn.

The Rev. George Thomas Dowling, D.D., has resigned the rectorate of Trinity parish, Toledo, on account of the continued delicate health of his wife, who was compelled to spend last year in Colorado. He and his family will make their permanent residence, in New York City, but will winter in the South. He will not accept another rectorate.

After Sept. 3rd, until further notice, the address of the Rev. H. Forrester will be care of Thomas Whittaker, 2 and 3 Bible House, New York.

The Rev. Chas. M. F. Jeffery has resigned the rectorship of Zion church, Little Neck, diocese of Long Island.

The Rev. Marcus H. Martin has taken temporary charge of Christ church, Los Angeles, Cal., in the absence of the rector.

The permanent address of the Rev. Wm. Oscar Jarvis, Jr., is 1006 Lovejoy St., Buffalo, N. Y.

The city address of the Rev. P. G. Robert is changed from 2922 Washington Ave. to 3224 Washington Ave., St. Louis.

The address of the Rt. Rev. Dr. Seymour, Bishop of Springfield, will be, until October 1st, 480 Willoughby Ave., Brooklyn, N. Y. During October it will be care of General Convention, House of Bishops, Washington, D. C.

The address of the Rev. James Skeerin, vicar of chapel of the Comforter, is 10 Horatio st., New York city.

The Rev. Stanley F. W. Simonds is to spend September and part of October resting at York Harbor, Maine, and at Halifax, Nova Scotia.

The Rev. T. A. Young has added to his present work the charge of St. John's church, Waboo, Neb.

The Rev. J. C. Weddell has received the honorary degree of Doctor of Divinity from Rutherford College, N. C.

The Rev. W. C. De Witt returned Aug. 27th from Europe, in the steamship Servia.

To Correspondents

J. G.—"The Living Church Annual" for 1898 contains statistics of the kind you seek.

G. C. B.—There are objections to the term "branch" as a part of the title of the Church. There seems to be a gradual approach to agreement. The names which at present meet with most favor are: "The American Church," "The American Catholic Church," and "The Church in the United States."

Died

TRUSSELL.—Entered into life, in Las Cruces, N. M. on Saturday morning, Aug. 20, 1898, Herbert Brown Trussell, priest, in the 31st year of his age.

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 KIMBEN, Associate Secretary.

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

Church and Parish

THE Woman's Auxiliary, diocese of Marquette, wishes cancelled stamps, postage or revenue, foreign or domestic. The domestic stamps should be any denomination except ones and twos. They can be sorted and sold for the benefit of missions to regular collectors and dealers. Hawaiian, Porto Rico, and Cuban stamps especially desired. Address MISS NINA STONE, Marquette, Mich.

APARTMENTS DURING GENERAL CONVENTION may be rented in the house where the Church Press headquarters are located, near Epiphany church. Address Business Manager, *LIVING CHURCH*, Chicago.

The Editor's Table

Kalendar, September, 1898

4	13th Sunday after Trinity.	Green.
11.	14th Sunday after Trinity.	Green.
18.	15th Sunday after Trinity.	Green.
21.	ST. MATTHEW.	Red.
25.	16th Sunday after Trinity.	Green.
29.	ST. MICHAEL AND ALL ANGELS.	White.

The Mu-ezzin

BY MARY WHITTLESEY CARMAN

See! from yon gilded minaret,
Which scars the face of Olivet,
Five times each day, with solemn mien,
His eyes toward Mecca's bootless shrine,
Forth steps the old
Mu-ezzin bold,

And floating on the clear, still air,
In tones cadorous, wild, and shrill,
The *azten*, Moslem hearts doth thrill;
"Come to prayer! Come to prayer!"

"There is no other god, but God!"
These wondrous words he sends abroad;
Thou sayest true, Mu-ezzin old.
Though false of tongue, of treacherous mould;
And, "God is great."

Yea, God is great:
Orisons countless find their way
To this "Great God," through Christ the Son,
Cleaving a path to His white throne,
As all the day His children pray.

And through the long night's gloom and chill,
This turbaned crier calleth still;
With arms upstretched, and Mecca-ward
His face he turns, this Orient bard;
Early and late,
"Allah is great,"

In measured cadence floating down,
How weird and mystical the bars,
As chant these singers to the stars,
Above the brown and silent town.

In mosques whose splendid vaults reach high,
And gleaming minars pierce the sky,
With balconies all 'round about,
And matted floors for the devout.—
With evil fraught,
Is *Islam* taught,
And scores of millions own its sway;
Forced was this cult by fire and sword
Muhammed is the magic word
By which they pray five times each day.

The Holy City they defile,
These infidels, with impious guile;
And near fair Olive's base is set
Their fane, with dome and minaret.
Where Jesus trode
The Bethany road,
And sacred made the hillside way,
Vile fakirs thread the mountain pass;
And imans go to judge,—alas!
For these to-day let Christians pray.

O! Mussulman of Palestine,
Forsake thy prophet's rites supine!
Thy pure white lamb's shed blood is vain,
For God's own Lamb on Calvary slain,
From whose side flowed
The cleansing blood
For all mankind,—that hath sufficed;
Oh, might Jehovah be adored!
And this vast, unbelieving horde
Be won to Christ.—all saved in Christ.
Alumford, N. Y.

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THE Prince of Wales, laid up with a broken knee, listened on a recent Sunday to the entire service and sermon at St. Michael's church, Chester Square, by means of the electrophone. Readers of "Looking Backward," a book widely read a few years ago, will recall a description of this very method of getting the benefit of Sunday services without leaving one's own house. It may have its use in the case of those detained at home by illness, but it is to be hoped that it may not come to be a common substitute for church-going among people who simply wish to save themselves the necessary physical exertion. The preacher at St. Michael's, on the Sunday referred to, was the Rev. Canon Fleming, best known in this

country, perhaps, for his indiscreet fondness for the sermons of the Rev. Dr. Talmage. According to the London papers, the Canon took occasion to say, in the course of his remarks, that "science comes to help the Prince to while away some of his tedious waiting hours; through the electrophone he can listen to the voices of others." Such is the light in which the Rev. Canon regards the services of the Church, at least where such exalted personages as princes are concerned—a means of "whiling away the time," something to be "listened to."

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LET the clergy avoid St. Helena. The Canon of the cathedral there, who is also justice of the peace, and the vicar of St. James' parish, have published an extraordinary letter warning clergymen not to go there for service without "written agreements with responsible persons as to the payment of promised stipends drawn up in the most legally binding form possible." They declare that "any agreement which depends in the least degree upon honorable feeling will be quite useless here." We doubt if this warning can be paralleled in ecclesiastical history.—*Independent.*

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ON Friday, July 22d, the Rev. Father Dolling was instituted to the vicarage of St. Saviour's, Poplar, by the Bishop of Stepney. A protest was read from the notorious Mr. Kensit by a Mr. Hill. This document called upon the Bishop of London to refuse the institution, without security from Father Dolling that he would not carry on practices or preach doctrines such as those which formerly brought him into collision with the Bishop of Winchester. The Bishop of Stepney thanked Mr. Hill for his courteous manner, and remarked that the Bishop of London was fully aware of the details of Father Dolling's career. The parish of St. Saviour is in a very poor district of London, and the work to be done there is well calculated to give full scope to Father Dolling's remarkable capacity for dealing with men. At the institution, the Bishop of Stepney wore a cope and mitre, and conducted the service with great dignity. His words to the people on behalf of their new priest were very earnest and affecting.

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A CIRCUMSTANTIAL report appears in the secular papers that the Pope has decided to confer the cardinalate upon Archbishop Ireland, of St. Paul. It still lacks official confirmation, but appears to be accepted as undoubtedly correct in Roman Catholic circles, and many expressions of warm approval from prominent ecclesiastics and laymen have appeared in print. A few weeks ago it was announced that the work of a French priest denouncing the Americanism of Ireland and Gibbons, had received the papal approval. Now the pendulum swings the other way. Truly the ways of the Vatican are past understanding. It seems a very crude way to preserve the balance between contending factions, to favor so openly, first the one and then the other. On the whole, the chances are that Pope Leo's real inclination is to the Ireland party. In all human probability, the venerable Pontiff's days are almost numbered, and to make the famous prelate of the Northwest a cardinal would be a very definite step. It would give the party of which he is the head a prestige which it would be difficult for the next Pope to overcome if

his policy should happen to be at variance with that of Pope Leo. It is significant, perhaps, that advantage has been taken of Archbishop Ireland's recent services in connection with the Spanish war, a matter quite apart from any party consideration.

