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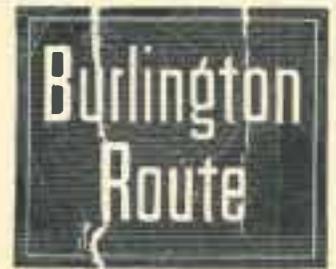
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The Living Church

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

CHICAGO, SEPTEMBER 17, 1898

News and Notes

ESTIMATES place the amount of prize money to be distributed among American sailors as a result of the war with Spain, at \$1,000,000. More than one-half of this sum will be paid in accordance with that section of law providing for the payment of a bounty for persons on board vessels of war sunk in action. The rest will be turned into the treasury for distribution by the courts which shall pass upon vessels of the enemy captured by American men-of-war. From the official report of Admiral Montijo, commanding the Spanish fleet sunk at Manila, there were 1,875 persons on board the ships under his command. The Spanish fleet was of inferior force to the American squadron, and Rear-Admiral Dewey's men will, therefore, get only \$100 for each person. It is estimated that the aggregate amount due the Asiatic fleet as a result of the destruction of the Spanish force amounts to \$187,500, which Congress will be asked to appropriate during the coming session. One-twentieth of this sum belongs to Rear-Admiral Dewey as commander-in-chief, and he will, therefore, be \$9,375 richer than he was before the war.

REAR-ADMIRAL SAMPSON, as commander-in-chief of the north Atlantic fleet, will get one-twentieth of every prize taken in north Atlantic waters, and one-twentieth of the head money allowed for the vessels destroyed off Santiago and in Cuban ports. It is estimated that he will finally receive about \$40,000 as his share of prize money. In determining the amount of head money due officers and men, it will be necessary for the department to decide whether a vessel destroyed was inferior or superior to her antagonist. If the latter, the American ship will be entitled to \$200 for each person on board the enemy's vessels. Of course, this will swell the amount of prize money due the Rear-Admiral. It is estimated that, including the *Mercedes*, sunk by the Massachusetts at the mouth of the harbor of Santiago, there were 2,492 persons on board the Spanish fleet destroyed by Rear-Admiral Sampson's command, which was superior to the enemy, and the amount of head money due the fleet will consequently aggregate \$249,200.

LI HUNG CHANG has again been dismissed from power, presumably in accordance with a British demand, on account of supposed partiality to Russia. This pro-Russian sympathy is supposed to have resulted in the loss to English interests of the contract for the Peking-Hankow railroad, the Russo-Chinese bank getting financial control of the enterprise. Li Hung Chang has occupied a commanding position in the Chinese Empire, being the first of Oriental statesmen to realize the importance of introducing modern methods into Chinese affairs. He has been a steadfast friend of civilizing agencies. Through his instrumentality, coal and iron mines were opened,

telegraph lines constructed, and steps taken toward railroad construction. The result of the war with Japan unjustly deprived him of power, until reinstated through the influence of the dowager empress. Incidents of his recent tour of the world will be remembered. He is said to be one of the wealthiest men in the world.

CRETE has again stepped to the centre of the world's stage, the Mussulmen having renewed attacks upon Christians and put hundreds to death. When the Powers stepped in and stopped hostilities between Greece and Turkey, they assumed the responsibility of maintaining peace in the Island of Crete. There is no ruler, owing to opposition to the candidacy of Prince George, of Greece. Because of procrastination of the "concert," Germany withdrew her ships, leaving Crete in joint control of England, France, Russia, Italy, and Austria. Each Power is represented by ships and a quota of troops. The Turkish inhabitants have been massed in cities, and denied the freedom of country districts. The cause of the present disturbance was an attempt on the part of the British garrison at Candia to install Christians as revenue officials. In the collision which followed the burst of pent-up Turkish rage, a number of British soldiers and officers were killed, and but for the action of officers of H. M. S. *Camperdown* in instituting a bombardment, the discontented Mussulmen would have continued their work of murder and pillage. Turkish officials in Candia expressed their inability to control the mob, but if dispatches are correct, little effort was made in this direction. The outbreak signifies the great importance of a speedy and effectual settlement of the Cretan question.

AMERICAN capital is not slow in seizing advantages. The American Indies Companies, with a capital stock of \$18,000,000 has been granted a charter by the State of New Jersey, and is prepared to proceed with the commercial conquest of Cuba and Porto Rico. Back of the company are prominent figures in the financial world, shrewd capitalists who will expand interests which, under Spanish rule, were not susceptible of development. The charter of the company is broad, enabling it to take hold of almost any enterprise which promises dividends. It has been in process of formation for several months, and it is said agents have been in the islands for some time, in order that, being on the ground, they could take advantage of economic transformations. As skilled American labor must largely be employed in important undertakings, benefits derived will not be entirely on the side of capital.

IN view of sentiment, *pro* and *con*, regarding an Anglo-American alliance, the interview with the Rt. Hon. Joseph Chamberlain, Colonial Secretary of Great Britain, at present visiting the United States, possesses more than passing interest. His sentiments may be taken as fairly representative of

British feeling. According to Mr. Chamberlain, ninety-nine of every hundred Englishmen favor the alliance, but the latter are waiting for the United States to take the initiative. Personally, he believes the alliance in a fair way of realization. The Anglo-German alliance will be in no way detrimental to American interests. The time has arrived, he opines, for the United States to prepare for territorial expansion.

WHEN Spanish patriotism in Cuba was at its height, resident Cubans started a fund for building a battle ship to be presented to the mother country. It was not a chain-letter scheme, but a *bona fide* subscription, and about \$800,000 was contributed and turned over to General Blanco. As Spanish battle ships have proven poor investments, and as Spain apparently has no further use for a navy, the patriots are asking General Blanco to return their money, which he steadfastly refuses to do, explaining that as the money was donated to the Spanish navy, it shall go to the Spanish navy. Since the armistice, Spain has shown a disposition to hamper the work of relief, which was one of the principal causes for the declaration of hostilities. Red Cross supplies and provisions for the starving inhabitants are held up for duty. President McKinley has issued an order directing the suspension of duties on such supplies at ports in possession of the United States.

EUROPEAN conditions do not warrant belief that the Czar's move for reduction of armament will have immediate results in that direction. The question of Alsace-Lorraine, which is something of a stumbling block in the path of France toward the peace goal, becomes a less important obstacle by the semi-official Russian announcement that it will form one of the principal subjects for consideration by the disarmament congress. Emperor William says: "Peace will never be better guaranteed than by the German army, thoroughly efficient, prepared for war. God grant that we may always be able to care for the world's peace with this keen and well-preserved weapon." England's move in influencing the deposition of Li Hung Chang, Russia's friend in China, may lead to Russian retaliation. Finally, as a climax to the troubles of France, is a perspective clash with British interests in the interior of Africa, territory in which Great Britain has announced it will brook no interference. The Anglo-German understanding does not exercise a peaceful effect upon other European courts. The Cretan question is disturbing, and its settling may lead to complications with Turkey. In the meantime, as the Powers are fully occupied, the United States seems left to settle the future of the Philippines without interference.

REPORTS from Hawaii are in effect that the Congressional Commission appointed to look into conditions and formulate a plan of government, is progressing fa-

vorably, and by Sept. 20th the greater part of the work will be accomplished. According to statements of members of the Commission, the official title of the Islands will be "The Territory of Hawaii." Local self-government will be given, through an extension of the municipal idea. Each island will be empowered to regulate its internal affairs to a considerable extent. It is likely a United States naval station will be established at Pearl Island. The members of the Commission have been accorded a most favorable reception. Adherents of the ex-Queen recognize existing conditions, and will accept American government without question. Cable communication is a prospect of the near future. Much distress has resulted among those who joined in a rush of immigration, under the impression that golden opportunities were open to men without capital.

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PRESIDENT MCKINLEY has invited nine prominent Americans to act as a commission to inquire into the conduct of the late war. This action is the result of numerous charges of official neglect and mismanagement, charges which have, rightfully or wrongfully, cast odium upon the commissary, medical, and quartermasters' departments. It is the apparent intention of the administration to institute a thorough, searching, and impartial investigation, the result of which will confirm, or brand as false, reports of incompetence and neglect, and to this end an effort is making to have represented in the commission men of both great political parties, competent and representative, whose verdict will be accepted as unquestionable and final. Public sentiment is in entire accord with the action of President McKinley, and the non-partisan character of the commission should keep the matter above party politics.

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IT has been the province of the United States to demonstrate to the world the efficacy of fighting ships properly handled. The remarkable achievements at Manila and Santiago established new standards, while the trip of the Oregon around the Horn was unprecedented in naval annals. The voyage of the collier Brutus and coast defense vessel Monterey from San Francisco to Manila, while attracting less attention than the feat of the Oregon, was in some respects the most venturesome. While the Oregon can run from danger if necessary, the Monterey would have been in an extremely bad predicament had bad weather been encountered. Its steaming radius is but 1,600 miles, while the Brutus steamed the entire distance of 7,600 miles, gave the Monterey 267 tons of coal at Guam, and arrived at Manila with 3,800 tons in her bunkers. The Monterey was towed by the Brutus over one-half the distance.

Church News

The Church Abroad

Addington Park, the immensely valuable and also immensely expensive residence of the Archbishop of Canterbury in times past, has now been disposed of through the influence of Archbishop Temple. The proceeds will partly be applied to the provision of a fitting residence in the city of Canterbury, and partly to the endowment of a new bishopric. The first of these purposes will be carried out at once. It is stated that the plans have now been definitely settled by the Ecclesiastical Commissioners.

Additions are to be made to the house that was in former times the Archbishop's palace, and some houses in Palace street are to be pulled down for the purpose of allowing of the extension. The scheme is a large one, and when carried out will greatly add to the architectural features of the cathedral precincts.

The corner stone of the new English church, at Lucerne, Switzerland, was recently laid, in the presence of a large gathering of the inhabitants and visitors. The enterprise appears to be locally popular, as it is stated that no less than \$4,000 has been contributed by the people of the place. It is considered that the chaplaincy is a very important one. As many as five hundred persons, nearly all English, attend the services during the summer. The procession included not only a body of clergymen in their robes, but also the local authorities and the representatives of the governments of England and the United States. The stone was laid by the former of these gentlemen, Mr. Frederick St. John, who made an address in which he appealed for additional funds, about \$20,000 being still required for the completion of the work.

At each of the three English universities, Oxford, Cambridge, and Durham, the summer lectures to the clergy have become a settled institution. The course at Oxford began July 18th, and was largely attended, mostly by clergymen of some years standing. The quality of the lectures may be understood from the names of the lecturers and the subjects dealt with. The Rev. J. R. Illingworth, author of "Divine Immanence," took miracles as his subject. Dr. Gibson, vicar of Leeds, treated of the opening chapters of Genesis. Dr. Bright, in four lectures, presented "Some aspects of Primitive Church life." Mr. Johnson, of Cuddesdon, gave a study of the growth of the Lectionary. Mr. Birkbeck dealt with the Russian Church. Other lecturers of distinction were Drs. Sanday, Moberly, Bigg, and Wace, and Messrs. Bernard and Taylor, and the Bishop of Salisbury, Dr. Wordsworth, who gave an account of the Eastern Patriarchates. Keble College was placed at the disposal of the clergy who came to Oxford for the lectures.

Canada

There was a very large attendance at the 2nd annual convention of Sunday school workers for the rural deanery of East York, held in August in St. Paul's parish, Uxbridge, diocese of Toronto. There was a varied programme, and many interesting papers were read and discussed. The 50th year of the ordination of the Ven. Archdeacon Allen was celebrated at Millbrook in August; 45 years of the time were spent in the Larue parish. The Rev. F. F. Flewelling, of the diocese of Selkirk, preaching in the church of the Epiphany, Toronto, the last Sunday in August, gave some interesting facts about his work among the Indians of the Ynkon district. One band, the Wood Indians, bear a great resemblance to the Japanese. The theory has been advanced that the Yukon tribes came originally from Asia.

A service to consecrate St. Paul's church, Chatsworth, diocese of Huron, was held by Bishop Baldwin lately, and a Confirmation service in the same place on the evening of the same day. The Bishop has appointed Oct. 6th for the semi-annual meeting of the Huron Woman's Auxiliary, to be held at Petrolia. The autumn meeting of the Perth rural deanery has been fixed for Sept. 13th, to held at Millbank. The rector of Wallaceburg, the Rev. M. Roy, was appointed the Huron diocesan collector at the last meeting of the synod. He has consequently resigned his parish to begin his new work.

St. George's church, Woodlands, diocese of Rupert's Land, was consecrated in the middle of August, by the Archbishop of Rupert's Land. It takes the place of one of the oldest churches in Manitoba. Much regret is expressed at the loss of Archbishop Machray's mathematical lectures in St. John's College, Winnipeg, by the establishment of a mathematical fellowship. "Only those," it is said, "who have had the good

fortune to attend Archbishop Machray's lectures can fully understand the greatness of this loss." The step was, however, necessary on account of the many claims on the Primate's time.

Some important work was done at the meeting of the synod of the diocese of New Westminster at the end of August. Among other things, steps have been taken to divide the diocese and establish a new bishopric for the Kootenays, with headquarters probably at Nelson. The plan will probably take two years to consummate, as endowment funds will have to be raised in addition to the effort now being made to re-endow the see of New Westminster. It is proposed that at first the two dioceses shall be under the Bishop of New Westminster, as in the case of the temporarily united dioceses of Saskatchewan and Calgary, with a separate synod for each. The joint diocese would become a separate see as soon as, the endowment being ready, a bishop for the Kootenays could be secured. It is hoped that the next step will be the creation of a provincial synod for British Columbia and a complete union of the Anglican Communion of Canada's western province with the general body of the Church in Canada. Archbishop Machray, the Primate of Canada, cordially approves the proposal, and Bishop Dart and the synod of New Westminster are practically unanimous in its favor. The needs of the diocese will be brought before the Provincial Synod at the meeting in Montreal in September by the delegate from the New Westminster synod, the Rev. D. N. Tucker.

The Bishop of Nova Scotia returned to Halifax in August, having finished his Confirmation, tour. St. Luke's cathedral, Halifax, is being repaired and improved. It is stated that the Church buildings in Nova Scotia are not nearly so good as in other dioceses in the Dominion. Out of several hundred churches, all are of wood except one, that at Truro. There are three churches of historic interest in Halifax: St. Paul's, built in 1750; the "Old Dutch church," in 1753, and St. George's, built by the Duke of Kent, the Queen's father, in 1800.

A principal has at last been appointed for the Montreal Diocesan Theological College. The position has been vacant since the death of Principal Henderson in 1896. The new principal is the Rev. Henry Monck Mason Hanchett, late principal of St. Paul's Divinity College, Allahabad, India. The Bishop of Corea, on his way out to his diocese, was in Montreal, and preached in the church of St. John the Evangelist on the last Sunday in August. Canon Wood, rector, took the choir boys of St. John's for a week's "camping out" in August, to Sorel. Bishop Coleman, of Delaware, preached at the church of St. James the Apostle, morning and evening, on the last Sunday in August.

New York

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

CITY.—So far during the season, the Floating Hospital of St. John's Guild has cared for 44,798 mothers and children.

At St. Luke's hospital, a large number of the sick and wounded soldiers brought from the army camps, are now being given medical care free of expense, under the provision made some time ago by the trustees, in offering such accommodations for the use of the national government.

At the church of the Ascension, the Rev. Percy S. Grant, rector, the parish-house work has provided \$363.37 for pensions for old and infirm, during the season; \$116.77 in orders for groceries; \$57.59 for lodgings and meals for homeless persons; and other sums for charitable work amounting in all to \$1,135.56.