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HEROISM may be shown elsewhere than on the battlefield or in the other exigencies of warfare. The newspapers are undoubtedly right in applying the title of hero to the humble Missouri private in the camp at Chickamauga who, under circumstances which would have brought to many men an overpowering sense of helplessness, has found a way to support his brothers and sisters in their time of need. After his enlistment, the death of their mother left them destitute orphans. Without her earnings, the army pay of the elder brother was insufficient. He could not, of course, obtain his discharge. But undismayed, the manly fellow, obtaining the necessary material, set up as laundryman, and was soon earning money enough from his sympathizing comrades to furnish ample supplies to the loved ones at home. Doubtless, no military promotion awaits this kind of heroism, but it is none the less real, and there can be little question that the strength of character and ready resource thus exhibited, will make its possessor successful in future undertakings, without asking odds of any man.

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THE Bishop of London, answering a correspondent who had directed his attention to the attacks of certain Nonconformists upon the union of Church and State, makes some remarks by way of a defense of the Establishment, which have peculiar interest from so great an authority on Church history in Europe. He asks whether it is desirable that the nation should possess a religious organ, by which it remains a Christian State? The Nonconformist answer is that there ought to be no such organ unless it were one which everybody could accept. The Bishop draws attention to the havoc this principle of unanimity would play if it were insisted upon in the field of civil government. "No ministry, for instance, is accepted by all. It is created by one party and is objected to by another; but it works for the whole nation all the same. In short, our English system universally is a national organization, kept in check by voluntary associations, which work on their own lines, and make their own contributions to the public welfare. The position of the Church of England, surrounded by voluntary bodies, is precisely the same as that of every branch of our institutions." The Nonconformist utterances to which his attention has been directed, merely amounted to this: "We wish for no national organization of religion. The scramble of voluntary associations seems to us most likely to bring our own to the top." "Quite natural," says the Bishop, "if not quite dignified; but it sacrifices the interests of the nation as such." The Bishop further says: "A national Church provides a sphere in which the various elements of religious thought and feeling display themselves with greater freedom than they can in voluntary bodies. If there were no National Church there would be less liberty of experiment, less room for the movement of popular thought and feeling." Also with reference to the charge that the Church of England was playing into the hands of Rome: "I do not think

that Romanism has any chance whatever with the English people."

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"WHAT is most wanted in our clergy is not wealth, or good birth, or great social influence, but the divine vocation. Where that is, all is; where that is wanting, the rest is spiritually naught. Better an insufficient number of clergy, if all have the vocation, than overwhelming numbers without it. The Church's true strength is not in her social influence or reputation, but in her spiritual force and work."—*The Church Times*.

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A CORRESPONDENT of *Western Morning News* gives the following advertisement taken from an old newspaper of the date 1753: "Wanted, a curate who would have easy duty and salary of about £50 per annum, besides valuable perquisites. 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 fiddling, but no dancer."

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THERE is a curious knocker on the north door of Durham cathedral, which was sounded in olden times by those who, having committed a crime, desired to claim sanctuary. Two men were always on duty in a chamber above the door for the purpose of admitting any offender who came and knocked. After the fugitive was admitted, a bell was tolled, to give notice that sanctuary had been claimed. The offense had then to be declared before witnesses, and the criminal was provided with a black gown, meat, drink, and a bed for 37 days. A register which remains shows that during the 60 years between 1464 and 1524 sanctuary was claimed by 247 persons.

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Sudden Forgetfulness

SUDDEN forgetfulness is not an unusual thing in the pulpit. Aubrey, the antiquary, says that when he was a freshman at college he heard Dr. Sanderson, Bishop of Lincoln, well known for his work, "Nine Cases of Conscience," break down in the middle of the Lord's Prayer. Even the great French preacher, Massillon, once stopped in the middle of a sermon from a defect in memory, and Massillon himself recorded that the same thing happened, through excess of apprehension, to two other preachers whom he went to hear in different parts of the same day. Another French preacher stopped in the middle of a sermon and was unable to proceed. The pause was, however, got over ingeniously. "Friends," said he, "I had forgot to say that a person much afflicted is recommended to your immediate prayers. He meant himself. He fell on his knees, and before he rose he had recovered the thread of his discourse, which he concluded without his want of memory being perceived.

The late Rev. Henry Ware, of Boston, was once in a similar predicament. In the middle of a sermon his memory failed him, and he stopped abruptly. The pause seemed long to the preacher before he regained his thought, and he imagined the

sermon to be a failure in consequence; but as he walked quietly up the aisle a different impression was given to him. "How did you like the sermon?" asked one hearer of another. "Like it? It is the best sermon Mr. Ware has ever preached. That pause was sublime!"

A good illustration of this sudden forgetfulness comes from the same district of Boston. A worthy minister there is not only absent-minded and has a short memory, but he breaks down as continually as he breaks down suddenly. To counteract this, it is a habit with him, when he forgets anything, to rise again and make a few supplementary remarks, which he always begins with the phrase, "By the way." One Sunday he got half way through a prayer from memory, when he hesitated, forgot what he was about, and sat down abruptly without pronouncing the closing word. In a moment or two he rose, and pointing his finger at the amazed congregation, he exclaimed: "Oh, by the way, Amen!"

It is said of Father Taylor, a preacher to sailors, that once, when he got confused, he cried out: "Boys, I've lost my nominative case; but never mind—we're on the way to glory!"

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The Insufficiency of Physical Law

BY CHARLES B. WARRING, PH.D.

We often use the word "law" in the abstract as a generic term, including all laws which pertain to the subject under consideration, as the law of the land, commercial law, maritime law, civil law, military law. In the same way, physical law refers to and includes all the laws of physics; hence I shall say physical law when speaking of the whole as if one, and physical laws when I desire to refer to these laws individually.

What is law?

Moral and civil law imply two parties, one of whom has authority to command and power to punish, and the other is under obligation to obey. This definition cannot apply to physical law, for that acts on matter, and matter cannot be punished, nor is it conscious of obligation to obey. Consequently, law in this connection has come to mean an order of action, or perhaps more accurately, a statement of an invariable order of sequence in or between physical phenomena. We note what comes first, and what invariably follows, taking care, of course, to eliminate all errors of observation, and we formulate the operation in words, and we have a law. For example, I toss a stone upwards. In a few moments it comes to the ground. I remove a support from beneath a body. At once it goes to the earth. I try various substances with the same result, and conclude that all unsupported bodies fall to the earth.

My faith may be shaken by seeing smoke ascend and birds fly, but greater knowledge and the use of my reasoning faculties enable me to see that these are, after all, only other cases of the same law. As I discover the shape of the earth, I generalize my statement a little more, and say that all unsupported bodies fall towards the centre of the earth. Finally, I rise still higher in my generalization, and say that all bodies on the earth, or at a distance from it however great, if free to move, do actually approach each other. Further observation establishes the fact that such bodies, *i. e.*, unsupported and free to move, approach each other with varying speed. If one is 100 times more massive than the other, the smaller will travel 100 feet to the larger's one. If we vary the distance between them, we find that at three times the distance apart, the speed of each is but one-ninth as great as it would have been had their distance been unchanged. And from this we get the grand generalization that the velocity due to gravitation varies directly as the masses, and inversely as the square of the distance.

In ways more or less similar, we deduce other physical laws, *i. e.*, statements of the order of sequence of physical phenomena. But the mind refuses to rest satisfied with knowing in what order phenomena succeed each other. To say that a certain thing took place, because some other thing preceded it, gives little satisfaction to our desire for information. We persist in believing that there is some invisible efficient something connecting antecedent and consequent. In this way it has come about that law is spoken of as if it were itself an entity, a force capable of bringing about results; from this there has sprung much confusion and false reasoning which, in the poverty of language, is perhaps unavoidable. I shall be compelled in this paper to conform to this usage, but I hope to make clear the proper distinction.

Of physical laws, in the complex sense of underlying forces, and orders of sequence, the first, perhaps, in importance, certainly the first in the wideness of its influence, is gravitation, acting at all distances, leaping across the interstellar spaces with a speed more than 50,000,000 times greater than that of light. It passes through bodies, however great, and affects those beyond as if nothing intervened. Unlike all other forces, it is incapable of saturation. A magnet quickly gets its load, beyond which it can carry no more. If it spends energy on one object, it has that much less for any other. But the earth acts on an apple, on a planet, on the sun, and on each star in space, and affects each one as if it alone were the object of its attraction. Neither the presence, the absence, nor the intervention of one body, or of any number of bodies, has any effect on its influence on another.

The attraction of cohesion acts only at insensible distances, has no relation whatever to mass, and varies in intensity in some inverse power of the distance of a higher order than the square.

Then there are the laws of chemistry. Kuning through them all, and giving them use and vitality, is the law of chemical affinity. Unlike the law of gravitation, and like the law of cohesion, it acts only at insensible distances. Its most striking peculiarity is that there always results from its action a change of properties, the old disappearing and new ones taking their place. The only properties never affected by chemical action are mass and weight.

In electricity as in chemistry, the number of observed "invariable orders of sequence" is very great. It attracts and repels not merely at insensible distances, but at distances whose limits are yet unknown. It travels from place to place, through solid wires, and refuses to go through a vacuum, while it all the time sends off waves of energy that most easily go through that which is impassable to the electricity itself. It pulls apart chemical compounds and causes others to form. Nor can I detect any one principle that runs through and connects all its phenomena, unless it be the law of polarity, that apparently impossible, but yet actual condition by which two parts of the same molecule have opposite powers of attraction and repulsion.

Heat gives another example of physical law. It expands by its presence and contracts by its absence. By its incessant flow it tends to bring all things to one temperature. By changing the condition as to fixity of molecules, it accelerates in some cases chemical action, and in others, retards it. Within a certain range it is necessary to animal and plant life; beyond that range it destroys life.

Last of all there is light. Its laws of refraction, reflection, and polarization are of no account to the inorganic world. The rocks and mountains, seas and plains, although owing so much to heat, owe nothing to the laws of light. But to the vegetable and animal world these are of great importance; more than that, to them vegetables and animals owe the possibility of existence.

Thus much for the peculiarities of the various physical laws—points in which they differ. Look now at their common characteristics.

First of all, is their absolute inviolability. Though not omnipotent they cannot be broken. A moral law we may break. I am commanded to love my neighbor as myself, but I need not do it. Thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, are not merely avoided, or in some way held in abeyance; they are flatly disobeyed every day. But if I walk off a precipice, I do not violate the law of gravitation. I obey it to my sorrow. My broken limbs are painful evidence that the destruction due to the kinetic energy put into them by the fall is exactly proportioned to the distance fallen, and the negative energy developed by the sudden stoppage is inversely as the square of the time that painful process occupies. Nor can I stay the action of this law. If I pile stones upon a table, the table will stand until, at last, the load becomes too great, and then the table is crushed to the floor. But gravitation was acting all the time. It is always thus; the falling body and the body lying on the ground each obeys the law equally well.

If I pull a bar of steel with force enough to draw it apart, I do not violate the law of cohesion. I remove the parts beyond its influence, and it is a part of the law that in such a case the cohesion becomes infinitely small.

Nor can I in any way do violence to any law of chemistry. Bodies will unite in certain definite proportions, or multiples thereof, and I may do what I will, and waste as much material as I please, the result is unchangeable; if the bodies unite at all, it will be in exact accordance with their own laws. And what is true of these is true of all physical laws. To break any one of them is impossible.

Another characteristic of physical laws is that each law moves on in a straight line to its goal. It turns neither to the right nor to the left. The law of gravitation has but one mission, to bring every particle of matter as near as possible to the centre of the earth, and every particle in the solar system to the sun, and finally every atom as near as possible to the centre of the universe. The law of chemical action has but one final goal towards which it is pushing, the destruction of unstable compounds and forming, in their place, others of greater stability. The laws of cohesion make no betterments but tend to hold all things as they are. Electricity, the child of motion, itself would cease when matter came to rest. Heat and light are ever striving to pass off into that infinite space that surrounds all things.

Under the unrestrained influence of these forces, our earth would become as the moon is now. In it is neither atmosphere nor water. Life there is impossible. Silence forever reigns. Intense cold alternates with great heat. Its axial rotation has become so slow that it takes a month for a revolution. It is in the last stage of its separate existence. Physical laws have done their work, and this is all they have, or can have, to show for it.

What better object lesson can there be to show their utter inefficiency to produce a world like this, a world clothed in vegetation, inhabited by living beings, and adorned with the work of men's hands!

Some other force must have been at work. What is it that has remedied the inefficiency of physical laws? Some have sought an answer in the power some bodies have of producing from an amorphous solution, or from a melted mass, forms of symmetry and beauty. The power of making crystals is indeed wonderful, but one can scarce be serious in regarding crystallization as analogous to the making of a tree or animal. Heaping lumber in solid cubes, and bricks in parallelepipeds, or iron in pyramids, however skillfully and beautifully done, would do nothing towards building a house, and yet this is all that crystallization can do. It piles up in solid masses of regular geometrical shape, but does not advance one step towards an organism. It leaves untouched the question which our surroundings force upon us. What is the power which has supplemented physical laws? In our search for an answer, we turn first to that with which we are most familiar, the works of man,

and then will carry our reasoning to the deeper problems of organic being.

Taking for illustration the building; all will agree that the unaided action of gravity could not cause it to arise. Clay might have hardened by the action of heat, but heat could not cause it to assume the proper form and size, and so become bricks. And if by some mysterious crystallization, and with proper amount of heat, the clay became bricks, yet heat, crystallization, and gravity, alone or together, could not have got them into the walls. The lime and sand, by some fortunate chain of accidents might have become mortar, but that would not bed the bricks in it. Had in some way the timber been cut, and had the metals needed for the nails, the pipes, and the roof, been extracted from their ores, and then gathered by the winds and laid down in separate piles ready for use, all physical laws combined would be helpless to put them in their places. Gravitation could do no more than hold the various materials on the ground. Cohesion could merely keep them from falling to pieces. Chemical affinity has done its formative work, and now strives to the best of its ability to form new combinations useless, or worse, for this use. Electricity may scatter and destroy, but cannot raise a stick, or lay a brick, and light and heat have no part to play in reference to our building except to aid chemical affinity in its leveling work. Yet the edifice exists, and so do the houses and streets, railroads and canals, and innumerable other things for which physical law and natural forces fail to account. However far we extend our examination, we find the same results, buildings, railroads, canals, machinery, statuary, paintings, and innumerable other things, to which physical law is necessary indeed, but which it is utterly insufficient, unaided, to produce.

All our investigation brings us back to the truth already stated. There is another force outside of, and in rank superior to, the laws of nature. We know of but one such force, and we call it the will power—a power which reaches its highest efficiency when guided by intellect. It is found in all living creatures, but most of all in man. But how can this will power connect itself with the outer world?

Given man, endowed with all his faculties of mind and body, how does he make nature's powers work for him? First, by learning their laws and strictly obeying them, he makes them his servants. By obedience he commands. By submission he conquers. This is that knowledge of which it is truly said, "Knowledge is power."

Secondly, man has the most wonderful instrument conceivable in his pair of hands. Having hands and will, how does the will set the hands in motion? Will is an attribute of mind, and between mind and matter there seems to be a great gulf over which no bridge extends. We can conceive of no connection. And yet a connection does exist, as we have abundant proof every time we take pleasure through our senses, or move a muscle. We must then accept it as a fact, that mind and matter act on each other, at least in our own internal mechanism. Nor, on reflection, shall we find any greater difficulty in this, than in the fact that matter acts on matter. How is it that the moon raises the tides? How is it that something, we call it gravitation, reaches across innumerable billions of miles and starts every mass of matter from the brook! How is it that my hand can push a body before it, and never, under any circumstances come in actual contact with it? What is it that is so strongly repellent that no finite power can press through it to the substance within? We accept these things although inconceivable, because we cannot do otherwise in face of the evidence, and for equally good reasons we must believe that mind has some connection with matter; that somewhere and somehow, there is a bridge across the separating gulf.