At St. Chrysostom's chapel, the Rev. Wm. Sills, vicar, a new mutual benefit association for men and women of the colored race has been organized, under the name of the Guild of St. Chrysostom. The chapel has long had similar societies for its male and female parishioners of the white race, which have proved very successful.

The rector of St. Andrew's church, the Rev. Dr. Geo. R. Van de Water, who recently returned from Santiago de Cuba with the 71st New York regiment, U. S. volunteers, has been ill and is resting at his summer place at Quogue, on the seashore of Long Island. He had intended conducting a thanksgiving service, Sunday, Sept. 4th, in the church, to celebrate the safe return of the regiment, but was unable to do so.

The Rev. Dr. Edward H. Krans, rector of St. Matthew's church, New York, returned to the city Sept. 3d, and will be in charge of the services at St. Matthew's from that date. The Rev. Rockland G. Homans, curate of St. Matthew's, is also back from holidays in the White Mountains. The rector *emeritus*, the Rev. Dr. Galaudet, left Sept. 3d for the Hot Springs of Virginia for relief from a severe attack of rheumatism.

At the pro-cathedral, a systematic effort is making to discourage the sweat system of work in that crowded and squalid locality. This is done partly through the means of the Memorial day nursery, where an effort has been put forth by women in charge of sweat shops to have their small children cared for during working hours, in order to the better conduct of such unjust labor. In all cases the nursery has absolutely refused to cooperate by caring for the children of persons bringing them under such conditions. With the approval of Bishop Potter, the nursery has undertaken to care only for the children of mothers who do regular day's work, or for those who are motherless. For the older children, kindergarten instruction is provided. All take their meals at the nursery.

The 20th annual report of the day nursery of Grace parish, the Rev. Wm. R. Huntington, rector, shows a working staff of 12 persons. The nursery provides not only for infants and children of the kindergarten age, but also those old enough to begin attending public school. During the season there was an average attendance daily of 66—the highest attendance in any one day being 86. The number of families represented was 186. There were given, 52,203 meals. The deaconesses of the parish paid 374 visits in connection with this work, and visits were also made by the chaplain. There were 11 Baptisms. The nursery cost \$4,325 42, or an average of 29½ cents for each child cared for. The earnings of the mothers during the same time was \$9,817.51, made possible by the care extended to their children; the average earning capacity each day being 67 cents. The mothers paid toward the maintenance of the nursery, \$577.20.

The 66th annual report of the City Mission Society records 4,658 religious services performed by the missionaries. The Holy Communion has been celebrated 414 times in public and 323 times in private; 479 children have been baptized, and 68 adults; confirmed, 188; burials, 162; marriages 32. There have been 77,042 visits made; and 24,386 books and publications have been distributed. The regular staff of clergy has varied from 12 to 16, and a large number of volunteer workers have cooperated. One of the most important departments of the society's operations has been that among the children of the tenement houses. There are 2,000 such children on the books. When first put under care, they are, with few exceptions, ignorant, dirty, and undisciplined, well illustrating the deplorable conditions under which they have been brought up. But they are not slow to learn, and a remarkable transformation is rapidly undergone. An addition to the work during the year came about by the presentation, by Mr. Theodore A. Havemeyer, of the New England Kitchen, in Hudson st. It makes a valuable enlargement of the "plant" of the mission, its object being to promote scientific, economic, and healthful cooking for the poorer classes. The Egleston Library, founded by Prof. Egleston, for use of the missionaries and others, is an important auxiliary of the central house. The free reading room is in popular use to an astonishing degree. The fresh-air fund has been unusually

large, the beneficiaries numbering about 4,000, mostly women and children. A bronze tablet has been placed in the chancel of the chapel of the Good Shepherd, Blackwell's Island, in memory of the Rev. Wm. Glenney French, for 23 years the faithful missionary of the society among the various institutions at that place, through which, as statistics show, more than 50,000 inmates pass annually. The work of this society among other institutions at Ward's and Randall's Islands, and in the city, has reached many thousands of unfortunates. At the services held by the society there has been, during the year, an aggregate attendance of 313,380 persons; at the Celebrations, 10,375. The treasurer's report shows \$35,974.22 expended for the general work, the total for all purposes being \$73,728.08; balance in hand, \$1,304 87. The property and endowments of the society are reported to be valued at \$168,726.47, in addition to its chapels and mission houses.

KINGSTON.—Bishop Potter made a visitation of St. John's church, on the evening of Sept. 6th, and administered Confirmation.

NEW WINDSOR.—The semi-centennial of the parish of St. Thomas was celebrated with appropriate exercises, on Sept. 7th; the Bishop of the diocese took part in the services on the morning of that day.

Pennsylvania

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

PHILADELPHIA.—There was a very quiet wedding in the memorial church of the Holy Comforter on Tuesday noon, 6th inst., when Miss Francis Hulme Graff, daughter of the Rev. W. H. Graff, vicar, was married to Dr. Malcolm Toland Sime, of New York. The father of the bride officiated, assisted by the Rev. John M. McGann, of Calvary church, New York city.

The Rev. H. A. F. Hoyt, chaplain of the 6th regiment Pennsylvania infantry, returned with the four companies of that command recruited in this city, on Wednesday evening, 7th inst., having been absent since April 28th. They were the first troops to return to the city since the close of the war. Of course they were heartily greeted, and after a brief march were dined at Industrial Hall, where the chaplain said grace, and offered up a prayer of thanksgiving for their safe return. Of the 424 men comprising the battalion there were only three deaths, one from consumption, and the others from typhoid fever. Chaplain Hoyt takes his vacation at Cape May, N. J., for which point he left on the 8th inst.

The House of the Holy Child, which was organized early in 1897, and was at first located in the southern section of the city, has recently been removed to West Philadelphia, and occupies the houses 733 and 735 N. 45th st. The object of this charity is to provide a happy Christian home, permanent or temporary, for colored children, of any age, who have been deprived by death, sickness, or other adversity, of a home with their own relatives. The House has the sanction of Bishop Whitaker, but has no connection with any parish, no endowment, nor any wealthy patron, but relies solely on voluntary donations. Miss Helen M. Godey is the secretary; George M. Dallas, Esq., treasurer, *pro tem*; Miss Edith W. Dallas, manager.

The Rev. W. W. Bronson, a grandson of Bishop White, who has been for many years priest-in-charge of All Saints' memorial chapel, Falsington, Pa., mourns the loss of his eldest son, W. White Bronson, Jr., who while visiting a friend on Tuesday evening, 6th inst, was prostrated by the heat, and died in an ambulance while on the way to the Pennsylvania hospital, within 60 yards of his father's residence. The funeral service was said at the latter place on the 9th inst., and the remains were deposited in a vault at old St. Peter's church.

DOWNINGTON.—Since the resignation of the Rev. John C. Fair last year the services have not been interrupted at St. James' church, but have been continued regularly, aggregating 250 for the conventional year. During this period,

various indebtednesses have been liquidated, and the parish is now practically free of debt. The Rev. Charles H. McLane, at present rector of St. Mary's church, East Providence, R. I., has accepted the incumbency, and will shortly be in residence.

UPPER MERION.—Christ church, the Rev. A. A. Marple, rector, is now undergoing thorough repair and a remodeling. This congregation dates from the year 1760, was originally of the Swedish Lutheran Faith, and was the last one of the four which adopted the Church services, although it is the only one not in union with the convention. Christ Church is *sui generis*, in that the vestry is chosen by the votes of all the communicants, male and female. To all intents and purposes it is a regularly equipped parish, numbering 164 communicant members; Sunday school and Bible classes, 23 teachers and 164 scholars, with its parish house, rectory, and cemetery. The endowment fund consists of ground rents in Philadelphia, held by the parish for over 50 years, and the amount of interest derived therefrom during the past year was \$833.44.

Chicago

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

CITY.—The marriage service of the Church lent itself to unusual forms recently, when William J. La Motte married Miss Alice A. Brown, at the residence of the bride's parents, Mr. and Mrs. E. H. Brown, of 982 Warren ave. The bride and groom are deaf-mutes. The officiating minister, the Rev. A. W. Mann, of Gambier, Ohio, was assisted by the Rev. Harold Morse, of Trinity church. The service was solemnized in the sign language, and the verbal interpretation was read by the Rev. Mr. Morse. The two ministers stood before a bank of palms in the parlor. Many of the witnesses of the ceremony were, like the bride and groom, deaf-mutes, and others were familiar with the sign language of the service. With a nimble play of fingers, the Rev. Mr. Mann began the ceremony. Silently he asked if any man knew aught why this man and this woman should not be united in holy wedlock. Reading slowly, that he might not outstrip the fingers of his silent colleague, the Rev. Mr. Morse followed the service aloud. With gesticulating fingers the bride promised to love, honor, and obey. In the same manner, the groom swore to love, cherish, and protect, and placed the ring on the finger of his bride. At the conclusion of the ceremony, the bride and groom were surrounded by their deaf-and dumb friends, and in a bewildering flourish of fingers, congratulations and best wishes were poured upon them. The wedding supper was served at the residence after the ceremony.

Long Island

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

BROOKLYN.—St. Mark's church, the Rev. Spencer S. Roche, rector, was re-opened on Sunday, Sept. 4th, it having been closed for three Sundays previous, on account of the painting and decoration of the interior, every part of which now shows artistic adornment; the chancel was handsomely remodeled a year ago. The work in both cases is the gift of Joseph A. Oatman. During the rector's sojourn at Saratoga, the Rev. R. Marshall Harrison has been in charge.

Calvary church, the Rev. Cornelius L. Twing, rector, has been in the hands of decorators and painters for more than a month past. Services will be resumed on Sunday, Sept. 18th. The rector has returned from his vacation, as have many of the other clergy.

GREAT NECK.—Ground has been broken for the erection of a parish building connected with All Saints' church, the Rev. Kirkland Huske, rector. The building is to be of Greenwich blue-stone, and in keeping with the rectory. It will cost \$15,000, and will be a memorial to former members of the parish who are buried in the churchyard.

NEWTON.—St. James' church, the Rev. Edward Mansfield McGuffey, rector, has been renovated and handsomely painted throughout,

and gas has been introduced. This historic edifice was erected in 1773.

BAY SHORE.—The South Side clericus met at the residence of Mrs. Bailey, at Babylon, on the 6th inst. The paper read by the Rev. Mr. Brydges, which was the basis of a profitable discussion, considered the relations of the United States to its recently acquired territory

Fond du Lac

Charles C. Grafton, S.T.D., Bishop

The Rev. Carlton M. Hitchcock was ordained priest on Thursday morning, Sept. 5th, by the Bishop of Fond du Lac, in St. Augustine's church, Rhinelander; the sermon was preached by the Rev. B. Talbot Rogers. The Rev. Fr. Hitchcock is the first missionary to go into residence at Rhinelander, a town of 5,000 people; 54 communicants are enrolled, and a well appointed church building has been erected and nearly paid for.

An unusual number of applications have been received from clergy desiring work in the diocese. The Cathedral Choir School, under the efficient management of the Rev. J. M. Raker, was opened Sept. 15th. A chapel has been furnished in the school. A large common room has been provided for the boys, and other improvements have been made. There are three resident teachers, and a matron formerly from St. Paul's School, Concord, N. H. The school is limited in number, and affords a most desirable home for young boys that have the requisite of a good voice. The tuition has been reduced to \$100.

Kansas

Frank R. Millspaugh, D.D., Bishop

The two diocesan schools, the college of the Sisters of Bethany, Topeka, and St. John's Military School, Salina, opened this year with better prospects than they did a year ago.

The Rev. Lawrence G. Moultrie who has taken charge of St. Paul's church, Kansas City, Kan., is very busy making plans for the great work before him.

Bishop Millspaugh offered the prayer at the Omaha Exposition on Kansas Day.

Archdeacon Hill has returned to his parish of Grace church, Ottawa, after spending two months in the high Rocky Mountains of Colorado.

WINFIELD.—The Church people and others of Winfield were very happy last Tuesday (Sept. 6th), in the completion and consecration of their beautiful stone church, costing \$4,000. It was begun under the rectorship of the Rev. C. B. Carpenter, who is now in Philadelphia, and was completed under the present rector, the Rev. R. C. Talbot, Jr. The design of the edifice is Gothic, but the tower is Norman, which latter has a waiting apartment with cushioned seats around—a unique and practical arrangement. The natural wood appears in the groined roof, and the furniture of sanctuary, choir, and nave is of the same material. The church will seat 300 people, and was built by the people of the parish, a parishioner being the architect. The service of consecration was by Bishop Millspaugh, the Rev. Frank N. Atkin preaching the sermon. The church on this occasion was crowded with an earnest and devout congregation, and having paid every penny of indebtedness on their new church, they made an offering at the consecration service for the general missions of the Church. Those same earnest people have begun the building of a rectory next to the church, which they expect to complete before the cold weather, free of debt.

Iowa

The special convention to elect a successor to the late Bishop William Stevens Perry, assembled in Davenport cathedral on Tuesday, Sept. 6th. There was an early celebration of the Eucharist, Dean Schuyler officiating. At 11 o'clock there was a full choral Eucharist, the Rev. Thomas E. Green, president of the Standing Committee, celebrant. The sermon was preached by the Rev. George H. Cornell, and was a plea for a fuller recognition of the divine nature of the Church and the consequent solemnity of the responsibility resting upon the

convention. The offertory, amounting to nearly \$50, will be applied to the augmentation of a fund now being raised for the purpose of placing a brass mural tablet in the cathedral, to the memory of the late Bishop. A notable feature of the convention was the large number of laymen present.

Immediately after the service, the convention was called to order by the secretary, the Rev. W. V. Whitten, and a committee on credentials of lay delegates appointed. The convention then adjourned till 2:30 p. m. On re-assembling,

Newark

Thomas Alfred Starkey, D.D., Bishop

The Bishop of the diocese has been spending the summer quietly at Avon Springs, N. Y.

The clergy have generally been absent for rest and recreation, but in no case has any church been closed for even one Sunday.

The Rev. Dwight Galloupe, rector of St. Paul's church, Newark, who was chaplain of the 9th Regiment, and who was wounded at San Juan Hill, gave a lecture on the war at Association Hall on Sept. 6th. A large audience received his eloquent lecture with alternate smiles, tears, and tumultuous applause.

A solemn thanksgiving was sung at Grace church, Newark, on Sunday, Sept. 11th, for the restoration of peace. Mr. William Floyd Vail, the new organist, officiated at the organ for the first time, and his work was much enjoyed.

The Rev. W. H. C. Lylburn, rector of Christ church, Newark, officiated on Sept. 11th for the last time. He has removed to Chatham, N. J., where he will devote himself to educational work; but by no means ceasing to exercise his priestly office as opportunity offers.

The Rev. Charles H. Mead, senior curate of Grace church, Newark, has resigned to accept the position of chaplain of St. Gabriel's School, Peekskill, N. Y., under the care of the Sisters of St. Mary.

Sunday, Sept. 4th, was the beginning of the eighth year of the rectorship of the Rev. Frank A. Sanborn, at St. John's church, Newark. At his request there was a general Communion of the parishioners at 7:30 o'clock. At the 11 o'clock service the sermon was preached by the Rev. George Biller, deacon. The sermon was on the love of God, and contained a touching tribute of affection for the rector. In conclusion, Mr. Biller related how he came to Newark, with his family, 12 years ago from England, and starting out on the first Sunday to find a church, came to St. John's, where seven of the family have since been confirmed and made their first Communion. He also preached his first sermon in the church on Trinity Sunday. Mr. Biller and his sister have now gone to do mission work at Coalgate and Lehigh, in Indian Territory, and he earnestly asked the sympathy, prayers, and alms of his fellow-parishioners at St. John's.