I open and close my hand; what has occurred? The anatomist tells me that in my forearm are certain muscles terminating in cords which

are attached to my fingers. The muscles contract, and so pull the cords and the fingers move. This contraction is dependent on certain fine filaments or nerves running from the muscle to the brain. If the connection is interrupted at any point between the two, the muscle no longer contracts, and the fingers do not move. It is like machinery driven by electricity. It may be turned off or on by making or breaking connection, and this means moving something; or the cell arrangement may be like a plunge battery, and this, too, means an actual movement of matter. If the electricity is generated not by chemical action, but by contact of dissimilar substances, this also means movement of matter; or if the electricity be thermal, this also means movement of matter. Something has moved the molecules in the cell at the tip of the nerve, that sets what is probably some form of electricity in movement, and my hand opens or closes. What is that first something? Evidently it is the act of that within which we call Soul, acting through that faculty which we call Will. This in some way causes those molecular changes, which produce force; whether large or small is not the question, but force the will certainly causes to exist. What is force; who can answer me? Mind, force, and matter, are three distinct entities separated in our mental conceptions by an impassable gulf, but in reality intimately connected. True, we cannot conceive of force independent of or separate from matter, but just as we are logically compelled to predicate a Cause antecedent to, and independent of, the material world, so we are logically compelled to recognize in that Cause the fountain of all power. Hence the highest logic makes us reach beyond our personal experience, and accept as a fact that force primarily existed without and before matter, and that in the largest degree it now exists without connection with matter. May it not be, after all, that the part which matter plays is to make force evident to our senses? May it not be that the soul retains so much of its divine original that it can act directly on the nervous fluid and bid it go and come from the minute cell in the brain, as I, in a grosser and a cruder way, let on or off the electricity of a battery? One may wander here in the field of imagination, but in it all there is one hard fact. In some way, that within man which wills calls his muscles into action, and gifts him with power under the guidance of intellect to compel the blind, but stalwart forces of nature to work for him.

But for gravitation, he would be helpless; he could not walk, he could scarcely stand. The slightest push would send him off into space. Thanks to that force, he has a firm footing, and becomes a person of importance. He causes huge buildings to arise by dividing the weight to be lifted, and carries it up a little at a time. Or, if the load be too massive, he applies the lever, or the pulley, or the inclined plane, and by a small force long applied, always in the last analysis getting back to gravitation, he makes gravitation itself lift for him. If he employs water or wind, it is to gravitation that he owes his success. And if he uses steam or electricity, they could do him no service, did not gravitation hold the engine and the dynamo firmly to their bases. In short, gravitation is not only itself made to work for man, but is his most valuable assistant in harnessing to his use all other forces.

Would he avail himself of the laws of chemistry, he brings the substances he would affect into close proximity, either in mass or dissolved in some liquid, or made fluid by heat. To do this, changes must be made in the position of the substances to be operated on, of the fluid in which to dissolve them, of the apparatus, of the fuel, and so on through the list, and what changes could he make unless aided by that beneficent, omnipresent force, gravitation?

It is thus that all the works of man have been produced. Intellect utilizes and controls physical forces. Left to themselves, they work with tremendous energy, but it is only to pull down; they raise the mountains only to pull them down lower than before, actually casting them

into the sea. The end to which they all tend is exhaustion, silence, cold, and death. It is mind that erects houses, builds railroads, cuts canals, paints pictures, carves statues. Physical law, compelled by man, its master, to produce them, waits till his hand is removed, and then destroys them.

Long before man appeared on our planet, it was clothed in vegetation and "peopled" with animals. For these, also, physical law needed to be supplemented by some power outside of itself—a will and an intelligence that can make the forces of nature work under their direction. If physical laws cannot compel the elements that form a house to take their places in the brick walls, and timber floors, and in the lath and plaster of its ceilings, or in the slate and tin of its roof, the glass of its windows, and the metal of its pipes, still less are they able to make the carbon, the hydrogen, the oxygen, the potassium, and other elements that compose a tree, adjust themselves in bark and wood, leaves, and fruit, in sap and the tubes that carry it, the open mouthed rootlets that let it in, and the myriad outlets through which the surplus water and the rejected oxygen flow out into the atmosphere. Physical laws are powerless to do this, and yet all this is done, and a thousandfold more. Hence, if a controlling will and intelligence are needed in order that a house should be possible, *a fortiori*, they are required that a tree should be possible, and so through the whole vast range of organic forms.

To this it may be answered that my list of physical laws is too limited; that there are many other laws, as, for example, the law of youth, maturity, and old age; the law that like produces like, wheat produces wheat and not barley; the oak does not produce an apple tree; the young of every species is like its parents. And then there is the law of assimilation, that food becomes part of the plant or animal that consumes it. The grass or grain that enters swine, becomes pork; that which enters the ox, becomes beef. The flesh of a timid sheep consumed by a lion, takes on the strength, agility, and ferocity of the beast that ate it.

To which I reply, these do not possess the characteristics of physical laws, they do not affect all matter, are not certain in their operation, and have no place save in a world already possessed of plants and animals. The passage from youth to old age, the process of assimilation, the production of like from like, are the results of the organism itself. They were provided for in its make up, and are necessary to its continuation. They, therefore, as much as the organism, need for their explanation a force outside of, and supplementary to, physical law. This force I have ascribed to the will of an intelligent Being, but others think they find it in a fortuitous concourse of atoms. These descendants of Democritus profess to believe that the little particles which make up the universe, having tumbled together an infinite number of times, at last happened to come into the form of a cell. These cells, when enough had been formed, tumbled around into all sorts of positions, and at last happened to fall into the right shape and arrangement for the germ of a plant, and then of animals, and thus, after sufficient time, all things were set in operation. If such a theory be insufficient for the making of a jack-knife, will it suffice for things infinitely more difficult? Others, unable to accept this, think they find escape from difficulty by referring all things to the working of an "unconscious intelligence." As if the most exquisite adjustments, the most delicate arrangement and co-operation of parts, were the work of one who did not know what he was doing! Our minds revolt at this more, if possible, than at the doctrine of chance.

The result then, of our inquiry is that those energies which we call physical, or taken collectively, "physical law," and which immeasurably preceded organic law, are blind forces, each working irresistibly for its own individual end. Left to themselves, they extinguish all light, and stop all motion, save the rotation on

its axis of the one dead globe into which all present worlds would be collected.

But, directed by the will and intellect of man, they are tireless workers in his behalf. He has planned, but they have done the labor. They have dug the canals, laid the railroads, erected the buildings, made all that we call the works of man. From wood and metals, they make, under his bidding, machines that cut and carve and sew, that count, multiply, and divide, and write down the results in convenient tables, and do thousands of other things that save his muscles and relieve his brain. These, however, he must oil, and repair, and after a time replace with new ones at much expense of time, labor, and money.

These same blind forces, directed by a higher will and greater intellect, give correspondingly higher results. They have changed the surface of the earth from naked, barren rock to soil full of potentialities. Thus controlled and guided, they have made machines, but such as are infinitely superior to those made by man, for these obtain the power which drives them from materials which they gather themselves, and consume in a laboratory hidden within their frame. They extract and apply the oil which lubricates their bearings; they make their own repairs; and before they are worn out, replace themselves with new and similar machines ready to go through the same round again. That we call such machines plants and animals does not change their character, for each is a collection of parts adapted each to each for a common purpose, and working towards a common end.

In physical law, therefore, controlled by a will and guided by an intelligence higher than human, we find a rational solution of the living world about us. Without them all is in darkness. Physical law, unaided, might perhaps account for the production from nebulous matter of a world, cold and dead, like the moon. For all else it is insufficient.



Book Reviews and Notices

Aspects of the Old Testament. The Bampton Lectures for 1897. By Robert Lawrence Ottley, M.A., Sometime Principal of Pusey House. London and New York: Longmans, Green & Co. Pp. 443. Price, \$4.

The Bampton Lectureship seems to have fallen into the hands of the Philistines. For half dozen years past it has been monopolized by members of the "Lux Mundi" school, and converted into a propaganda of their peculiar theories. It may be seriously questioned whether this is a legitimate use of an endowment which was provided for the express purpose of upholding "the divine authority of the Holy Scriptures." It is, to say the least, doubtful whether the publication of the crude and undigested theories of rationalistic German critics can be regarded as a fulfillment of the donor's design. We think it could be shown that their tendency is to unsettle the faith of many in the inspiration and authenticity of the Bible, and to weaken its hold upon the masses of mankind. If this is so, the responsibility of those who make such use of this ancient foundation is very great.

The work which we have before us is an elaborate attempt to reconstruct Old Testament theology in accordance with the results (so far as they can be determined) of the Higher Criticism. In other words, it is an effort to gather up the scattered fragments left by the destructive critics of Germany, and rebuild the edifice of Biblical learning in accordance with modern ideas. It is instinctively felt by the representatives of this school in England that this task is incumbent upon them. None of them, in our judgment, is so well qualified to undertake it as the writer of this work, who has manfully addressed himself to its accomplishment. Mr. Ottley is a learned man and an able writer. His literary style is admirably suited to such a work. He is thoroughly familiar with the subject, having handled it in Oxford lecture rooms for many years. He has put it into its most attractive form and made the most of it. But when all this has been said, we feel forced to pro-

nounce the results very unsatisfactory. It is a flimsy, disjointed, and unsafe structure to which he invites us to entrust ourselves. Like many of the "restored" edifices of modern times, its harmonious outlines are destroyed, its charm is broken, and its hold upon our hearts is gone. Verily the glory of this latter house is less than of the former. It is in our eyes as nothing in comparison of it.