The Rev. John P. Appleton, secretary of convention and rector of Grace church, Franklin, who has been ill, is reported as much improved and hoping soon to resume his duties.

The Newark clericus will hold its first meeting for the season at the Essex County Country Club, West Orange, on Monday, Sept. 26th. The paper will be read by the Rev. Frederick M. Kirkus, rector of Trinity church, Bergen Point, on "Present day controversies in the Church of England."

Delaware

Leighton Coleman, D.D., LL.D., Bishop

WILMINGTON.—A largely attended reception was tendered to the Rev. Harry Ransom, at St. Michael's church, Sept. 5th, in commemoration of the first anniversary of his rectorate. During Mr. Ransom's absence, the Sunday school room has been completely renovated, and it presents an attractive appearance. Bishop Coleman, in an address, congratulated Mr. Ransom and the parishioners upon the results of their labors together during the past year, speaking with satisfaction of the unity and harmony which had characterized the work, and with cheerful anticipation for still greater possibilities in the future. A handsome writing desk was presented to the rector who replied in words of acknowledgment.

39 clergy responded to their names, and 108 laymen. The following telegram was received from the Rt. Rev. Chas. R. Hale, Bishop of Cairo, Ill.

HALLIDAY HOUSE, CAIRO, ILL.

SECRETARY OF CONVENTION, Davenport, Ia.:—God bless convention of Iowa and help it choose wisely.

The Rev. H. H. Morrill was elected chairman. The Rev. T. Hollister Lynch asked unanimous consent to introduce a resolution requesting the chair to appoint a committee to draw up suitable resolutions to the memory of the late Diocesan. The following was the committee named: The Rev. A. C. Stilson, the Very Rev. Dean Schuyler, Mr. Chas. R. Schaeffer, LL.D., president of the State University, Iowa City. The Rev. Dr. Green, for the Standing Committee, handed in the following recommendations and asked their passage:

The Standing Committee recommends to the special convention the propriety of fixing the salary and allowance of the incoming bishop at \$4,000 per annum, and \$100 for office expenses.

The Standing Committee recommends to the special convention the following rules of order with reference to nominations for the bishopric:

The nominating person to speak ten minutes or less.

The seconding person to speak five minutes or less. The conversational inquiry concerning persons nominated to be limited to ten minutes.

The Standing Committee suggest to the special convention that the provision of Article 10 of the Constitution, be so construed that the clergy and laity shall vote by orders and by ballot simultaneously.

They were voted on by paragraphs, and each carried unanimously.

Nominations for the bishopric were then declared in order. It was proposed that an informal ballot be taken prior to the naming of any candidates. This was objected to, and the motion was lost. On the call for nominations, the Rev. Dr. Cathell took the floor, and, in an effective speech, presented the name of the Rev. Samuel C. Edsall, of St. Peter's, Chicago, ably seconded by Major Samuel Mahon, of Ottumwa. Mr. E. F. Potter, of Fort Madison, followed, presenting the name of the Rev. Thomas E. Green, seconded by Mr. N. P. Herrington, of Oskaloosa. The Rev. Dr. James Clarence Jones, of Brooklyn, and the Rev. Ernest M. Stires, of Chicago, were also nominated. Previous to voting, on motion, prayers were offered by the dean.

FIRST BALLOT

	Clergy	Lay
Dr. Green.....	20	47
Dr. Edsall.....	15	48
Dr. Jones.....	2	10
Dr. Stires.....	2	3

SECOND BALLOT

Dr. Green.....	19	50
Dr. Edsall.....	19	54
Dr. Jones.....	--	1
Dr. Stires.....	--	2
Dr. Cornell.....	--	1

THIRD BALLOT

Dr. Green.....	20	49
Dr. Edsall.....	17	56
Dr. Jones.....	1	--
Dr. Stires.....	1	2

FOURTH BALLOT

Dr. Green.....	20	50
Dr. Edsall.....	18	56
Dr. Jones.....	1	1
Dr. Stires.....	--	1

FIFTH BALLOT

Dr. Green.....	20	51
Dr. Edsall.....	18	55
Dr. Jones.....	1	--
Dr. Stires.....	--	1

SIXTH BALLOT

Dr. Green.....	20	55
Dr. Edsall.....	17	51
Dr. Jones.....	--	1
Dr. Stires.....	--	1

SEVENTH BALLOT

Dr. Green.....	20	54
Dr. Edsall.....	17	52
Dr. Jones.....	1	1

EIGHTH BALLOT

Dr. Green.....	20	58
Dr. Edsall.....	18	49

Dr. Green having received a concurrent majority of both orders, was therefore declared elected. A motion was offered that the election be made unanimous by a rising vote. Only a portion of the clergy and lay delegates arose, when the chairman declared the motion carried. Subsequently, on the vehement protests of several members of the convention, he reversed his decision. The chairman then read the text of the testimonial to the moral character and fitness of the Bishop-elect, required by the general canons of the Church to be signed by the members of the convention.

A number of the clergy and lay delegates, representing important parishes, left the cathedral immediately, without signing the testimonial.

North Dakota

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

GRAND FORKS.—The work at St. Paul's church continues to prosper and develop under its efficient rector, the Rev. A. T. Gesner. A branch of the Red Cross, with 280 odd members, has been doing excellent work on behalf of our soldiers at Manila, besides sending a large box containing bandages, magazines and periodicals. Several hundred dollars have been collected for relief work. The Brotherhood chapter maintain services every Sunday afternoon at Ojata, thirteen miles from Grand Forks; five baptized and three confirmed as the result during the past year.

Minnesota

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

Under this diocesan heading in our last issue, some items appeared that should have had place under the head of Duluth. The Rev. F. E. Alleyne is rector of Emmanuel church, Alexandria, now, in place of the Rev. J. A. McCausland, as mentioned. The item in regard to the church of St. John the Evangelist is also incorrect, there being no parish of that name in Alexandria.

The 33d year of St. Mary's Hall, Faribault, begins September 15th, with fine prospects. Miss Eells, the principal, has just returned from Europe. Bishop Whipple is to give the address of welcome.

WHITE BEAR LAKE.—The parishioners at St. John in the Wilderness held their Harvest Home service Wednesday, Aug. 31st. The service consisted of Matins, sermon, and Celebration at the conclusion the parishioners adjourned to a place hard by, where a reception was tendered to the rector, the Rev. Mr. Streeter, after which refreshments were served by the ladies of the parish.

MINNEAPOLIS.—The annual meeting of the St. Barnabas Hospital was held Aug. 31st. The report shows the institution to be in a very flourishing condition financially; 755 patients were treated during the past year. The hospital was established 27 years ago, founded by the late Rt. Rev. D. B. Knickerbacker, Bishop of Indiana, known then as Cottage Hospital. Its growth has been steady and permanent, and it is to-day the finest and best equipped hospital in Minnesota. What is known as the Martin legacy, now available, will give the institution from 15 to 20 free beds.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—A handsome litany desk has just been presented to St. Anna's church, by Mrs. L. E. Boyden, of Boston, Mass.

GRAND PRAIRIE.—A fund is being collected to erect a church to be called the church of the Good Shepherd. The sum of \$200 has already been secured, and the people are hopeful of securing the balance necessary.

JACKSON.—For many years St. Alban's church has received but little attention. It was a venture of faith a long while ago, and is now seeking for the services of a missionary.

ALEXANDRIA.—Improvements can constantly be noticed in St. James' parish, which is under the able charge of the Rev. Dr. Herman C. Duncan. The organ debt is no longer felt, and there

has been a fund started for an organ motor. The lot of St. James' church has been fenced, and the vestry room has been neatly furnished. Funds are on hand for improvements at St. John's, Lamothe, and St. Philip's, Boyce, some of the missions of St. James', and a large Sunday school and congregation at St. James show the parish to be flourishing.

Milwaukee

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

The 52d annual council of the diocese will meet in All Saints' cathedral, Milwaukee, on Tuesday, Sept. 20th, at 10 A. M., preceded by a pontifical high celebration of the Holy Eucharist. The sermon will be preached by the Rev. Evan J. Evans.

The Rev. Wm. Cox Pope, of St. Paul, Minn., has been licensed by the Bishop to officiate in this diocese at the St. Croix' mission.

The Rev. Elton Carlos Healy, deacon, has been placed in charge of St. John Chrysostom's church, Delafield. Mr. Healy is also curator of the Nashotah Theological Seminary.

Purchase has been recently made of an excellent and roomy church building, lately occupied by the German Methodist Society, at Mineral st. and 17th ave., Milwaukee. This will be used for the new St. Thomas' congregation, formed by the active labors of the Rev. Mr. Slidell, rector of St. John's parish, and his faithful band of St. Andrew's Brotherhood men. A lot will be secured in that neighborhood, not hitherto occupied by the Church, and the mission placed on a permanent and lasting foundation. This adds another to the increasing congregations in and about Milwaukee. We have now seventeen churches and congregations immediately within and closely surrounding the city. Eight years ago there were but seven. This is a sure and gratifying increase. It is, moreover, hoped, at no distant date, to add at least three more to this number, in localities where the Church should be, and where it must be.

St. Edmund's church, Milwaukee, the Rev. S. F. Tyson, rector, has raised the sum of \$230 towards the extinguishment of its only remaining debt of \$1,000, a mortgage on its land.

The Woman's Auxiliary of the diocese has, of late, contributed \$100 to the Bishop's Contingent Fund.

The corner-stone of the new and impressive stone church building for Christ church, La Crosse, the Ven. Jeremiah Wilkins, D.D., rector, was laid by the Bishop on the 7th Sunday after Trinity, July 24th. The large attendance of the people, filling the platform and both sides of the street, their reverent demeanor, the effective work of the choir, and also the blessing of a beautiful day, made the occasion one long to be remembered. Addresses were made by the rector and the Bishop. There was also at the close an admirable address by the Hon. Judge Benjamin F. Bryant, the senior warden of the parish. It is the expectation of the congregation that they will be enabled to worship in their new edifice by the coming Christmas Day, or not long after. In the meanwhile, the services are regularly continued in the hall of the Y. M. C. A.

At St. Paul's, Alderley, an episcopal visitation was held on July 27th. Seven were confirmed, a large congregation was present, and after the services, dinner was served in the rectory. An informal meeting of the congregation was also held—plans and hopes as to the new church were well talked over. A half acre of additional ground has been donated to this parish, by Mrs. Miles, one of its loyal members, as a memorial of her husband. It is probable the new church will be erected on this additional lot, leaving the whole of the old ground for cemetery purposes.

The Bishop of Milwaukee has refused his official consent to the proposed election of a Bishop coadjutor of West Virginia, the reason assigned not seeming sufficient, in his judgment, to justify such an election.

Recent Confirmations in the diocese: Number last reported, 562; Lake Geneva, 12; Delavan,

4; Baraboo, 14; Fox Lake, 3; Sharon, 2; Oconomowoc, 9; Rice Lake, 5; Barron, 3; Extra diocesan (Trinity, Rock Island, Ill.), 8; St. Paul's, Onalaska, 4; Kilbourn, 3; Alderley, 7; Mazomanie, 5. Total to date, 641.

Mr. Wm. Aylesworth Howard has been licensed by the Bishop as lay-reader at Darlington, pending his ordination to the diaconate at an early date.

St. Alban's, West Superior, is so successfully going ahead, that four good lots have been purchased and paid for, at an expense of \$1,200, for a coming new church building. Plans for this new church are already in hand.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Rev. A. W. Mann served the 10th reunion of the Ohio Deaf-Mute Alumni Association as chaplain, from August 29th to Sept. 1st, and took the leading part in the dedication of the home for aged and infirm deaf-mutes, located at "Central College," eleven miles from Columbus.

THIRTEENTH ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

PROVISIONAL PROGRAMME.—BALTIMORE, SEPT. 28 to OCT. 2, 1898

Wednesday, Sept. 28th, 10 A. M., to 1 P. M., meeting of the National Council; 2:30 to 5:30 P. M., Quiet Hours, conducted by the Rev. A. S. Crapsey; 8 to 10 P. M., informal meeting and reception in the assembly room of Music Hall.

Thursday, Sept. 29th, 10:30 A. M., Emmanuel church: Opening service; address of welcome, by the Rt. Rev. William Paret, D. D., Bishop of Maryland; charge to the convention, by the Rt. Rev. Alfred Magill Randolph, D. D., Bishop of Southern Virginia; 2:30 P. M., Music Hall: Organization of convention, reading of the annual report of the council; 3 P. M., General conference, subject, "The Council Report;" 4:30 P. M., voluntary sectional conferences; 8 P. M., devotional service in preparation for the Holy Communion, conducted by the Rev. William A. Guerry, M. A.

Friday, Sept. 30th, 6:30 A. M., St. Paul's church: Corporate celebration of the Holy Communion, celebrant, the Rt. Rev. William Paret, D. D., Bishop of Maryland; 10:30 A. M., Music Hall: Business session; 11:30 A. M., General conference, subject, "The Brotherhood Men of the Future"; addresses by the Rev. Endicott Peabody, the Rev. Thomas E. Winecoff, followed by general discussion; 2:30 P. M., Music Hall: Business session; 3 P. M., Music Hall: General conference, subject, "The Cause of Christ." I "Enlistment and Equipment," the Rev. C. H. Brent, St. Stephen's church, Boston; 4:30 P. M., voluntary sectional conferences: 8 P. M., Music Hall: Public meeting, chairman, the Rt. Rev. Davis Sessums, D. D., Bishop of Louisiana, subject, "What it Means to be a Churchman." I "The Heritage of the Past," the Rt. Rev. C. A. Hall, D. D., Bishop of Vermont; II, "The Requirement of the Present," Silas McBee, Esq., Vice-President of the Brotherhood of St. Andrew.

Saturday, Oct. 1st., 10 A. M., Music Hall: Business session; 11 A. M., Music Hall: General conference, subject, "The Best Work our Chapter has Done this Year"; 2:30 P. M., Music Hall: Final business session; 3 P. M., Music Hall: General conference, subject, "The Cause of Christ," II, "Duty and Discipline," James L. Houghtaling, Esq., President of the Brotherhood of St. Andrew; discussion from the floor. 4:30 P. M., voluntary sectional conferences; 8 P. M., Music Hall: Public meeting, chairman, the Rt. Rev. Peter T. Rowe, D. D., Bishop of Alaska; subject, "The Desire of All Nations," addresses by the Rt. Rev. Frederick R. Graves, D. D., Bishop of Shanghai; Robert E. Speer, Esq., of the Student Volunteer Movement for Foreign Missions.

Sunday, Oct. 2d, 7 A. M., the Holy Communion in city churches; 9:15 A. M., Emmanuel church. The anniversary sermon, preacher, the Rev. William S. Rainsford, D. D.; 11 A. M., services in city churches, with sermons by visiting clergymen; 3:30 P. M., Music Hall: Public meeting, Chairman, Robert Treat Paine, Esq., subject, "Industrial Ethics," I. "For the Employer;" II. "For the Worker," Jacob A. Riis, Esq.; III. "For the Consumer," R. Fulton Cutting, Esq. 7:45 P. M., Music Hall: Public meeting, Chairman, the Rt. Rev. Henry Yates Satterlee, D. D., Bishop of Washington, subject, "Our Responsibility as a Church in the Life of the Nation," addresses by the Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts; George Wharton Pepper, Esq.: the Rt. Rev. Wm. Crosswell Doane, D. D., Bishop of Albany. 9:30 P. M. farewell meeting.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

The Czar a Herald of Peace

THE end of the century is an epoch of surprises. On a sudden the United States has undergone an extraordinary change. From holding itself as an example before the world of a nation achieving greatness through paths of peace and quietness, and determined to keep itself apart from the entanglements and dissensions of the Old World, a great ambition has arisen, beyond anything that the wisest political prophet could have foreseen one year ago, for the extension of dominion in distant parts of the world. The dazzling dream of imperialism is taking form before our eyes, and the amazing prospect seems to be emerging of the United States as a great military and naval power, soon to be copying the nations of Europe in supporting great armaments by sea and land, and entering the lists with them in the controversies so fast approaching the extremest point of tension, over the control of the Farther East and the isles of the sea.