The Procrustean efforts to cramp the theology of the Old Testament within the contracted bed built for it by the critics, would be ridiculous, if it were not so serious. To lay violent hands upon the eternal Word of God and ruthlessly cut it down to make it fit the latest human theory, is a bold measure. Critics come and go; their theories rise and fall; few of them outlive the generation in which they were born. We have no more reason to think those of Kuenen and Wellhausen will survive than those of Niebuhr, and Strauss, and Renan, and the Tübingen school. It needs no prophet to foretell that within twenty-five years most of these theories with which Oxford men are so anxious to reconcile God's Word will be discredited, gone, and forgotten. Even now there is no substantial agreement amongst the critics, no broad and solid basis upon which they can unite. From its very nature, the attempt which they are making cannot succeed. Our author himself confesses that "we are far too apt to make the modern Western mind the standard of what is credible not only in the content, but in the manner and methods of revelation." It is impossible that a set of German *savants*, unfamiliar with Oriental life and thought, should project themselves back over a gulf of more than twenty centuries, and so perfectly enter into the life of those old times as to realize and explain all its inner workings, and present us a true picture of that distant past. The theories which they give us are too fine spun to have been realities. They lack the simple homeliness of real life, and are being disapproved day by day as the monumental records of the past are laid bare. It is madness to try to bend the historic faith of Christianity to them. To teach young men that this must be done is dangerous in the extreme. What will become of them when in middle life or old age they find the theories abandoned to which they pinned their faith? The writer of this book and his fellow-workers are, in our judgment, engaged in a vain and hopeless task. The evanescent, flimsy theories to which they are striving to reconcile us will be gone before their work is done, and their labor will be worse than lost. For they might have done other solid and constructive work which would have endured.

We regret to see that the authorities to whom Mr. Ottley refers, and from whom he most freely quotes, are chiefly men not in communion with the Catholic Church. Wellhausen, Renan, Rehm, Cornill, Schultz, Robertson, Smith, Bruce, and Briggs, are the names which we constantly meet in his foot-notes. Hardly one of the great Biblical students of the Church of England is mentioned there. This is a significant fact, and it at once throws discredit upon the author's work. *Clerus Anglicanus, stupor mundi*, so it has been said of old, and particularly in regard to Bible study. Is it no longer so? Are there no Anglican authorities worthy of deference? Is there no Biblical knowledge in England, that Oxford men must go and borrow their ideas from Germany, and become second-hand dealers in others' theories? Such is the sad pass to which things have come, if this book is a fair sample of Oxford scholarship.

The Awakening of a Nation; Mexico of To-day. By Charles F. Lummis. Profusely illustrated. New York: Harper & Brothers. Price, \$2.50.

If Mr. Lummis' estimate of the "awakening" in Mexico is half true, that nation is the most progressive nation in the world. He certainly ought to know whereof he writes, for he has spent many years among the people and the scenes which he describes. He has written a brilliant book; even his statistics are picturesque. And the work is timely. It reveals to us a phase of Spanish character and civilization,

next door to us, which we have never appreciated. We should heartily welcome this enthusiastic witness to the awakening of a neighboring State and her rapid advancement in all that relates to the social and civil well-being of her people. Good government and prosperity in Mexico are of as much importance to this country as they are in Cuba. But for the "awakening" so eloquently portrayed by Mr. Lummis, we might have another "war of humanity" on our hands. To President Diaz the author attributes a large part of the splendid showing of our sister Republic. Indeed, there seems no praise too lavish for him. To the coming generations in Mexico he will be what Washington is to us. One should not lay down this handsome and striking volume without thanking the author and the publishers for the profusion of fine illustrations.

Penelope's Progress. By Kate Douglas Wiggin. Boston and New York. Houghton, Mifflin & Co., Price, \$1.25.

All who have laughed and cried over "The Bird's Christmas Carol," all who have followed with amused interest "Penelope" in her "English Experiences," should rejoin her and her congenial companions, Francesca and Salemina, in their "Progress" in Scotland. Page after page sparkles with that quaint Scottish humor, the peculiar characteristics of which no American writer of our acquaintance has seized and transmitted to her readers as has Mrs. Riggs in this charming book. American humor, too, is constantly bubbling forth in the conversation of the three bright heroines from "the States." The dainty thread of a pretty love story is interwoven not only with Penelope's progress, but also with Francesca's, though we ought, perhaps, to leave the latter for each reader to discover for himself. Penelope's "progress" in the study of Scottish history and Scottish ballads must have been considerable before alighting in "Edina, Scotia's darling seat" (though she declares that she read Lord Cockburn's "Memorials" only the week before she so surprised the Scottish earl by quoting from them), and her many allusions to the one, and apt quotations from the other, add greatly to the interest and enjoyment of the book. The clear print and the appropriate Scotch plaid cover are additional attractions to this entertaining book.

Periodicals

The International Magazine, Chicago, makes two important announcements in the September number—first, the price of the magazine will be \$1 a year, or 10 cents a copy; second, the fiction of each number will include original stories by American authors. Both of these are good moves, and we believe *The International* will, as a result, become all the more popular.

In the *American Monthly Review of Reviews* for September, the various events connected with the end of the war with Spain are discussed by the editor, "The Porto Rican Campaign" is described by John A. Church, formerly of the *Army and Navy Journal*; the cost of the war and the financial provisions for meeting it are ably summed up by Chas. A. Conant, an experienced financial writer. Henry Macfarland, a Washington journalist, contributes a character sketch of William R. Day, Secretary of State; Charles Lowe, the English biographer of Bismarck, and W. T. Stead furnish a rich fund of anecdotes regarding the late ex-chancellor. Aside from many other illustrations, numerous cartoons apropos of the war are reproduced from home and foreign journals.

Among the notable papers in the September Century is one by Prof. Dean C. Worcester, of the University of Michigan, on "The Malay Pirates of the Philippines." There are many illustrations to this paper, mainly from photographs taken by the author. Theodore S. Woolsey, professor of International Law at Yale University, contributes a study of "Spain and Her American Colonies." Emile Ollivier, member of the French Academy, and formerly Prime Minister of France, is represented by an important paper

on "America, Spain, and France." M. Ollivier can see in Spain's present misfortune "only the just judgment of Heaven," and he asks his countrymen for an appreciation of America's lofty motives in the war. The problem of the retention and administration of island territory is discussed from opposite points of view by Hon. Carl Schurz, in "Thoughts on American Imperialism," and by Hon. Whitelaw Reid, in "The Territory with Which We are Threatened." A quaint picture of "Life and Society in Old Cuba," is given in a series of extracts from the journal of Jonathan S. Jenkins, an American painter of miniatures, written in 1859. Edwin Emerson, Jr., a war correspondent, tells of his adventures "Alone in Porto Rico," and Walter Russell, an artist with the fleet, recounts "Incidents of the Cuban Blockade."

Opinions of the Press

The N. Y. Journal

PRACTICAL PATRIOTISM.—Miss Helen Gould who gave \$100,000 to the government on the outbreak of the war, and who has been a ministering angel to the soldiers since, has just authorized the National Relief Association to draw upon her for relief work among the soldiers to the amount of \$25,000. Miss Gould is a typical American girl whose habit is to "do good by stealth, and blush to find it fame." She was reluctant to have her generosity known, in this case as in others. This desire to escape notoriety is in itself commendable, but it is well that the public should know of such deeds. They set a needed example in a world in which no good example can be spared. They may prompt others to similar generosity. Miss Gould is doubly useful—first, to the soldiers whose sufferings she relieves, and next, to the community whose conscience she stirs.

Christian Advocate (Methodist)

SALARIES OF THE CABINET OFFICERS.—It is a fact known to every one who has taken the pains to look into the matter, that the Cabinet officers of the American President find it difficult to live on the salary of \$8,000 which they receive from the government. The present Secretary of State, Judge Wm. R. Day, is about to resign, and gives the following reasons for his action: "I cannot afford to retain this position. I am not a rich man, and the social responsibilities that go with the place are more than I can assume. Foreign ambassadors and diplomats extend courtesies to me as Secretary of State that I naturally feel called upon to reciprocate, and no man of moderate means can return the courtesies in a proper manner and live on the salary attached to this office." Eight thousand dollars a year is a large sum, but when \$2,000 or \$2,500 of it must go for house rent, and all other expenses are measured on the same scale, it is not adequate. Either the salaries will have to be raised to \$10,000, or else only rich men can take Cabinet positions. The latter alternative is not one that can be thought of with pleasure by the great body of our citizens.