At the very moment when the thirst for military glory seems to be on the increase among ourselves, and unknown possibilities are opening before us in a direction which our general sentiment in times past resolutely condemned as retrograde, a movement of the opposite character reveals itself in a quarter where such a development would have been counted absolutely impossible. At the moment when the most democratic of nations surprises the world by the sudden rise of an aggressive and warlike spirit, the mightiest autocrat amazes it by a call to peace. Truly the end of the nineteenth century will be long remembered as the beginning of movements destined to affect the course of history in new and strange ways.

The great German chancellor has gone to his long home. Well called the man of "blood and iron," he wrought out through some of the most terrible wars in history the extension and consolidation of his master's empire. To win this result and to maintain it after it was won, he built up a military system of unparalleled strength. Other nations, through fear of being overwhelmed by this tremendous force, or else, as in the case of France, in the hope of future vengeance, were impelled to strengthen and increase their armies, until the people of the Old World, even in time of peace, groan under the exactions which militarism involves, and see themselves drained of their very life blood to feed these vast establishments. Political prophets have long foreboded a fearful and perhaps universal cataclysm as the necessary outcome of this state of things. For years past the shadow of this awful calamity has been clearly visible in the negotiations of diplomacy and in the policy of statesmen in all international questions. The apparent cowardice of those who control the destinies of nations, and the apathy of enlightened and Christian statesmen in the presence of the appeal of suffering humanity in Armenia and in Crete, have been chiefly owing to the haunting fear of universal war. No one would take the responsibility of applying the match to the tremendous infernal machine which these military establishments constitute.

But must this state of things end in a great convulsion of nations? Is no other result possible but a general war in which two great continents must be involved? The iron chancellor is dead. To him more than to anyone else the present conditions are due. He saw no other way to maintain the possessions and the power of Prussia and the German Empire, except through the force of an invincible army—an army which must be constantly increased, and rendered more efficient as other nations, for defense or aggression, strengthened and increased their armies also. And now, as the echoes die away of funeral eulogy and admiring celebration of the departed statesman, a voice rings through the world calling men to thoughts of peace instead of war. And this, of all amazing things, is the voice of the Czar of Russia, through his chief Minister of State. It says that the present state of things is intolerable—a state of things in which the principal Christian nations are distributed into hostile camps, awaiting every moment the call to arms, and in which the highest interests of civilization and the proper ends of government are sacrificed to the one purpose of building up invincible armaments. This must sooner or later come to an end. Shall it be through war, with its unspeakable horrors for so large a part of the human race, or shall it be through mutual agreement, leading to a new international amity, and issuing in a new era of peace?

The Czar of Russia at this moment occupies a vantage ground which no other sovereign shares with him. His words cannot be ignored or treated with disregard. Even England, with all her greatness, could not have taken the initiative in this matter with any hope of a hearing. As it is, we take it that the conference for which the Czar asks will certainly be held. It baffles conjecture what the outcome will be, but there is room for hope that it will not be altogether barren, that some progress will be made toward a consummation so devoutly to be wished. It must be assumed that the step which has been taken has been well considered. We do not look for mere doctrinaire utterances from such a source.

It was natural that the proposition of a Russian autocrat to take steps against militarism should be received in many quarters with incredulity, and that he should be charged with insincerity. This charge, however, may surely be set aside. But we seem to see in this remarkable action not only an overture of peace, but a warning to the world if the olive branch which he holds out be not accepted. He seems to say: I for my part desire nothing further which may be gained by war. The Russian Empire is great enough. There are other ways in which, if it seems needful, its power may be extended. If incorrigible nations like Turkey, or incapable and obstructive people like the Chinese, must yet be dealt with and their permanent status settled, let it be by peaceful agreement among the nations whose interests are involved, and not by the path of war. Above all, let it be settled that as between Christian nations wars shall cease, and other means be found for the settlement of international disputes. But if this summons to peace and right reason be unheeded or treated with contempt, then let the consequences, whatever they may be, fall upon those who still prefer to try conclusions in the old barbaric way.

The responsibility will not lie at the door of Russia. With her enormous resources, she can have no fear. If war must be, no nation is better able to sustain its stress and storm.

Something like this would seem to be the significance of this remarkable act of one of the greatest rulers of the world. Whatever may be the result, it must be to all followers of the Prince of Peace an intense satisfaction to remember that this proposal to lay aside the sword and seek other means of settling the disputes of nations, should have emanated from the sovereign of a Christian State. He addresses himself to those who own the same Christian name, to live up to their professions, and to employ as between nation and nation the same principles which they acknowledge as binding between man and man.

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Canonical Notes

WE have not thought it necessary to undertake any systematic discussion of the Report of the Joint Commission on the Revision of the Canons. Something has been said of the Canon on Marriage and Divorce, and as that is by far the most important subject upon which legislation is called for, it may be necessary to return to it again. The report is a lengthy document. It embraces a revision of the whole body of canons. Amendment in such a case seldom proceeds upon the principle of omission and abbreviation. Sometimes enlargement is in the interests of simplicity and clearness, but there is always a tendency in canonical legislation to multiply enactments and to go into detail of more or less doubtful utility. Omissions of things plainly obsolete, or such as experience has shown to be superfluous, are quite sure to be more than balanced by amplification elsewhere. It is necessary to remember in dealing with the General Canons, that they are general. They are enactments of matters thought to be applicable to the whole Church, from ocean to ocean. It is in the interests, therefore, of a healthy life and growth, that such enactments should be kept within the limits of absolute necessity and that as large a territory as possible should be left to the various dioceses.

Anyone who has the courage to examine the body of canons proposed in this report, and to compare them with the present digest, will find some alterations of considerable importance, some of questionable necessity, and a few little short of amusing. Among things omitted is the old Canon I., which stated that "In this Church there shall always be three orders in the Ministry; namely, bishops, priests, and deacons." Such a statement, which does not, in fact, enact anything, but states a fundamental fact, has no place in a set of mere by-laws, which may be altered or repealed at any meeting of the General Convention. It is even more objectionable than the proposal which the last General Convention so decisively condemned to place certain notes of the Catholic Church in the forefront of the Constitution. The Church had its corporate existence before this so-called constitution and this body of canons were adopted, and its existence would not be affected if they were all abolished. So long as it possesses in doctrine, order, and worship, the essential characteristics which have come to it by descent from the beginning, the Church continues to exist. The Constitution and

Canons did not legislate the Church into existence. They have, therefore, nothing to do with those essentials, except to conserve them, and give them practical efficiency in dealing with the problems of this age and country. The omission of our old Canon I. is more than justifiable. Looking at the matter from the most simply practical point of view, a canon is a direction or permission to somebody to do something. But this canon is neither one nor the other.

Another very proper omission occurs in the canon, "Of the Use of the Book of Common Prayer." It contains at present a paragraph relating to certain ceremonial acts in public worship. The constitutionality of this canon has been called in question from the moment of its enactment, and, so far as we know, no attempt has been made to put it in force. On the one hand, it seems to be an attempt to direct the mode of conducting the services of the Church—a field of things which can be properly legislated upon only by the action of two successive conventions, with notice to the dioceses of what is proposed. On the other hand, the suggestion that the ceremonies it is sought to forbid, symbolize "erroneous or doubtful doctrines," was and is indignantly denied by those chiefly concerned. It is a question which could not be settled off-hand by a canon. A law originally enacted in the heat of party strife, which is of more than doubtful validity, and which has been a dead letter from the day of its passage, deserves no better fate than excision. It does not enhance the general respect for law and order to retain upon the statute book a provision which cannot be enforced, and which there has never been any thought of enforcing.

Having noticed these commendable omissions, our attention is arrested by an alteration which strikes us as very questionable. In Article VII of the present Constitution is a formula to be subscribed to by every candidate before ordination. It is a solemn declaration of belief in the Holy Scriptures as the Word of God, and of conformity to the doctrines and worship of the Church. We have here an important word, namely, "doctrines," expressed in the plural number. In the latest report on the amendment of the Constitution, the plural number is preserved. But in the report on the Canons, where this declaration is three times repeated—quite unnecessarily after the sufficient direction of the Constitution—the plural gives place to the singular. It is not to be supposed that the commission, as a whole, had any particular reason for this change, and in fact it almost has the look of having crept in through an oversight. A generation ago, perhaps, no one would have discerned any distinction between the "doctrine" of the Church and the "doctrines" of the Church. But, as it is, such a distinction has been made, and is much insisted upon in certain quarters. Men have said that they were willing to pledge conformity to the doctrine, but not to the doctrines. By this they explain that they mean that they adhere to the general teaching of the Church, but reserve to themselves the right to reject any particular part of that teaching, whatever such conformity may be worth. Whether or not such a distinction can be maintained on any principle of sound morals, it is sufficient to know that it has been made. To change

the old singular into the plural in the presence of such a contention, is to make a serious concession to a most dangerous tendency. If there is a deliberate intention to make such a concession, let it be well understood what it involves.

Turning the leaves of the report, we light upon the amendments proposed to the Canon on Lay-Readers. The canon, as a whole, strikes one as unnecessarily minute for a general canon, and as containing a number of things which might better be left to diocesan arrangement. We should say that a point to be specially guarded against, is the placing a lay-reader, especially a young student barely out of his teens, in the position of a rector, or quasi-rector. Cases are numerous where, notwithstanding the fact that he refrains from saying the absolution, and does not read the services at the altar, the lay-reader is nevertheless left to manage the affairs of the mission, or even the parish, to which he has been appointed, with a perfectly free hand. He directs business affairs, even to the extent of building churches, organizes and manages guilds and "improves" the ritual. Among uninformed or half-informed Churchmen, he passes for a full-fledged minister, except in the matter of the sacraments, and these in such a congregation are likely to be thought of as a kind of extras with no necessary place in the ordinary round of public worship. Some attempt is made in this canon to guard against ministerial assumptions on the part of the lay-reader, but they are confined to the conduct of the public services. Limitations are set for him here, but his general status in a sphere of equal importance does not seem sufficiently defined. He is not made to understand that the pastoral care does not in any sense belong to him. To our mind the kind of assumption which it is the object of the canon to guard against, the attitude of having a spiritual charge, which is most injurious, both to the man himself and to the people, is by no means met by the directions here laid down. Some of these directions in themselves are judicious and necessary, others seem quite beside the mark. It is a little surprising to read, for instance, that a lay-reader may, by episcopal permission, read the first division of the Communion Service, down to the end of the Gospel. True, it is sought to balance this permission by forbidding him to "serve within the altar rails." But the question might arise whether the word "serve" is here equivalent to "officiate," or is used in its proper sense of waiting upon the celebrant during the celebration of the Holy Eucharist. It seems, however, to be determined in the former sense, by the fact that it is applied to ministrations in the pulpit as well as at the altar. It would be difficult to imagine that the commission would take it in hand to prohibit a priest from making use of a lay server, a custom which has greatly contributed to reverence in celebrating the Holy Mysteries, and has accordingly become widespread in a number of our dioceses.

The present Canon XII forbids the lay reader to deliver sermons of his own composition; "but he may deliver addresses, instructions, and exhortations as a catechist," under a special episcopal license. This has always seemed to us a remarkable statement. It virtually prohibits in one clause what it allows in the next, for the

distinction between a "sermon" and the compositions designated as "addresses, instructions, and exhortations," is not evident to the ordinary mind. The only attempt at such a distinction we remember to have heard consisted in the statement that a sermon has a text. That does not strike us as an adequate definition. Certainly it is not a sufficient explanation of the prohibition. Anyone capable of delivering an "instruction," as it is defined in works on sacred rhetoric, on either doctrinal or spiritual subjects, is capable of preaching a "sermon." We should like to see this canon amended so as to read: "He shall not deliver sermons, addresses, instructions, or exhortations of his own composition, except he be specially licensed thereto by the Bishop." This would do away with a precarious distinction, and square the canon with the actual practice as it is, and will probably continue to be, in those dioceses where the most aggressive work is going on. But the present canon has worked well enough. It has, at least, the merit of defining the word "catechist." He is a person licensed to deliver "addresses, instructions, and exhortations." But the report proposes to amend in this place by striking out those defining words. It reads: "He shall not deliver sermons of his own composition; but he may act as a catechist in vacant parishes," etc, if specially licensed. We do not think it an improvement to leave the term catechist without explanation. It is liable to be very narrowly limited by bishops and standing committees of martinet proclivities.

We have ventured to refer to some things in this report as "amusing." This seems to apply to the last clause of the canon under consideration, relating to the dress of the lay-reader in conducting the services. "He may wear an academic black gown, but not a surplice or cotta, or any dress peculiar to a clergyman ministering in the congregation." A reactionary provision, as awkwardly expressed as it is nugatory for the purpose it is intended to serve. That purpose, we take it, is to guard the people against imagining the young lay-reader to be in some sort a "lawful minister." It is, we say, awkwardly expressed: "Not a surplice or cotta or any dress peculiar to a clergyman." Surely it ought not to be necessary to point out at this late day that those garments are not peculiar to a clergyman. The provision is nugatory: In a diocese where vested choirs abound and lay servers are common, no one is in any danger of mistaking a person who wears a surplice or cotta for a clergyman, least of all those who are accustomed every Sunday to see their sons, brothers, or cousins clad in these vestments. In such a case, the least distinctive dress the reader can wear, is one precisely like the choristers around him. If he wears the "academic black gown," he is at once marked out as a special personage, and some kind of ministerial character is certain to be attributed to him. This will be inevitable on the part of people who have lately come to us from those sects among whom it is customary for the minister to wear this gown. It will be equally so in those regions of the country where the custom still lingers of using the black gown instead of the surplice. It is in the memory of many that there were at least one or two dioceses in which this dark habiliment had so far prevailed that there were many

life-long Churchmen who had never seen a surplice. The Prayer Book, it will be remembered, gives no directions touching the vestments of priest or deacon, beyond ordering that they be "decently habited." Surely it is no less fitting that the lay-reader should be decently habited also.

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Five-Minute Talks

BY CLINTON LOCKE

CLXXII.

LET us talk a little about your calling. The very word implies a caller, and so does "vocation." It undoubtedly came from the feeling once far more prevalent than now, that God called a man to his work; that in doing it he was obeying a call of God. Now, unless a man does feel about his work that it is what he is fitted to do, he will not enjoy it much, or generally do it very well. He must feel that it is *his* work, or else it will be nothing more than a treadmill, a ball and chain. Above all is this the case in my calling—the priesthood. We are asked at our ordination: "Do you think in your heart that you are truly called according to the will of our Lord Jesus Christ, and according to the canons of this Church, to the order and ministry of priesthood?" The reply is, "I think it," and if the man does not really think it, and is becoming a priest because it is respectable, because a lazy man can stumble along in it, because it will open the way for him to influence and place, what a hypocrite he will be, what a masquerade his whole life must become. Sometimes men delude themselves about this priestly calling—they think they ought to be clergymen just because they are religious and love God. Without brains, without judgment, without common-sense, they drag on through life, machines for reading the service and giving the sacraments, but worse than nobody as helpers of men, as teachers of Christ, as guides in the way of salvation; they simply belittle the priestly calling.