Congregationalist

FOR SUPPRESSING DRUNKENNESS.—Concerning methods to be employed to lessen liquor drinking, there is very wide divergence of opinion. The Labor Bureau, among other questions, asked this one of employers: "What means, in your view, better than now employed, can be taken by employers, communities, organizations, municipalities, or States, to lessen the consumption of intoxicating liquor among the people?" Answers were received from 6,091 employers, representing 1,745,923 employees. More than half the establishments represented require abstinence from intoxicants under certain conditions and at certain times. Of course the enlistment of employers in favor of abstinence greatly promotes temperance. But in the list of remedies proposed, there were nearly two hundred different suggestions. Of these, prohibition, high license, government control, abolition of saloons, enforcement of existing laws, and improvement of social conditions were prominent. Meanwhile, the evidence of employers and of army officers as to the mischief

done by liquor, and the greater efficiency of those who do not habitually use it, is having increasing weight, especially with the young; and whatever else is done, the necessity must be constantly recognized of unwearied, systematic, and trustworthy efforts to educate the people to apprehend the value of temperance to manhood, to public righteousness and liberty.

Methodist Recorder

THE MISCARRIAGE OF JUSTICE.—We have often regarded it a serious defect in American law that those who have been falsely accused of crime and condemned under the law have no redress for the injury put upon them and the hardships suffered, even when, after, it may be, serving a long term of imprisonment, their innocence of the crime has been clearly established. The only provision that now obtains, the only redress that can be afforded, is for the authorities to pardon them for an offense they never committed. Is this sufficient redress? By no fault of his own an innocent man has been compelled to spend, it may be, the flower of his years within prison walls, his business prospects have been blasted, his social standing destroyed, and his ambitions paralyzed; is it enough for the law to say: "It has all been a mistake, here is a pardon for you; it is all that can be done; you are free; face the world again bravely, even though you must do it with the odium and the taint of the prison upon you?" We believe there ought to be some compensating provision made for those who have been so seriously, though unintentionally, wronged. A law compelling courts to rectify mistakes in a substantial way might have a tendency to lessen the number of mistakes the courts are accustomed to make.

The Independent

TURKEY REPENTING.—One result of the American successes in the West Indies and the Philippines is that the Sultan of Turkey appears to have come to the conclusion that it may be just as well for him to be on good terms with the United States. He has, it is said, been very much impressed with the power of American guns, and has ordered some just like those that did so much damage to the Spanish fleets. There have been, also, many expressions of interest in American success as avenging upon Spain her driving out of the Moors, four centuries ago. As a Turk said, not long ago, to an American traveler in Syria: "For four hundred years we have been praying to Allah to punish Spain for this great wrong. Now Allah has heard our prayer." He has raised up the United States to punish the oppressors of his faithful people. More to the point, so far as American interests are concerned, is the conclusion that is reached in the columns of the *Servet*, a small paper recently established as an organ of Palace views, that the American missionaries whose attitude during the recent troubles in the empire "had been more or less ambiguous," had been cleared of complicity in the disturbances. The article, which is long, goes into some philo-

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sophical discussion of the reasons why Turks should naturally sympathize with Americans, notes with peculiar pride the eminently Islamic way in which our millionaires devote themselves to the interests of the State, and expresses the hope of a more thorough *entente cordiale* between the two nations.

The Young Churchman

OUR CHURCH SCHOOLS.—This is the season when parents are preparing their girls and boys for school. Not nearly as many, however, are sent to Church boarding schools as should be. The acknowledged excellence of our public schools is the snare that quiets the consciences of many parents and leads them to adopt the

false economy of an education completed in the high school. This is all wrong, when circumstances will permit the sending of the children to a Church boarding school. It is better for the child in the development of all his faculties, and especially for his soul's health. There is no lack of good schools. Racine Grammar School, Racine, Wis.; the University of the South, Seawanee, Tenn.; and the West Texas Military Academy, San Antonio, Tex., are all splendid places for the boys. For the girls, Kemper Hall, Kenosha, Wis.; St. Mary's, Knoxville, Ill.; Grafton Hall, Fond du Lac, Wis.; Knickerbocker Hall, Indianapolis, Ind.; St. Mary's, San Antonio, Tex.; St. Mary's, Memphis; St.

Catherine's, St. Paul, Minn.; St. Agatha's, Springfield, Ill. We have named only schools in the West and South with which we are personally familiar. The East furnishes abundance of opportunity for the education of both girls and boys, and there are many schools in the sections from which we have selected some names, that undoubtedly are equally as good. If parents really want to send their children to a Church school, there is no difficulty in finding one suited to their needs. We urge parents to consider the matter, and to fill up the Church schools with the children who are to do the work of the Church in the generation now arising

OUR TWO PUBLICATIONS BALANCE OF THE YEAR



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The Household

The Eternal Home

FREDERICK W. FABER

Alone! to land upon that shore!
With no sight that we have seen before,
Things of a different hue,
And sounds all strange and new;
No forms of earth our fancies to arrange,
But to begin alone that mighty change!

Alone! to land upon that shore!
Knowing so well we can return no more;
No voice or face of friend,
None with us to attend
Our disembarking on that awful strand,
But to arrive alone in such a land!

Alone? No! God hath been there long before,
Eternally hath waited on that shore,
For us who were to come
To our eternal home;

Oh! is he not the life-long friend we know
More privately than any friend below?

Alone? The God we trust is on that shore:
The Faithful One whom we have trusted more
In trials and in woes,
Than we have trusted those

On whom we leaned most in our early strife;
Oh! we shall trust Him more in that new life.

So not alone we land upon that shore;
'Twill be as though we had been there before;
We shall meet more we know,
Than we can meet below,
And find our rest, like some returning dove;
Our home at once with the eternal love!

The Ute Indians

FROM *The Southern Churchman*

AS a missionary among the Utes, of course I take an interest in them, and those who were distinguished among them, even though they have passed away. I have often heard of Ouray, their great chief, and have asked many questions of those who knew him, and the universal testimony is that he was a man of great ability and superior intellect, one who could be trusted, and who deserved the admiration of all. A day ago I was reading an account of him by "the Hon. Carl Schurz," ex-Secretary of the Interior, which I take the liberty of republishing.

I hope that this account of the great chief will interest many in his people.

About eighteen years ago a revolt broke out at the White River Agency in Western Colorado. The rebellious Indians killed their agent and held his family and the agency employes captive, among them some women. It was a wanton outrage, for which, however, only a few of the Ute Indians were responsible.

Great excitement arose in the State of Colorado. Horrible stories flew about of Indian atrocities and of the perils to which the settlers and the miners in the mountains were exposed; and they were widely believed, as is usually the case under such circumstances. It looked for some time as if there would be an irresistible movement among the people of Colorado to take the matter into their own hands, and to exterminate the Utes living within the boundaries of the State, the innocent together with the guilty.

The information Mr. Schurz received convinced him that the trouble at the White River Agency had been participated in by only a small number of mischievous spirits, and that the bulk of the nation were perfectly peaceable and well disposed. But at the same time it became clear that, if after so exciting an occurrence the Utes remained in Colorado, there would be constant danger of bloody collisions, apt to

lead to the most disastrous consequences.

After having taken the necessary steps to rescue the white captives still in the hands of the White River Utes, and to bring about the surrender of the guilty Indians, Mr. Schurz invited the head chief of the Ute nation, Ouray, to come to Washington with some of the most influential men of his nation, for the purpose of consulting about what it might be best to do under circumstances so perilous. This invitation was promptly complied with.

Ouray was a man of about forty years, of medium stature, broad-chested, and somewhat inclined to corpulency. His round face and rather heavy features were lighted up by a pair of singularly keen and intelligent eyes. His wife, Chopeta, came with him, a remarkably handsome squaw, to whom he was very much attached.

They always appeared, while in Washington, in their best Indian clothes, coats of antelope skin, adorned with embroidery of many-colored porcupine quills.

Ouray was a "rich Indian." He possessed large herds of cattle and of horses, and lived in a house that had a staircase in it—a thing of which Indians are apt to be especially proud. He also had a carriage, a table, knives, and forks, which he was said to use occasionally at his meals. He spoke a little Spanish, and could write his name.