Besides your particular calling as a clerk, a lawyer, a cook, there is your general calling as a Christian. Probably not more than one man in a thousand could be a train dispatcher without losing his head, but every one, no matter whether he be a train dispatcher, or a Secretary of State, or a dress-maker, or a poet, can become a thorough expert in the Christian calling. Christianity fits any trade or any profession. Of course; I mean any right calling. There is such a calling as keeping a gambling-house or running a bar. The Christian calling will not chime with those. Nor can its mantle hang on the shoulders of the man or woman who uses the pen, the brush, the voice, or the body, to minister to low desires or pander to vile tastes.

Apart from crookedness, there is no way of gaining a livelihood that debars a human being from following the Christian calling. Ragpickers have sometimes attained greater distinction in it than duchesses. This Christian calling does not oblige you ever to neglect your other calling. It does not expect that you will give up your work and take to Church going all the time. How can a man who must be at his work early in the morning and stay at it until late at night, give a great deal of time every day to direct religious acts? Can he pray for hours? Can he give much time to meditation or Bible reading? Monks and Sisters in convents and people of leisure

can do it, but not very busy people. I consider that honestly supporting a family, keeping out of debt, temperate regular duty, are tolerably religious acts, and as disciplining to the character as prayer. Mind, I do not take one iota from the great importance of that. While this is true, let us not forget that many a servant of God has felt called to give up his secular calling and devote himself exclusively and continuously to the cure of souls. The splendid record of the lives of such people, often high in rank and wealth and fame, is one of the most glorious in the history of the Church. All honor to them. Many a woman who longed for a home of her own and children about her knees, has put it all on one side because she felt the call of duty to devote her life to the care of aged parents or orphan children. Many a man has sternly renounced his own dreams of domestic happiness for his mother's sake. She must be supported, and his earnings must be given to that. When these hard calls come to a soul, how the spirit groans, how the heart faints, how fierce the battle between inclination and duty. Only at the feet of the great Renouncer of Self can be found strength to do this, not only thoroughly, but cheerfully. If you have a calling to be a doctor, you immediately go where doctoring is taught, and it is the same way with this Christian calling—you go immediately into the great school for teaching it, the Church. She has had classes in it from the beginning. Indeed, that is the whole reason of her being. Go in, sit down in the lowest form, listen, study, apply what you hear, and if you are faithful and not fault-finding, if you will put your will under the Master's Will, you will succeed.

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Letters to the Editor

POEM WANTED

To the Editor of *The Living Church*:

Can any of your readers inform me where I can find a little poem, which appeared, years ago, in *The Church Journal*, only the first verse of which clings to my memory. The theme is: "Remember the Words of the Lord Jesus," in Acts xx: 35. I can recall only these lines:

"The Kingly Son gives forth His rays,
Asks no behests, demands no praise,
But wraps us in strong arms of life,
And says, distinct through human strife,
'If thou would'st truly, nobly live,
Give, ever give'."

The piece, as a whole, is a gem not unworthy of C. F. A., and well worth re-setting among the choicest poetical pieces in your columns. Is there nobody who can furnish it?

Pacific Grove.

H. C.

"HOLY CATHOLIC"

To the Editor of *The Living Church*:

While we are speaking of a proper designation of our branch of our Holy Mother, the Church, might I mention a name which I think would be looked upon with favor by a number of our own communicants? Would it not be possible for our Church to be known "in law," as well as popularly, as "the Holy Catholic Church," with the possible addition of the words, "in the United States of America"? If such were the case, we should be relieved of a great embarrassment which some of us now feel when we are asked by a person of no great ecclesiastical education, to state our religion. If we say that we are Catholic, we are very often misunderstood, and one should hesitate to use a term which he fears will mislead his interrogator. But if our Book of Common Prayer should bear, on its title-page, the words, "The Holy Catholic Church," in which we all express

our belief when we recite the Creed, we could feel that we had a perfect right to call our beloved Church by that name, even were we speaking to the most illiterate person. There is one religious body in our country which is designated by the term Roman Catholic. I feel that I am not alone when I state that I should be very happy if, after I had stated that I was not a Roman Catholic, I could add that I was a member of the Holy Catholic Church, and feel that I had used a term by which our Church is known both legally and popularly.

Philadelphia.

WILLIAM F. SMITH.

THE OMNIPRESENCE OF GOD

To the Editor of *The Living Church*:

I beg leave to offer *in toto* with Dr. P. G. Robert in the first matter discussed in his letter in a recent issue. Of course it would be well for all of us to consider oftener the fact (which I once heard Bishop Thompson express—very much better, of course, than I can express it) that the only God we positively know is a God who had 'body, parts, and passions' when men saw Him.

But somehow we all have to attempt, like Dr. Robert, some metaphysical speculation as to the mode of God's existence. And when we do, it would be well to remember that Anthropomorphism has served as an introduction to about as much error as Pantheism.

The error of Pantheism is not in teaching the immanence of God, but in failing to discover any real personality. The error of Anthropomorphism is that in its efforts to put due emphasis on the personality of God it has somehow lost His Presence. Every child can testify that the inevitable result of the Anthropomorphism which passes current for orthodox Christian instruction, is that while stressing the presence of the child to God, it removes God himself from the child and puts Him off somewhere in space, out among the fixed stars. And any one who has had to deal with college and university students to any extent, knows, also, that this very conception is responsible for nine tenths of the skepticism in our American colleges.

We pity the child for his manifestly imperfect conception; we admire the frank student who will not play such tricks with his mind as to delude himself into accepting such a God; what shall we think of the man who gravely teaches it as theology? It occurs to one that the distinction between "God is everywhere" and "everywhere is present to God," is one of the most evident logomachies. A plain man cannot very readily see how A can be standing beside B, and yet B be a thousand miles from A. Besides, what specially concerns me is not so much that I shall be present to God, as that He shall be present to me.

Is not there a higher truth than either historic Pantheism or the orthodox Anthropomorphism, which includes the truth of both, and by that very fact avoids the error of either?

The trouble seems to arise from the fact that we are forced to think of our own personality as a conscious point, as it were. Will not a little correction at this fountain head of the error help us? A slight change in a very few phrases might enlarge and correct our conceptions very much.

Pantheism thinks of God as everywhere; Christian Anthropomorphism speaks of Him as "Infinite Consciousness"; would not it be better to think of Him as "Conscious Infinity"? Thus guarding against this fatal mistake of representing to ourselves God's consciousness as a point, as it were, like our own, we get the pantheistic and true conception of His omnipresence and the anthropomorphic and true conception of His conscious personality, and in these two elements the true Christian conception of His presence with us.

THOS. E. WINECOFF.

Episcopal Hall, West Virginia University

SETTLED FOR LIFE

To the Editor of *The Living Church*:

The article entitled "Divorce of Parish and Rector," in your valued paper of Aug. 27th, at-

tracted my attention. I was reading it with much pleasure, as containing thoughts which expressed my own sentiments and expressed them well. But my pleasure had to give way to an unpleasant surprise when I read:

"2. [The relation between parish and rector.] Being a contract, it can be terminated by either party legally. * * * A parish is not a 'living' in the English sense, the rector's freehold. A call to a parish is not a life presentation"; and also paragraph 3.

Now, being a young priest in his first parish, I would like to know if this opinion is general among the clergy of the Church in this land, and I write, hoping to hear the words of some able canonist on the subject to tell me whether I am right or wrong.

1. In the first place, as I understand it, no contract can be terminated in law. A contract is not made to be terminated, but rather to be fulfilled, executed. Mutual consent may change or cancel the terms of a contract in part or in the whole; one party may break a contract and thus terminate it *illegally*. If the courts would terminate a contract, they would have to do so by putting new terms or conditions into it, and that the courts never do. But this is not the point I wish to bring forward.

2. A call is a call for life. The Rev. Mr. Gardam admits that this is the law of the English Church, but denies that it is the law among us. Title II, Canon 4, §1, of the Digest, seems to be clear on the subject: For dissolution of the tie between rector and parish, the consent of both parties is required.

But I would prefer to look to men more learned in the law than myself.

Dr. Hawks, in his "Constitutions and Canons," says (I quote from Mr. H. M. Baum's "Rights and Duties of Rectors," etc., p. 48): "Institution * * * gives the minister the privilege that he shall not be dismissed from his charge without the concurrence of the ecclesiastical authority of the diocese. Nor can he, without such concurrence, leave his congregation against their will. On this point there is no diversity of opinion." Judge Hoffman tells us, in his "Law of the Church," about p. 328, that "to the 29th canon of 1808 was added a clause peculiarly applicable to the present subject. It is understood that the Church designs not to express an approbation of any laws which make the station of a minister dependent on anything else than his own soundness in the Faith or worthy conduct." Further, he proceeds (p. 333): "Now by both the canon and the common law, it was well settled that an incumbent once duly instituted, was in for life and could not be removed by the patron. He could only be dismissed by just sentence." The Rev. E. A. White, in his new book, entitled American Church Law, quoting this passage from Dr. Hoffman, says (p. 240): "This is general ecclesiastical law. This is also the law of the American Church, and has been so declared by the civil courts." In proof of this he refers to the case, Jennings vs. Scarborough (56 N. J. L., 401), in which the court held: "If a minister be called to the rectorship of a parish, and the call be without limitation as to time, it is admitted that under such a call the tenure is for life, unless terminated by mutual consent, or the pastoral relation is dissolved as provided for in the canons." "This decision," proceeds Mr. White, "expresses the well settled rule of law of the American Church." Also, in Avery vs. Tyringham, 3 Mass. Rep., 160, the court says: "It has been held the uniform opinion of all the judges of the higher courts, that when no tenure was annexed to the office of minister by the terms of the settlement, he did not hold his office at will, but for life, determinable for some good and sufficient cause, or by the consent of both parties." More than this: "A vestry cannot indirectly force a dissolution of the pastoral relation by a reduction of the rector's salary." Bird vs. St. Mark's church, etc., 62 Iowa Rep., 567.

Other cases in point are cited by Mr. White, (p. 243), such as Batterson vs. Thompson, 8 Phila. Rep., 251; Lynd vs. Menzies, 33 N. J. L., 162. In Young vs. Ransom (31 Barb., 49), the

court says: "It cannot be denied that the rule or regimen of the Episcopal Church as to the tenure of its parish ministers is that when they have once been placed in charge of congregations, they can neither leave nor be dismissed, except by mutual consent, without the intervention of the Bishop."

In Bartlett vs. Hipkins (76 Md., 5), we find the one exception to the otherwise universal rule; and this, like all exceptions and like the "failing case" in mathematics, goes to uphold the rule. The court decided that under the vestry act of that State, "a call to the rectorship of a parish, containing an agreement to pay a certain yearly salary, was not a call for life," the court explaining that Canon 4, Title II, of the Digest was "not in force in the diocese of Maryland, being in conflict with the Act of Assembly of 1798, chapter 24, incorporating vestries of the Protestant Episcopal Church."

In my own diocese, Iowa, the term rector is specifically defined in the canons (Title I., Canon 4, §6) to be "any presbyter duly elected by the vestry to the charge of a parish, as distinguished from a minister engaged for a limited time." What else could this mean but an unlimited call, a call for life?

From all this, one fails to see how the usual call to the rectorship of a parish is anything but a life presentation.

3. Mr. Gardam may object that the office of institution is necessary to constitute the life presentation. To this one may reply in words of Mr. Baum ("Rights and Duties of Rectors," etc., pp. 64, 65) that in Young vs. Ransom (31 Barb., 19), it was "held that the rector's call, acceptance, and entrance upon the discharge of his duties were all that was necessary to put him in full possession of his cure." To this, he says, Judge Hoffman agrees (Eccl. Laws, p. 86), and proceeds: "The office of institution has fallen somewhat into disuse in the American Church, and many reasons could be given for this; among them, that it does not increase the legal status of the clergy. This, perhaps, is the great reason. It is so natural to neglect that which does not bring real and temporal benefit."

It certainly seems, in the language of Mr. White (Church Law, p. 244), that "the courts are uniform in their decisions that the livelihood of one who withdraws himself from all secular pursuit, and devotes his life to the sacred work of the ministry, needs special protection, and ought not to be dependent on the whims and prejudices of his congregation."

All this I respectfully submit, hoping that if I am wrong I may be enlightened on the subject. I write because it seems no trivial question. A priest called to the rectorship of a parish, and entered upon his duties with his letters dimissory accepted and recorded, either is or is not settled for life, the tie to be severed by mutual consent or by ecclesiastical authority, upon good and sufficient grounds. Whichever it is ought to be clearly understood.

My quotations and citations are from both Mr. Baum's and Mr. White's books above named.

JOHN G. HATTON.

East Des Moines, Iowa, Aug. 26, 1898.

Personal Mention

The Rev. J. Welling Areson entered on his duties as rector of St. John's, Elkhorn, diocese of Milwaukee, on Sept. 1st. He will retain charge of St. John's, Springfield, his late mission, ministering therein every Sunday afternoon, in addition to his regular duties at Elkhorn.

The Rev. Herbert C. Boissier, of New Richmond, Wis., will take charge of Mauston, diocese of Milwaukee.

The Rev. F. B. Chetwood's address has been changed from The Church Missions' House to No. 322 E. Fifteenth st., New York city.

The address of the Rev. Edward Charles Cree, M.A. rector of Christ church, City of Mexico, is Apartado, Postel 506. His rooms are at Rinconada de San Diego 13, near the Alameda.

The Rev. Thomas Christopher Eglin has resigned the rectorship of Christ church, Eau Claire, and accepted a call to Trinity church, Watertown, S. Dak., in the White Field, Eastern, and Black Hills deaneries.

The address of the Rev. Wm. A. B. Holmes (deacon), late of Fox Lake, Wis., is 266 Hamilton ave., Trenton, N. J.

¶ The Rev. C. O. S. Keaton, rector of St. Paul's church, Holley, has resigned his charge, to accept the position of curate at Trinity church, Glencoe, N. Y. Address 226 Pulteney st., Glencoe, N. Y.

The Rev. Wharton McMullin has resigned the curacy of the memorial church of the Holy Comforter, Philadelphia, and has accepted the position of priest-in-charge of St. Joseph's church, Queens, Long Island (cathedral mission).

The Rev. James Arthur Morrow Riehey, late curate of St. Paul's, Beloit, has been transferred by the Bishop of Milwaukee to the diocese of Iowa, and has entered on his duties as rector of St. John's church, Mason City, Iowa. Address 307 4th st., Mason City, Iowa.

The Rev. Christopher Smith Sargent, late dean of All Saints' cathedral, Milwaukee, has been transferred to the diocese of Indiana. Mr. Sargent will have charge of the lately formed St. David's congregation, Indianapolis, an offshoot from Grace church cathedral.

The Rev. Charles Edgar Taylor, has been transferred to the diocese of Milwaukee from the diocese of Fond du Lac, and has been assigned duty as assistant at the Grammar School, Racine, Wis.

Official

ANY ONE having information in regard to the address of the Rev. J. D. Nussbaum will kindly communicate with the Bishop of Fond du Lac.

Married

ELDER-TAYLOR.—On Monday, Sept. 12, 1898, at St. Paul's pro cathedral, Springfield, Ill., by the Ven. Archdeacon Frederick W. Taylor, D.D., Mr. Samuel Williams Elder, of Chicago, to Miss Bertha Grace Taylor, second daughter of the officiating clergyman. No cards.

Died

COLE.—In Marion, Ind., Sept. 3, 1898, Eugene L., eldest son of the Rev. L. F. Cole, aged 28 years. He was sergeant-major of the 160th Ind. Vols., and died of fever four days after reaching his home on a furlough.

GASS.—Entered into the higher life, on Friday, Aug. 26th, 1898, the Rev. John Gass, rector of St. Luke's church, Atlanta, Ga., in the 42d year of his earthly life.

"This is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

KILGOUR.—Entered into rest, at Lykens, Pa., Sept. 1, 1898, Fannie Claiborne Beaufort, wife of the Rev. Chas. I. Kilgour, and daughter of the late Capt. Chas. B. Beaufort, of Baltimore, Md.

PINCKNEY.—Entered into rest, at Flat Rock, N. C., on the evening of Aug. 12th, 1898, the Rev. Charles Cotesworth Pinckney, D.D., rector of Grace church, Charleston, S. C., aged 86 years.

Appeals

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THE Woman's Auxilliary, 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.

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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.

That Title Page Name

As when the building draweth to its close
The ragged scaffold still its form conceals,
Only the builder's ax with smiting blows
And final fall of planks and pole, reveals
Its hidden pride. So with the Church's name,
Whose P. E. scaffolding still unsightly stands,
A monumental weakness and a shame,
But waits the righteous ax in loyal hands,
Which in its fall the evil thing abates,
And leaves "The Church in the United States."
F. S. J.

— ❧ —

St. Matthew the Apostle

WHEN he first came in contact with Christ, Matthew belonged to the most hated and despised class among the Jews of that day. Though a Jew, he was a publican, a collector of taxes for the Roman government. It was not in itself necessarily an evil occupation, but it was not a patriotic one, and worse yet, as generally conducted, it was little less than an organized system of extortion and robbery. It was a business in which no respectable Jew would engage. It does not follow that because he was a publican Matthew had been a dishonest or unworthy man, but his business certainly classed him with those who generally were dishonest and unworthy, and is evidence that socially, at least, he belonged to a disesteemed and disreputable class. We do not know but that he had been an honest publican, but if so he had certainly been honest under difficulties, under great opportunities and temptations to be dishonest. Indeed, we can hardly see how an honest man could have got on in such a business. Nor is any intimation given that Matthew had been better than other "publicans and sinners." Still, he may have been. We know that he belonged to a class that particularly appealed to the Saviour's pitiful consideration; so much so, indeed, that he was called "the friend of publicans and sinners." Nor did He disclaim the fact, but justified His course therein. He said: "The Son of Man is come to seek and to save the lost." The Evangelist himself tells the story of his call: "As Jesus passed forth from thence He saw a man, named Matthew, sitting at the receipt of custom; and He saith unto him, follow Me, and he arose and followed Him." Then he adds modestly: "And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick." St. Luke, with greater particularity, says: "Levi made Him a great feast in his own house, and there was a great company of publicans, and of others, that sat down with them."

In obeying Christ's call, not only did Matthew promptly give up a lucrative business, but in taking leave of his former manner of life he did what he could to bring his former associates to Christ, that thus they

might hear from His own lips those words of life that had had such power to move him to leave all in order to follow Him who "had not where to lay His head."

Little further is known of St. Matthew, save that from the time of his call and prompt obedience, he was Christ's faithful follower, and became one of the most honored of "the glorious company of the Apostles." It was his special privilege and honor to have written the first Gospel, and in this he has indeed "made a great feast," a spiritual entertainment to which he invites all men, and in this Gospel Jesus Himself sits at meat, promising to the weary and heavy-laden rest for their souls, and perpetual refreshment in His Presence and in His Peace. "Praise, Lord, for him whose Gospel Thy human life declared,
Who, worldly gains forsaking, Thy path of suffering shared.
From all unrighteous mammon, oh, give us hearts set free,
That we, whate'er our calling, may rise and follow Thee."
S.

— ❧ —

A COUNTERPART of the Jukes family, famous in annals of American criminology, seems to have been found by the officials of Bonn, Switzerland, who have been investigating the family record of a notorious drunkard, vagabond, and thief, whose name, singularly enough, was Ada Jurke. This woman was born in 1740, and died at an early age. Her descendants number 834, of whom 709 have been accounted for. The result of the inquiry is thus shown: One hundred and six illegitimate, 141 beggars, 64 inmates of poor houses, 181 of the *demi monde*, and 76 criminals, among whom were seven murderers. The family has cost the State in the past seventy-five years, in various ways, no less than 5,000,000 marks, or nearly \$1,250,000.—*Christian Work*.

— ❧ —

A RURAL vicar, by birth an Irishman, in giving out notices one Sunday in Lent, rather startled his hearers by saying he hoped they would all do up *their own* graves before Easter. It was the same priest who one day exhibiting a Communion service for private Celebrations, said it had been given him by an old friend whose husband was a confirmed old bachelor.

— ❧ —

Roosevelt to His Men

"Before we part I trust to have another chance to talk to you, so we'll just call this a preliminary farewell. It is hard to say even that much to you after what we've been through together. We are knit closer together than any body of men I know, and only death can sever the ties that were bound tight when we faced death together. Some people are inclined to pity us for hardships we have undergone. We don't want anybody's pity. Since Guasimas we are willing to take anything that comes our way without complaint. You remember, boys, the regulars wanted to relieve us there in the trenches, but we said: 'No, we're here, and we're going to stay here.' I'd honestly rather have my position as colonel of this regiment than any other position on earth. (Cheers)."

"There were some people in my tent to-day, and one of them said: 'You must have been awfully bold to go right up that hill in front of your regiment.' I said: 'That wasn't it exactly.' Now, I beg the chaplain's pardon (Chaplain Brown nodded), for I said: 'I had to run like hell (Chaplain Brown looked startled) to stay in front and keep from being run over.' (Chaplain Brown grinned appreciatively, and the congregation yelled)."

"There's no harm in that, I hope, and we all

know our chaplain, and there isn't a braver man in the regiment. He was right there on the fighting line tending to the wounded, and when we went up that hill I caught him with a carbine in his hand. (Cheers). We can count him in our permanent organization, for we're going to have a permanent organization to hand down to our children and children's children. The men who stayed at Tampa will be in it too. They deserve just as much credit as the rest of us."

"Now, here's a thing I want to warn you against: Don't get gay and pose as heroes. Don't go back and lie on your laurels; they'll wither. The world will be kind to you for about ten days, and then it will say: 'He's spoiled by the fame of the regiment in Cuba.' Don't think you've got to have the best of everything, and don't consider yourselves as martyrs in the past tense. A martyr came to see me to-day. He hadn't had any milk for a whole day. I said to him, 'Oh, you poor thing,' and he went away. I hope he felt better. What I want of all of you is to get right out and fight your battles in the world as bravely as you fought the nation's battles in Cuba."

Book Reviews and Notices

Two Hundred Years: The History of the Society for Promoting Christian Knowledge, 1693-1898. By W. O. B. Allen, M.A., and Edmund McClure, M.A., Secretaries of the Society. New York: E. & J. B. Young & Co. Price, \$4.50.

A year or two ago the Society for the Propagation of the Gospel published a digest of its history, a work which is well supplemented by the present account of the companion society. The S. P. C. K. was in some sort the mother of the S. P. G. Founded in 1698, with a very liberal scope, it provided for a time for the support of missionaries, as well as for the promotion of Christian education and the dissemination of religious literature. But after the foundation of the S. P. G., in 1701, the earlier society left the direct work of missions to the organization which was constituted for that purpose, and devoted itself to the educational side of Christian work. The first chapter of this book contains a very good summary of the religious condition of England in the 17th century and the foundation of the "religious societies" at the close of the period. These societies date from 1678, and there were soon no less than forty-two in London and Westminster alone. They were zealously attached to the Church of England, and greatly promoted the establishment of weekly celebrations of the Holy Eucharist in various London churches. The way was paved by these societies and by the kindred associations for the reformation of manners, for such an organization as the S. P. C. K. We can do no more than refer our readers to the book itself for an account of the great educational work and influence of this admirable society during the two centuries of its existence—a work which still continues with unabated vigor and a constant extension of its scope. Doubtless there is an impression abroad that it is merely a publication society. The perusal of this volume will dispel any such idea and confirm the eulogistic declaration of the late Archbishop of Canterbury, that the society has undertaken to do the largest work ever conceived by any voluntary association. This history is well calculated to correct false ideas of the relation of the Church to the education of the people. It shows that prison reform, the elevation of the poorer classes, methods of meeting the needs of various sections of society, were subjects which occupied the earnest attention of the noblest and most faithful Churchmen, long before such questions came into the arena of politics or were taken up by special reform associations. The older endeavors, made against great odds, were the precursors of the modern movements. The earlier portion of the work before us contains a number of letters and other documents, hitherto unpublished, throwing an interesting light upon moral and religious conditions in New England in the earlier part of the 18th century. It is certain that the history of the Church of Eng-

land cannot be properly estimated without a knowledge of the work of this excellent society.

The Student Missionary Appeal. Addresses at the Third International Convention of the Student Volunteer Movement for Foreign Missions.

Our readers are more or less familiar with the Student Volunteer Movement, which began in 1886 and was fully organized in 1888. Its promoters and members are drawn from what are called the "Evangelical" denominations, and we are told that it has affected eight hundred and thirty-nine institutions. This gives a truly imposing roll of membership. It is said that under the influence of this movement one thousand one hundred and seventy-three volunteers have gone into the mission field under the auspices of forty-six missionary societies. From one point of view it is no doubt an inspiring thought that so many differing sects have been able to lay aside their ancient enmities so far as to unite in such a movement, but in the actual work this union appears to give place to the old sect divisions. Here there is no concert of action, except so far as arrangements are occasionally entered into for a division of territory. Whatever the enthusiasm with which the work is commenced, one cannot but view with misgiving the final results upon the heathen mind of a Christianity presented under so many differing, and often inconsistent and even contradictory, aspects. But in any case, it is a solid fact that it is Christianity, if only in some general sense, which will be preached, Christian morality which will be inculcated. And for so much we may be thankful. The volume before us contains an all but endless collection of papers, addresses, and "talks." For the purposes of a convention they were no doubt very telling, unless the unfortunate hearer became swamped under such a deluge of talk. Printed in a book, they are, with some exceptions, rather thin in substance. It is, in fact, usually a mistake to attempt to give permanent form to utterances which depend largely for their effect upon the circumstances of the moment. But as a souvenir of a memorable gathering, the book will have its value to the members of the Volunteer Movement. We observe that Christian countries come under the head of "Foreign Missions." Not only Roman Catholics who are, of course, fair game, but Oriental Christians of every description, are regarded as pagans. There are, however, some involuntary tributes to the power of the liturgy, as on page 393. It is admitted that it has kept the Greeks to a "form of Christianity." One is inclined to wonder whether any kind of Protestantism, under the same circumstances of isolation and oppression, would have succeeded in perpetuating a "form of Christianity" through so long a period. It is ungenerous in the extreme to stigmatize the Greek Church as not "a missionary Church." We suppose this means that it does not attempt to convert the Turks. In that sense the Protestant teachers are also lacking in missionary spirit. Their representative freely admits that they have definitely agreed not to undertake that kind of missionary work. We are not blaming them, but neither ought they to blame the poor Greeks. No one at all familiar with the Oriental Church as it exists in Russia can allege that it is incapable of missionary enterprise. We can sympathize with every effort to improve the intellectual condition of the Greeks, but we cannot for a moment condone the enormity of the endeavor to tear down and disintegrate that ancient Church which, amid every circumstance of degradation, with the means of education and mental training forcibly withheld, has maintained itself through centuries and perpetuated the ancient Faith. We miss, among these addresses, any allusion to the Sandwich Islands, which seems the more remarkable in view of the events of recent years. The work there used to be the banner mission of the American Board. Has it been given up? Have the islanders all become Christians? or can it be that by reason of the closer relations which we now have with the Hawaiians, the old romance has died away

and with it the interest which used to be felt in their spiritual welfare?

Sacred Books of the East. Vol. II. The Sacred Laws of the Aryas. Translated by Georg Buhler. Vol. III. The Zend-Avesta. Translated by James Darmesteter. New York: The Christian Literature Company.

In volume II. we have a collection of some of the most famous works which stand as authorities on the sacred law of the Aryan Hindus. Those here given are traceable to four distinct authors, and represent several schools. They form part of an enormous body of aphorisms derived from the Vedas and the ancient Rishis. The teaching of those primary authorities is thus digested in the form of law books. The chief thought which arises in the mind upon the examination of these collections, is that the "heavy burdens and grievous to be borne" which the Jewish rabbins were accustomed to "bind upon men's shoulders" were the merest child's play, compared to the minute directions of the Indian sages. The several works included in this volume are each prefaced by an ample introduction, chiefly of a critical character. If anyone has been under the delusion, favored by the title, "Sacred Books, that these productions are of a kindred nature with the Christian Scriptures, or capable of being compared with them, a brief examination will suffice to dispel any such impressions. Even the Levitical Law is brief, clear, and "modern," contrasted with these endless strings of directions. The publication of the relics of the past in a form in which any intelligent person can see for himself precisely what they are, will serve a valuable purpose if it helps to disabuse people's minds of the notions which have been fostered as to the profound and valuable character of this ancient literature. It has a value of its own, no doubt, but it is of a different nature from that which some charlatans would have us believe. None of the religious works embraced in this series is of greater renown than the Zend-Avesta, the repository of the teaching of Zoroaster and the Parsees, commonly known as the fire-worshippers. This is the subject of Volume III. The translator was the lamented Professor James Darmesteter who, as a prefatory note informs us, suddenly passed away while engaged upon a revision of this second edition. The work has been completed by Mr. E. W. West who had already been a co-worker with the deceased scholar. The method pursued in this work is very satisfactory. The student who is still at the threshold of such studies, and even the more general reader, will find that the way has been so cleared by the luminous expositions of Professor Darmesteter that he is not made to feel that some clue is lacking which he must seek elsewhere. An introduction covering 90 pages carries us through the literary history of the Avesta from the date of its discovery in 1764; its interpretation, its formation, the various elements of kinship to other religions, its age and growth, etc. Besides this, each division of the translation is prefaced by a short *resume* of its contents. Nothing, therefore, is wanting to assist the reader unacquainted with the original language, in obtaining a just and accurate knowledge of one of the most famous of religious systems.

Trinity Church Bi-Centennial. Narrative of Events Connected with the Bi-Centennial Celebration of Trinity Church, New York, in May, 1897. New York: James Pott & Co. 1898.

In this handsomely printed and portly pamphlet we have a full narrative of the events connected with the great bi centennial celebration of the greatest parish in the American Church, an occasion which made the year 1897 memorable in our ecclesiastical history. It contains pp. i-iii, 1-253, and is embellished with thirteen full-page illustrations, being portraits of the rector, vicars, and curates of the parish, two views of the interior of old Trinity as it appeared when decorated for the festival services, and a most interesting colored plan of the decorations designed by Frederick Wilson. This plan will repay careful study, for it is replete with historic and ecclesiastical symbolism, and

preaches even more sermons to the eye than were addressed to the ear during the festival. The papers here printed include a sketch of Trinity parish, its history, and present activities; an explanation and notation of the decorations; an account of the services held during the octave; the rector's address and pastoral letter, and, either as a whole or in part, all the sermons and addresses that were delivered on the occasion. The order of music at the mother church and the various chapels is also given. Altogether, it is one of the most complete and best edited memorials of a unique historical event that we have ever had the pleasure of seeing and reading, and is worthy of the beneficent corporation which it represents. Trinity parish itself preaches one grand and necessary sermon to American Churchmen, a sermon which they have hitherto been slow to hear and to heed, upon the great value to the Church of parochial endowments safely invested and judiciously administered in an unselfish spirit and in the fear and love of God.