"He and Chopeta often visited me (i.e., Mr. Schurz) at my house, and they always on such occasions conducted themselves with perfect propriety. They observed the various belongings of the drawing room with keen, but entirely decorous, curiosity, and were especially attracted by a large crystal chandelier which was suspended from the

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ceiling. They wished to know where such a chandelier could be bought, and what it would cost; it would be such an ornament to their house."

Says Mr. Schurz: "My official conversations with Ouray were of a grave and melancholy character. But his astonishing, clear comprehension of the difficulties of the situation greatly facilitated a mutual understanding. His talk was quite different from that of the ordinary Indian chief. He spoke like a man of a high order of intelligence and of large views who had risen above the prejudices and aversions of his race, and he expressed his thoughts in language clear and precise, entirely unburdened by the figure of speech and the superfluities commonly current in Indian talk.

"He (Ouray) had evidently pondered much over the condition and the future of the Indian in North America, and expressed his mature conclusions with the simple eloquence of a statesman. He comprehended perfectly the utter hopelessness of the struggle of the Indian against the progress of

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civilization. He saw clearly that nothing was left to them but to accommodate themselves to civilized ways or to perish. He admitted that it was very hard to make many of his people understand this; that so long as they did not fully appreciate it, they should, as much as possible, be kept out of harm's way; that it was the duty of influential chiefs to co-operate with the government to make the transition as little dangerous as possible; that he, therefore, recognized the necessity of removing the Utes from Colorado, hard as the parting from their old haunts might be, and that he depended upon me (Mr. Schurz) to bring about that removal under conditions favorable to his people.

"Ouray was by far the wisest Indian I have ever seen," said Mr. Schurz.

"After the conclusion of negotiations, which resulted in the restoration of peace and the eventual removal of the Utes to a reservation in Utah, Ouray returned to his Western home. Soon afterward he fell sick and died.

"Then something of a very touching character happened. Some time after Ouray's death I received from a government agent on the Ute reservation a letter which Ouray's widow, Chopeta, had dictated to him. In it she told me that I had been her departed husband's best friend. He had said so. I had also done much to save his people from grave disaster, and was, therefore, their best friend. She wished to give me, in memory of her husband, as a present, the things she valued most. Would I accept them?"

"I (Mr. Schurz) thereupon wrote to the agent asking him to inform himself whether my accepting such a present would have a good effect with the Utes, and also whether, if such acceptance were thought advisable, if it would be the proper thing on my part to send a present in return, and, if so, what it should be.

"A few weeks afterward I received a box containing the clothes Ouray had worn when negotiating the treaty with me in Washington, and, in addition, his tobacco pouch and an old powder horn which he had used in his younger days. This was Chopeta's present.

"It was accompanied by a letter from the agent, giving me from Chopeta this message: If I accepted the present, to keep it while I lived and for my children, whom she had seen, without sending one in return; it would be regarded by Chopeta and her people as a proof of true friendship on my part, and they would esteem that friendship very highly. But if I made a present in return, it would be understood by them as signifying that I did not value their friendship much and simply wished to get rid of an obligation and be quits with them, and this would make them sad. Chopeta, therefore, hoped I would accept the present and let our friendship stand."

I think all who read this will admit that greater delicacy of feeling is seldom met with, even in the most refined society. I have talked with Chopeta, and she has a gentle, a fine face. All who knew her and Ouray years ago, bear witness to what Mr. Schurz says concerning them. Most of my article is taken from him, and I send it forth hoping that it will arouse interest in some who hitherto have thought little about Christianizing the red man.

REV. GEORGE S. VEST.

Fort Duchesne, Utah.

One Small Girl's Error

A GREAT mystery has been cleared up, and the Rev. James Plumbley, pastor of South church, Nunda, N. Y., vindicated. The trouble was all started by a little child in district school No. 8, who rushed home from school and cried: "Teacher said Mr. Plumbley was a blackleg."

The report spread, and by night had reached the ears of not only the Rev. Mr. Plumbley, but the trustees of the church. The teacher was not mentioned as the author. The good old deacons and elders were shocked. They called a special meeting, and Mr. Plumbley was urged to explain the charge. He could not, and the deacons and trustees decided to close the church until matters could be satisfactorily straightened out by the almost broken-hearted and desperate pastor. Then the Rev. Mr. Plumbley started to visit every house to run down the report. After two days' diligent inquiries, he traced the story to the little girl. She said the teacher had said it, and went with him to the teacher's house.

The school teacher protested her innocence in having started the rumor, but the little girl said, "Why, teacher, don't you remember in the geography class the other day you told us that Mr. Plumbley was a blackleg?"

The schoolma'm's eyes brightened. She explained that she had only said that "plumbago was black lead," and her remark must have been misunderstood and translated to "Plumbley was a blackleg."

The cloud was lifted, and the little South church is again open for worship. The story has an obvious moral.

A Patriotic Stoker

A STOKER was taken from the boiler-room of the monitor "Monadnock" when it reached Honolulu en route to Manila, insane. He had stuck to his work in the furnace-room with blistered hands and racked bones until one stage of the voyage was finished, and then he collapsed. He was an enlisted volunteer, and it was not until a chance acquaintance saw him in Honolulu that it became known that the man who had uncomplainingly stuck to his work until the heat and unusual labor drove him insane, was a well-to-do professional man who, because he thought his country needed his service, had enlisted in the navy, taking his chance for heavy or light work. There is an instance which has a profounder meaning for those students of the destinies of nations who are telling of the future of the United States than have the facts relating to our facilities for making armor plate, our food production possibilities, or even the accuracy of our gunners. A nation whose patriotism is the kind which sends men unquestioningly from places of luxury into the stokehole of a warship, or the trenches where privates fight and die, is an invincible nation.—*New York World.*



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Yankee Doodle

THIS is the season for patriotic songs. Our only original melody is "Dixie"—a brave tune—a tune that may well stir the blood. The tune of the "Star Spangled Banner" is that of an old English drinking song. "Hail Columbia" is a wretched, pompous thing; it was ground out by a German bandmaster on the occasion of a visit of Washington to a theatre in New York—at least such is the legend. "Yankee Doodle" is far better than "Hail Columbia," for, as Richard Grant White says: "'Yankée Doodle' has a character, although it is comic; and it is respectable because it makes no pretense. But both words and music of 'Hail Columbia' are commonplace, vulgar, and pretentious; and the people themselves have found all this out." What does De Mille say of "Yankee Doodle"?

"'Yankee Doodle' has never received justice. It is a tune without words. What are the recognized words? Nonsense unutterable—the sneer of a British officer. But the tune! ah, that is quite another thing! The tune was from the very first taken to the national heart, and has never ceased to be cherished. And yet apologies are sometimes made for it. By whom? By the soulless dilettante. The people know better—the farmers, the mechanics, the fishermen, the drygoods clerk, the newsboys, the railway stokers, the butchers, the bakers, the candlestick-makers, the tinkers, the tailors, the soldiers, the sailors. Why? Because this music has a voice of its own, more expressive than words: the language of the soul, which speaks forth in certain melodies which form an utterance of unutterable passion. The name was perhaps given in ridicule. It was accepted with pride. The air is rash, reckless, gay, triumphant, noisy, boisterous, careless, heedless, rampant, raging, roaring, rattle-brainish, devil-may-carish, plague-take-the-hindmostish; but! solemn, stern, hopeful, resolute, fierce, menacing, strong, cantankerous (cantankerous is entirely an American idea), bold, daring—Word's fail. 'Yankee Doodle' has not yet received its Doo!"—*Musical Record*.

Commerce in Cuba and Porto Rico

The interest in the business opportunities offered in Cuba and Porto Rico, which is felt by the business men of the United States, is shown by the large number of letters on that subject now being received by the Treasury Bureau of Statistics. These come from all parts of the country, but especially from the great manufacturing, producing, and business centers. The inquiries are generally for statistics as to the imports into those islands, the purpose evidently being to determine the class of articles demanded, and the countries from which the supplies have been drawn in the past few years. This information the Bureau of Statistics has been able to supply very fully, its figures showing in great detail the articles imported into those islands from each of the leading commercial nations during the past decade.

In general terms, it may be said that the imports into Cuba and Porto Rico have averaged about \$60,000,000 a year during the past decade. Of this, about one-half was from Spain, about

No one who knows Macbeth lamp-chimneys will have any other — *except some dealers who want their chimneys to break.*

Write Macbeth Pittsburgh Pa

one-third from the United States, and the remainder from England, Germany, France, and other nations. This average of \$60,000,000 per annum is probably considerably below the normal consuming capacity of the islands, the imports of the past two or three years having been greatly reduced because of the war. Of this average annual importation of \$60,000,000 into Cuba and Porto Rico, about 85 per cent. has gone to Cuba, about one-third, as indicated above, being from the United States, one-half from Spain, and one-tenth from Great Britain. The large percentage of the imports of Cuba and Porto Rico which Spain was able to retain for her own people was due both to Spanish influence among the merchants and importers, and to the discriminating tariff in favor of goods coming from Spain. Now that these influences in favor of Spanish merchandise are to be removed, there is an especial interest in the question of the class of articles which have in the past been imported from Spain into these islands, and this information the figures of the Bureau of Statistics supply in detail.