The State, Its Origin, Nature, and Functions. By L. T. Chamberlain. New York: Baker & Taylor Company. Price, 50c.

We have no more useful citizen in this country than the Rev. L. T. Chamberlain. His "Citizen's Manual" is widely and favorably known. This "brochure" is an address before the Patria Club, and it points morals well worth the consideration of every voter. We do not often read nobler words than the following: "The State is from God, through and for the people. It is from God, for He has made man a political being and has thereby given the State its primal sanction. It is through the people, for it is constituted in human relationships, is attested by the people's approval, and takes its form in harmony with the people's will. It is for the people, since its object is the people's welfare. As was declared of old, 'The object of the State is not merely that men may live, but that they may live nobly.'"

The Hundred and Other Stories, By Gertrude Hall. New York and London: Harper & Brothers. Price, \$1.25.

A volume of short stories, and very delightful stories they are. Some of them have appeared before in magazines. We enjoyed them then, and we enjoy them now. The first one, about the hundred dolls and the surreptitious visit the little girl makes them, is the best, and the next best and the most pathetic, is "Paula in Italy." The clean, pure tone of these stories is much to be commended in these days when we have so much about the Seventh Commandment forced down our throats.

Periodicals

THE September *Atlantic* contains a clear and concise editorial review of the international situation and the new duties and responsibilities devolving upon the United States in conse-

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quence of the restoration of peace. The first installment is given of "Unpublished Letters of Carlyle," also the first chapter of the "Autobiography of a Revolutionist," by P. Kropotkin, and a sketch of the Prince whose recent visit to this country has attracted attention. It is an interesting study.

Books Received

HARPER & BROTHERS

- Labor Co-partnership. By Henry Demarest Lloyd. \$1.
- The Moral Imbeciles. By Sarah P. McL. Greene. \$1.25.
- The Paternal State in France and Germany. By Henry Gaullieur. \$1.25.
- Sketch Books. By W. M. Thackeray. \$1.75.
- Early Letters of George William Curtis to John S. Dwight. Edited by George Willis Cook. \$1.50.

THE YOUNG CHURCHMAN COMPANY

- The Art of Extempore Speaking. By Harold Ford, M. A., L.L.B. 75 cts.
- The King's Message. By the Author of "Our Family Ways." 50 cts.

FLEMING H. REVELL COMPANY

- Praying in the Holy Ghost. By the Rev. G. H. C. Macgregor, M. A. 50 cts.
- The Dream of Youth. By Hugh Black, M. A. 30 cts.
- God's Methods With Man. By the Rev. G. Campbell Morgan. \$1.

JAS. POTT & CO.

- The Faith of Centuries. \$2.
- American Church Law. By the Rev. E. A. White, M. A. \$2.50.

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Pamphlets Received

- Adam's Answer. By L. W. Keplinger.
- Adam Answered. By C. C. Dail.
- Address to the Oregon Convention. By Bishop Morris.
- Convention Address. By the Rt. Rev. F. D. Huntington.
- Church Printing. By Robert H. Gardiner.
- Catalogue of Racine Grammar School.
- Catalogue of Ward Seminary, Nashville, Tenn.
- Catalogue of Shattuck School, Faribault, Minn.
- Catalogue of West Texas Military Academy, San Antonio, Tex.
- Catalogue of Grafton Hall, Fond du Lac, Wis.
- Catalogue of St. Agatha's, New York city.
- Catalogue of Hoffman Hall, Nashville, Tenn.

Opinions of the Press

Commercial Advertiser

FRENCH DIPLOMACY.—It is amusing to see M. Hanotaux try to disentangle himself from the difficulties in which a too aggressive diplomacy has involved him. He was the arch conspirator in the European plan for compelling this country to treat the Cuban question as the continental chancelleries had treated the Cretan question. He failed to do so because Great Britain would have none of his carefully prepared plot. Now, he says he has always been a friend to this country, and that the French government has preserved a strict neutrality since the beginning of the war. It is a belated and dishonest explanation. He began his machinations before war was declared, and cannot reinstate himself now by a paltry statement which affects only the time when he began to show hostility toward this country.

The Independent

PATIENT FOR THE VERDICT.—The American people are convinced by evidence that is horri-

bly cumulative that our soldiers, during our war with Spain, have been the victims of murderous incompetency on the part of the War Department. A general cry is, therefore, raised throughout the country that a thorough and searching investigation be made that shall bring to light the truth, the whole truth, and nothing but the truth, and that no official, high or low, be in any way improperly shielded from receiving any punishment he may be proved to deserve. That cry is worthy of the American people, and it should be heeded at once. But at the same time our people should stop at once prejudging the case, and fixing the responsibility on any individual, be that individual Secretary Alger or any other official. One of the grandest principles of our Anglo-Saxon race is that no man shall be deemed guilty until he is proved so to be.

The Press (New York)

AN EPOCHAL DOCUMENT.—The millennium of European disarmament is brought within the range of profitable discussion, if not of practicable policies, by the Czar's note to the representatives of foreign powers at his capital. It will produce, and is doubtless intended to produce, no immediate effect, but it will give the universal peace and arbitration parties of the world a standing in the form of international public opinion which they have never before enjoyed. This, although it contemplates a return only to the comparatively modern establishments of the pre-Bismarckian era. The origin of the proposal is a matter of surprise only on first thought. In making it, Russia merely continues to assert the primacy which she has claimed more and more openly of late years. It is, perhaps, the boldest of her recent assumptions, this, that no one could mistake her motives, ascribing them either to timidity or impoverishment. Even as a State paper the document is epochal, and however far it may go toward the prevention of the general war which most European observers have regarded as the necessary preface to disarmament, it is a notable official check to the spread of the spirit of militarism.

The Congregationalist

THE CZAR'S APPEAL.—For us, who are about entering upon a national policy which seems to demand imperatively an increase of our army and navy, the wall of overburdened Europe and her cry for relief should have a warning, deterrent effect, leading us to depart as little from our past policy as is consistent with wisdom, and to avoid ever confounding means with the end and exalting war for war's sake and soldiering for soldiering's. A certain amount of police duty in guarding frontiers and holding in restraint inferior and dependent races will ever be inevitable. But the days of "war lords" like Napoleon and Bismarck are over.



Modern commerce and modern science join with time honored Christian faith in demanding that nations, as well as individuals, resort to judicial tribunals for the settlement of disputes. That the twentieth century will see such a tribunal established and given fixity of tenure and permanence of life, we confidently believe. When that day comes, the historian looking back and tracing the genesis of the movement, must reckon duly with the imperial order of Nicholas II., czar of Russia, bearing date Aug. 24, 1898. In a year full of epoch-marking events it has no peer.

The Church Times

A LARGER OUTLOOK.—M. Cambon's signing of the protocol on behalf of Spain, and the immediate suspension of hostilities which followed, put an end to the war between Spain and the United States. The double effect of the Spanish defeat and the American victory is curious and interesting. For Spain, the idea of colonial expansion is rendered futile, and, if she is wise, she will turn her thoughts in upon herself, and consider how, by internal development, she may again become a great and prosperous nation. For America, an entirely new order of things is introduced. It is no longer possible for her to remain apart from the rest of the world in splendid isolation. Perforce she will be henceforth numbered with the powers of the Old World. The larger outlook which is now possible for the citizen of the United States should correspondingly affect his character. In place of the worn-out and discredited watchwords of American politics, he can in future interest himself in this more ennobling endeavor to extend justice and enlightened government throughout the world. In this work the instincts of race and the community of language and commercial interests should more closely associate him with the citizen of the Old Country. If one result of the late war should be to draw more closely the ties which unite Englishmen and Americans, it would seem to be in accordance with that natural feeling of kinship

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which, two years ago, prevented a misunderstanding from drifting into active hostilities.

Christian Work

OUR NEW PROBLEMS.—An indication of one of the religious problems now coming before the Washington authorities for solution is exhibited by the existing status at Santiago de Cuba. There an American, Mr. Donaldson, is receiving the duties, the disbursements for sanitation, etc., to be expended under direction of the military authorities. It seems that the bills are all sent to Collector Donaldson who submits them to the military authorities for payment. Now we are told the entire clergy, from Archbishop Crespo down to the newest acolyte, have sent

in to Collector Donaldson the regular monthly requisition for the payment of salaries. The archbishop's salary originally was \$18,000, but had been reduced to \$12,000, owing, as stated in the requisition, to the bad condition of the treasury. To Mr. Donaldson were also presented claims from the professors of the institute schools, police, and other bodies, all of whom were paid under the Spanish regime by the head of the customs department. The claims have been tabulated and submitted to General Shafter who has asked for instructions from Washington. It goes without saying that the government will not pay archbishops' or any other sectarian salaries. This, Congress is

prohibited from doing by the Federal Constitution. The Roman Curia will have to provide for the payment of its servants; and to this work it cannot address itself an hour too soon. There will undoubtedly be serious inconvenience if not distress until this is done. But for this we are not responsible. The war was precipitated by Spain's willful abuse of power, and now that it has ended disastrously for her, the responsibility for the consequences rests with her. We shall assuredly never assent to the creation of any State Church by the Federal authorities, nor shall we use public moneys for the payment of a sectarian clergy or for the promotion of sectarian instruction.



 We will mail THE LADIES' HOME JOURNAL, beginning with the October number, to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, on receipt of only *Twenty-five Cents*.

In The Ladies' Home Journal

Mrs. Rorer, who writes exclusively for THE LADIES' HOME JOURNAL, will continue her cooking and domestic lessons. In the October number she tells what should, and what should not, be eaten by men following certain occupations. Twenty-five desserts are given for all sorts of stomachs.

SOME SPECIAL FEATURES include churches decorated for Christmas, Easter, Fairs and Weddings, photographed and described.

Interiors of tasteful and inexpensive homes pictured and described, showing pretty corners, tables set for dinners, luncheons and teas, etc.

Some Special Features of THE SATURDAY EVENING POST

Besides the General Departments—Serials, Short Stories and Sketches—

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Brief biographic sketches and characteristic stories of people prominently before the public, with portrait illustrations.

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THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

The Household

The Voice of Nature

BY CAROLINE FRANCES LITTLE

Hum of bees,
And song of birds,
Waving trees—
Are full of words.

Rolling spheres
Sweet music make:
Each star hears
The call to wake.

Flowers gay,
And waters blue,
What they say,
I'll tell to you.

Hark! they sing
A song of praise;
To their King
Their voice they raise.

Each in turn
Thanksgivings bring;
So we learn
To praise the King.

Nantucket, Mass.

A Wretched Life at Home

Chicago Daily News

HER big, brown, sorrowful eyes bashfully averted, her tiny thin lips twitching nervously, little Mary Walters sat by the side of her two younger brothers in the detention hospital, and rehearsed stories of her father's drunkenness and inhumanity.

A few days ago James Walters, of Austin, the father of the three tots, was arrested at the instigation of a neighbor. The Humane Society interested itself in the case, and

yesterday Walters was fined \$150 for abuse and neglect of his four children. Yesterday the eldest boy, Joe, was taken to the Working-boys' Home, while the three younger children went to the Detention Hospital.

The Detention Hospital, a lonely looking building with smoky, weather-worn walls and iron-grated windows, stands at Wood and Polk streets. Its uncarpeted floors are not homelike, but the iron gratings do not keep out the light, and the whitewashed walls and cleanliness of the rooms are cheerful and inviting. In a room on the top floor of this building, on a gaily painted bench close to a window overlooking Wood street, Mary and her little brothers were trying to play casino with a pack of mutilated cards. When a visitor came, Mary dropped her cards and soon was shyly telling her story, in jerky childish sentences. Sometimes the little mite in the blue pinafore and shabby shoes was pathetically old-fashioned in her talk.

"I was keeping house for father for three months before we went to live with Mrs. Benedict," she said, with an air of a matron of forty, and then bashfully admitted she would not be thirteen until next October. "I used to cook all the meals 'cept when there wasn't nuthin in the house to cook. I can cook bread, too. I did that every Thursday, when we had flour. Mondays I did the washin' and then 'course Tuesday was ironin' day. Joe never done nuthin' but play outdoors, but Georgie and Louis used to wash the dishes and sweep out the kitchen for me."

At the mention of their names, Georgie and Louis hung their heads and stared bashfully at the floor. Georgie is blue-eyed, freckle-faced, sandy-haired, and eight years old, with a boy-like dread of strangers. Lois, two years his junior, in a brown cotton shirt waist, leaned over his brother's shoulder and gazed admiringly at his sister when she said he could wash dishes just as fast as Georgie could.

"We'd got along all right if father'd only got us stuff to eat and 'a' kept sober, but every time he got a nickel he had to run straight to the drink-shop. Then he'd come home and get us out of bed and keep us up all night 'chewin' the rag' at us 'bout not mindin' him—I guess nobody would 'a' minded him. We'd all starved to death if Mrs. Benedict hadn't took us into her place and give us something to eat when there wasn't nothin' in the house."

According to Mary, Mrs. Benedict was the best woman in the world, and Mrs. Benedict was going to take her and Louis to live with her, at which prospect the little girl was greatly elated. "'Cause," she explained, "I like Mrs. Benedict lots better than auntie."

Mary said she was glad her father was locked up, but didn't care whether or not he was punished so long as he was kept away from her.

"He was awful mean. He used to pound the boys with a strap, and one time he chased them with a stick as big as that table leg," and the little girl pointed to a table with legs as big as a baseball bat, and each of the lads solemnly nodded their as-

Your Boy's Character



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Young People's Weekly

is now prepared to issue 225,000 more copies a week. The paper is enlarged, improved, illustrated by frequent colored plates, and by photographic views reproduced by the half-tone process. It contains the best work of skillful writers of fiction, articles of current interest, departments of Christian Endeavor, Y. M. C. A., Epworth League, King's Daughters, Baptist Young People's Union, &c.

In order to make new friends—to double the army of young readers who support it so heartily—YOUNG PEOPLE'S WEEKLY will be sent to any address for **four months for only 10 cents**, if your order be received before January 1st, 1899. The regular subscription price is only 60 cents a year; for schools or clubs of three, 50 cents. Sample copies free.

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sent. "The boys had to climb out o' the windows and run down the street, and he chased them nearly a block. Lots o' times he said he'd break us children's backs, and sometimes he'd come at us with a big knife. Mrs. Benedict—she lived right near us, and we rented our house from her—used to take us in her place and hide us when father'd get to acting that way.

"I 'member one time he was awful mad. Mrs. Benedict hid us, and then she went out o' the house, and he sneaked in when she wasn't lookin'. We was hid in the bedroom and the door was locked. He came along swearin' and broke in the door. It dind't do him any good, though. We crawled under the bed and didn't make any noise and he didn't find us," and the little girl's eyes twinkled and the boys smothered a giggle.

Then Mary became absorbed in sorting over her cards. Suddenly her nervous little voice broke out impulsively: "He wasn't so bad before mother died. She died 'bout a year ago. He used to get drunk once in awhile, but he didn't carry on so." Speaking of her mother brought tears to the little waif's eyes, and she fumbled with the cards again. In another minute she was looking up, all smiles.

"But it's lots of fun here. We don't have nuthin' to do but play, and she's good to us."

"She" was Miss Stone, the young woman who has charge of the children in the hospital. Miss Stone said that the case of the little ones would be heard Thursday, and unless some respectable person wanted to make a home for them, they would be sent to some Catholic charitable institution, as their mother had been a Catholic.