Finance and Commerce

According to Dun's review, Sept. 3rd, "The smallest failures ever recorded in any month for five years were those of August. No other month since the monthly reports were commenced by Dun's review exclusively has shown defaulted liabilities as small within \$1,000,000, and the ratio of such defaults to solvent business, represented by exchanges through all clearing-houses, only \$108.70 in \$100,000, is smaller by 26 5 per cent. than in any previous month; the clearings having been the largest ever known in August, and 23 per cent. larger than in 1892. The enormous volume of business in a month usually one of the most inactive of the year demands attention. Postponement during the months of war of some contracts and purchases which have now come forward, explain part of the increase, and the strong absorption of securities explains part, but there has also been a great decline in the average of prices for all commodities, so that it takes a much larger volume of business in tons or bushels to make up transactions amounting to a

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THE KING OF THE CAROLINE ISLANDS

These islands, forming an important Pacific group which extends for 2,500 miles, are familiar as the scenes of American missionary work for more than forty years.

Most of the islands are well wooded and fertile, and have the wet and dry season common to a tropical region. The inhabitants who bear evident traces of Malay, Papuan, and Samoan blood, speak various tribal dialects. They have strongly built bodies of a dark copper color, and are gentle and amiable. Until 1889, when they were expelled by Spain, American missionaries were doing much toward the civilization of the natives.

At the close of a recent war with Spain, the King of Ou (Caroline Islands) came to pay homage to the Spanish government of Manila. As the best means of advancing and establishing a condition of things that would prevent all future outbreaks, the king was introduced to the "great civilizer," the Singer Sewing Machine, and a reproduction of his photograph, seated at the machine, with his Secretary of State standing beside him, is shown on another page. The original photograph can be seen any day at the office of *The Singer Manufacturing Co.*, 149 Broadway, New York City.

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million more than in 1892. It is therefore strictly true that business is larger than in the very best of all past years, and yet there is every prospect of much further increase."

The statement of the Comptroller of the Currency shows the total circulation of national bank-notes on Sept. 1st to have been \$227,178,615, an increase for the month of \$481,745, a decrease for the year of \$3,329,900. The circulation based on United States bonds was \$196,775,704, an increase for the month of \$1,083,019, and a decrease for the year of \$9,013,022. The circulation secured by lawful money amounted to \$30,402,911, a decrease for the month of \$601,273, an increase for the year of \$5,650,363. The United States registered bonds on deposit were as follows: To secure circulating notes, \$220,496,160, and to secure public deposits, \$46,860,660.

The official announcement was made Sept. 1st that the interest on the 4 per cent. United States bonds, due Oct 1st, will be anticipated. The coupons will be paid off Sept. 10th, on presentation, and the interest checks on the registered bonds will be sent out about Sept. 20th for immediate payment. The early payments are due to the large amount of money in the treasury.

The monthly statement of receipts and expenditures of the government for August shows that the receipts from all sources aggregated \$41,782,707, an increase of \$22,759,093 over August, 1897. The receipts from the several sources of revenue follow: Customs, \$16,249,699; internal revenue, \$24,015,934; miscellaneous, \$1,517,073. The expenditures for the month aggregated, \$56,260,717, an increase of \$22,672,670. The heavy increase on both sides of the ledger is due to the war expenditures on the one side and the internal revenue law on the other.

Definite proposals have been made by the Federal Steel Company, the giant trust recently formed, to absorb the American Steel and Wire Company, organized last spring with a capital of \$24,000,000 and known as the wire trust. The wire company was organized in April, with a capital stock of \$24,000,000. It controls 75 per cent. of the country's production of wire rods and barbed wire, and its amalgamation with companies that mine and transport iron ore and convert it into steel will add greatly to the scope of the consolidation.

Perhaps the most interesting incident in the current money market, says *The Economist*, is orders for about \$3,500,000 gold given in London last week for importation into the United States. In addition, there is said to be something like \$5,000,000 on the way from Australia to San Francisco. The money market is a little stronger than heretofore in Chicago. The quotations are 4½ and 5 per cent., and in New York call loans go at 2 to 3 per cent., while time money is in active demand at 3 per cent. and upward. In London the tendency is toward higher rates, with ½ of 1 per cent. quoted for call and 1½ to 1¾ for time money in the open market, the Bank of England rate remaining at 2½ per cent., and the proportion of reserve to liability being 48.3 per cent.

The question of doubling the capital stock of the Diamond Match Company, and reducing the dividend rate to 6 per cent., is being agitated. The present capitalization amounts to \$11,000,000, of which a distribution of \$1,100,000, or 10 per cent. a year, is made. The plan, then, is to increase the stock to \$22,000,000, paying \$1,320,000 a year, an increase of \$220,000 in the annual distribution. The advocates of the plan believe that the market for the shares would be greatly improved by such a step.

The Pekin correspondent of the *London Daily Mail* says: "Negotiations are being conducted by Yung Wing, an American citizen, to whom the Tsung-Li-Yamen granted a concession for the Tientsin-Chinkiang Railroad, with Messrs. Jardine, Mathieson & Co., of London, Mr. Allen, representing a New York banking syndicate, and a German banking house in Berlin, with the object of establishing an Anglo-American combination for the construction of the railway. The estimated outlay exceeds \$5,000,000 (\$25,000,000), and it is intended that the undertaking shall be solely of a commercial character."

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Hints to Housewives

PRESERVATION OF THE TEETH.—Why civilized teeth should be so rotten is a question which has often been debated, and probably the true answer is more complex than some would think. Many good mothers are content to put all toothache down to lollypops; but that sugar in itself is not responsible for bad teeth is proved by the splendid "ivories" often possessed by negroes who practically live upon the sugar-cane, and thrive upon it, too, during the whole of the season when it is in maturity. Dental decay is common enough, however, among negroes in towns, and it seems clear that the caries of the teeth, which is so common among civilized races, is due not to any particular article of diet so much as to digestive and nutritive changes imposed upon us by our mode of life, and to some extent by the fact that by hook or by crook we do somehow manage to live, notwithstanding our bad teeth; whereas, in a state of nature the toothless man soon dies. Recognizing then, that until the time arrives when some great social reformer either mends or ends our present social condition, our teeth will tend to rot, and that, whatever the predisposing causes, the final act in the production of caries is the lodgment of microbes on and around the teeth, we see that for long to come the tooth-brush will be a necessity if the health is to be maintained. It is only by the frequent use of this little instrument that those minute accumulations can be removed which are at the root of so much mischief. A few elementary lessons in bacteriology would, we fancy, greatly startle many people, and certainly would show them the futility of trusting to one scrub a day. The fact is, that if people, instead of looking at the tooth-brush from an aesthetic point of view, and scrubbing away with tooth-powders (!) to make their front teeth white, would regard it merely as an aid to cleanliness, they would see that the time to use it is after meals and at night, not just in the morning only, when the debris left from the day before has been fermenting and brewing acid all night through. They would also see how inefficient an instrument the common tooth-brush is unless it is used with considerable judgment. One of the secondary advantages of spending a good deal of money on dentistry is, that at least one learns the value of one's teeth. By the time we have got them dotted over with gold stoppings and gold crowns we learn to take care of them, even although that may involve the trouble of cleaning them more than once a day and using perhaps more than one brush for the purpose.—*The Hospital.*

A HINT AS TO TEETH.—People who are the victims of sensitive teeth that crumble and acquire cavities readily may do much towards checking this dental decay by the use of a simple remedy. A bottle of milk of magnesia should be kept on the wash-stand, and each night, after brushing the teeth just before retiring, some of it should be held in the mouth for a minute, that it may reach each side of every tooth. By this process a coating of the magnesia is formed over the sensitive enamel, which is thus protected from the actions of the acids that form in the mouth during sleep. The magnesia will remain on the teeth for three or four hours. Washing the mouth with a solution of bi-carbonate of soda after eating sour fruits or salads is also recommended by dentists, as the soda, like the magnesia, counteracts the injurious effect of the acid upon the enamel.—*Harper's Bazaar.*

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