Puerto Rico

"As a delightful winter resort, a valuable tropical garden, and an important strategic point, Puerto Rico is a valuable acquisition to the people and government of the United States."

This is the view expressed by the Chief of the Treasury Bureau of Statistics who has just returned from a brief visit to the island.

"It must not be expected," said Mr. Austin, "that so small an island can become a large factor in supplying the \$250,000,000 worth of tropical productions which the people of the United States annually consume, or that it can absorb a very large percentage of the \$1,200,000,000 worth of our annual productions. Smaller in area than the State of Connecticut, and with a population less than that of the city of Brooklyn, it may not be able to meet the somewhat extravagant expectations which enthusiastic people have formed with reference to it. Settled by Spain more than a century earlier than the landing of the Pilgrims at Plymouth Rock, its population is now more dense than that of Massachusetts, and the prospect of materially increasing its productiveness is not flattering. Mountainous from centre to circumference, the 1,000,000 people who occupy its 3,760 square miles of territory, have put under cultivation most of the available soil, and while their methods of culture and transportation are in many cases very primitive, it cannot be expected that the productions of this densely populated and closely cultivated area can be largely increased, or its consumption greatly multiplied. The valleys and coast lands are now well occupied with sugar estates, the area adjoining these is devoted to tobacco, and the mountain

sides to the very peaks, are occupied by large coffee plantations, with patches of coconuts, bananas, plantains, bread-fruit, oranges, and other tropical fruits scattered among them. While the 200,000 of its population who live in cities and villages enjoy some of the conveniences to which our people are accustomed, the large proportion of the rural population is of extremely simple habits in the matter of food, clothing, and habitation, and with small earning capacity and a small per capita of a depreciated currency, cannot be expected soon to become large consumers of our products. A little rice, a very little flour, a few beans, and plenty of bananas, plantains, bread-fruit, and vegetables satisfy their physical necessities; a few yards of cotton cloth for the adults, and nothing for the children, meet their principal requirements for clothing, while a few rough boards and a plentiful supply of plantain and palm leaves supply the material for the humble dwellings throughout the interior and in many of the villages. With but about one-fifth of its population able to read and write, the knowledge of the outside world is extremely limited, and with only 150 miles of railroad, and less than 250 miles of good wagon road on the island, the means of inter-communication are not such as to enable a prompt stimulation of its production or consumption. Most of the good roads, and some of them are very fine, run from town to town along the coast, though there is one exception in the military road connecting Ponce, on the south shore, with San Juan, on the north shore. Most of the interior, however, is only reached by bridle paths, over which transportation is effected by packs carried on small ponies. In the cities and towns most of the transportation is by bullocks yoked in primitive fashion to two-wheeled carts and urged to their work by a sharp-pointed pole in the hands of a native driver who walks in front of his team, turning to give them a vigorous punch when they do not follow with sufficient speed. The cattle of the island are of a superior class, similar in appearance to the Jersey cattle, but with broad horns, the cows being driven from door to door in the towns and milked into bottles in the presence of the customer, while the calves stand patiently upon the sidewalk awaiting the removal of the peripatetic dairy to the residence of the next customer.

"Education on the island is not of a high order. A sort of public school system prevails in some of the towns and cities, but in the interior, reading and writing, except among the plantation owners and managers, are rare. Spanish is the popular tongue, though the natives of France, of whom there are quite a number, retain their language, and there are in the towns some English-speaking negroes from St. Thomas and other near-by English colonies who prove useful as interpreters to the Americans already on the island. One of the two daily newspapers published in Ponce prints one page in English, out of compliment to the new conditions, most of the matter so published being extracts from the Constitution of the United States, and sketches of the lives of our distinguished men. There are Catholic churches in all the cities and large towns, some of them dating back over a century, handsomely finished within, and representing a large expenditure of money. There is one Protestant church at Ponce, said to have been the only one in the Spanish West Indies, but it is at present unoccupied. There are theatres in the principle cities, and several of the leading towns have telephones, and are connected by telegraph lines aggregating about 400 miles in length, while cable communication is had with the United States at \$1.17 per word.

(To be continued.)

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Children's Hour

Playing With Mother

BY MARY E. IRELAND

A jolly little boy was James,
His parents' only son;
He called his doting father, "Fav,"
His mother, he called, "Mun."

His roguish eyes peeped in the door
On many a summer day,
And rosy, dewy lips would plead,
"Oh, Mun, come out and play."

The tender mother-heart could not
Resist her darling's plea;
She left her sewing, left her pen,
To join, in seeming glee,

In "Antony-over," "Prisoner's Base,"
And "Two Knights out of Spain."
Then to steal rest, would help spin tops,
Or run a railway train.

That James, a gray-haired man has grown,
Yet says the happiest day
Of all his prosperous life, was when
His "Mun" came out to play.

Washington, D. C.

What They Bought With Their Lambs' Wool

BY MARGARET E. HOUSTON

GRANDFATHER had given each of the children a lamb, and they were dancing for joy.

"What will you do with your lambs?" asked grandma.

"Keep them till they grow to be horses, and run them in the buggy," answered the children whose theories of evolution were rather startling.

Grandma murmured something about "little Darwins," but they thought she said "little darlings," because she was pleased with their foresight.

The boy John said he would put their names on the lambs so they would not get lost.

The children were twins and had good Christian names, but as they could not say Charles and Dorothy, they called each other Chap and Dodo. Chap was a manly little fellow, always willing to carry the basket—if he was asked politely, but Dodo was a nimble-footed girl, and always went first.

When John brought out the chrome pot and painted on one lamb "Dodo," and on the other, "Chap," in big yellow letters, the children who had lately been at a show, cried: "O what lovely tigers they make."

All summer the twins and the lambs played together in the pasture field, but when winter came the lambs were sent with the rest of the flock to be fed and kept in the barn.

The next spring, though the lambs had not grown to be horses, they were very respectable sheep, each with a good fleece of wool on its back.

Chap and Dodo went to the sheep-washing, and watched the men take the sheep into the river, one by one, and dip them up and down in the water, squeezing the wool to make it clean.

After a few days in the sunshine, the sheep were dry enough for shearing. This

was an exciting time. John who meant to be kind, liked to tease the little folks, and he had hinted that the lambs' wool might be stolen, so the little owners stood by watching every "snip-snip" of the shears, as the soft, white fleece came off, and when it was rolled into a big ball they seized it between them and ran, as though it was that precious golden fleece which Jason brought from Colchis.

"Now, what are you going to do with your wool?" inquired grandma.

"I'm going to buy a baby with mine," said Chap.

"Buy a baby!" echoed grandma.

"Yes, Mr. Smith said he would trade his baby for my lamb's wool, and Robbie Winter says I may get milk from his goat to feed it with."

A baby was better than sheep or horses, and the twins had long been on the lookout for one. Mamma was surprised one morning to see them tugging the family cradle across lots from the neighbor who had borrowed it, but she had not the heart to punish them when they explained piteously that, "if a baby should come to our house it wouldn't stay if there was no cradle."

It was a cruel blow to the boy who believed in mankind with the innocent trust of a young robin, when he found he was not to get the Smith baby. That a good man would "take up his word," as Chap expressed it, would break his promise to a boy, and laugh at it as a joke, was a shock that stirred the foundations of his faith.

A few weeks after this, mamma called the children in from play one day and told them that dear Aunt Nellie had gone to heaven and left a little baby without any mamma, and that she and papa were going to bring it home and keep it. Then the children danced again, and began to plan what they would do for the baby.

Grandfather owned a mill where they made yarn and cloth and blankets, and he told the twins if they would bring their lambs' wool to him he would have it made into a cloak like little Red Ridinghood's, for the baby. So they wove a piece of cloth at the mill, and mamma made it into a cloak. When they dressed the baby in her pink cloak and took her to ride in her carriage, everybody said: "What a sweet baby, she looks like a rose in that pink cloak," so they named her Rose.

Every spring after that, when the sheep were shorn, two fleeces went to the mill to be made into clothes for the baby, and though Rose is five years old now, you will always find her dressed in lamb's wool.

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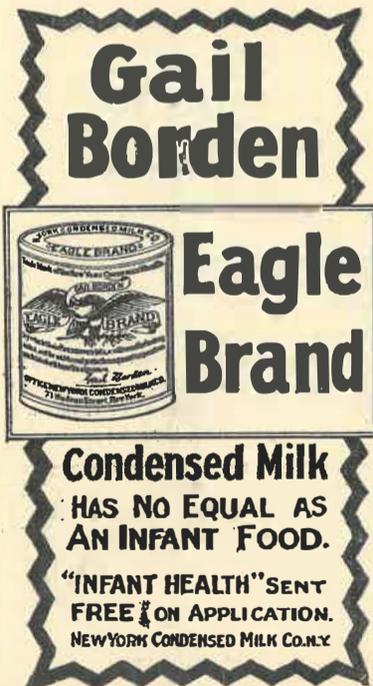
to each person interested in subscribing to the Eugene Field Monument Souvenir Fund. Subscriptions as low as \$1.00 will entitle the donor to this handsome volume (cloth bound, size 8x11), as a souvenir certificate of subscription to the fund toward building a monument to the Beloved Poet of Childhood.

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Finance and Commerce

THE past week has developed no phase in any way prejudicial to the great revival in business. Movements in the Old World all contribute to the stream of prosperity flowing in the direction of the United States. Nothing seems to stand in the way of extensions of trade in the Far East, while Cuba and Puerto Rico will afford fruitful commercial fields. Growing strength is manifested in the iron and steel markets. Prices of staples have reached the highest level of the past five years; railway earnings are in most cases showing gains, export trade is good, and failures are at a minimum.

Engagements of specie for American account were announced in London Saturday to the amount of \$1,000,000. It is believed a heavy movement of gold will shortly begin in this direction. London was a heavy purchaser of our stocks last week, some of the buying being speculative, although there was a considerable amount of investment stocks taken.

Bank clearances at eighty-nine cities for the week ending September 8, were \$1,106,874,363. The gold reserve in the United States Treasury is unprecedented. The government has announced that the United States 6 per cent. bonds, amounting to \$14,004,560, issued under the acts of July 1, 1862, and July 2, 1864, in aid of certain Pacific railroads, will be redeemed at any time this month, with interest to and including December 31, less a rebate of one-half of one per cent. on the face value of the bond. It is reported, too, that the Secretary will exercise the government's option on the \$25,364,500 of 2 per cent. bonds, which are the remnant of the 4½ per cent. bonds issued September 1, 1891, and refunded at the lower rate. Another report is that the government will make large deposits with the national banks.

The annual report of the New Orleans Cotton Exchange sets the cotton crop of 1897-'98 at 11,199,994 bales, which is 2,242,030 bales over the total of the preceding year. The average commercial value of this crop is estimated at \$28.62 per bale,

against \$36.76 the year before. The immense yield is looked upon as a misfortune rather than a blessing, and the expectation of a yield of perhaps equal magnitude the current crop year is the main influence in keeping the commodity down to a basis of 5¼ cents for middling uplands in New York.

The report of the Chicago, Milwaukee & St. Paul Railway for the year ending June 30, 1898, shows earnings applicable to dividends on the common stock equal to 8 per cent. on the amount of that class of shares outstanding. This is after providing for the preferred dividend, and after making unusually heavy charges to operating expenses on account of renewals. Besides the ordinary charges for repairs and renewals, \$1,225,000, or \$170,000 more than the total estimated cost of track elevation in Chicago was charged against operating expenses and credited to renewal account. Gross earnings were, of course, the largest in the history of the road. Freight earnings increased 15.20 per cent., while the number of tons of freight moved increased 23.17 per cent.

A newspaper correspondent gives, in the September *Scribner's*, his version of the famous saying of Colonel Wood: "Don't swear, fight." Wood overheard a man swear, and called out sternly: "Stop that swearing. I don't want to hear any cursing to-day." "I heard the men pass the order down the line which stretched along the lane behind us," says Mr. Chamberlin. "I don't know whether the incredible happened and the men actually did not swear after that, or whether it was wholly chance, but I am perfectly certain that I heard not another oath during that part of the fight which I witnessed."

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The General Convention will meet in Washington, D. C., Oct. 5th, and for this occasion the Pennsylvania Lines will sell tickets at greatly reduced rates. The beautiful scenery of this route, together with the elegance of trains, make it the most desirable for travelers. Information may be obtained of H. R. DEBING, A. G. P. Agt., 248 South Clark st., Chicago.

INTERNATIONAL CONVENTION BROTHERHOOD OF ST. ANDREW,

At Baltimore, Md., Sept. 28th to Oct. 2nd.

The Baltimore & Ohio Railroad will sell tickets at reduced rates for this occasion, on Sept. 24th to Sept. 30th, inclusive. Tickets good returning until Oct. 5th. See nearest B. & O. ticket agent for full particulars, or address B. N. AUSTIN, G. P. A., Chicago.

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PHILIPPINE ISLANDS
(NATIVES)



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OFFICES ALL OVER THE WORLD.

A Very Serious Question

Kolls, muffins, biscuits, cake, etc., made by the aid of baking powder, enter so largely into our daily food that their debasement by the introduction of injurious substances is a matter of serious concern. What baking powder shall we use to protect ourselves against the danger from alum, and to insure pure, sweet, wholesome, and nutritious food, is a question of vital importance for consideration in every household.

It is a fact that a large percentage of the baking powder sold from many grocery stores is made from poisonous burnt alum. Except in Minnesota and Wisconsin, the labels upon alum powders have no mark to designate them, so that both grocer and purchaser are left in ignorance of their dangerous character.

Many have suffered from digestive disorders arising from food made with alum baking powders. Quite recently a whole family was poisoned by their use near Logansport, Ind. It is now held by physicians that to the absorption of alum into the blood are due many of those obscure nervous diseases and diseases of the heart from which people suffer.

The best safeguard against alum and kindred injurious adulterants is undoubtedly in the use of Royal Baking Powder. This powder is recommended by physicians and health officers for its healthful qualities. The chemical tests show that it will retain its full leavening strength until used, so that its biscuit, cake, and bread are always light, sweet, and fresh.

It would be well to look in the storeroom and make sure that the Royal is used in your food.

NATIVES OF THE PHILIPPINES

The American volunteer, shipped to the Philippine Islands, almost half way round the world from our national capital, and seven or eight thousand miles from San Francisco, finds himself in a country where climate, vegetation, houses, and people are entirely different from anything he ever saw. The cattle are only as large as goats, and the horse is almost a curiosity.

The population comprises about 200,000 creoles and Spanish half-breeds, with a few Europeans and Americans. The four million natives, divided into many tribes, each speaking a different language, are, in character and disposition, very like the Southern negro. They are a peaceful, indolent people, working as field hands or day laborers when not occupied with cock-fighting. Women in the Philippine Islands are quite independent, retaining their maiden name, with the addition of "de" before the husband's name. A widow buries her husband's name with him, and immediately is known again by her girlhood name.

On another page is pictured a grown man and woman, natives of the islands, each operating a Singer hand machine. The original photograph was taken on the island of Luzon by an agent of *The Singer Manufacturing Co.*, whose offices have been established in this far-away country for several years.

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How Worry Wears the Brain

It is very easy to say: "Don't worry." but these words are easier to say than to bear. In *Science Siftings* we find a carefully drawn theory which resolves itself into a solemn fact at once as to what worry does to mankind: "Worry will kill! Modern science has brought to light nothing more interesting and useful than this fact; and, more remarkable still, it has determined and can give in full detail (because of recent discoveries) just how worry does destroy the nervous system. It is believed by those who have followed most carefully the growth of the science of brain disease, that scores of the deaths of each year—deaths ignorantly set down to other causes—are due to worry and that alone. The theory is a simple one. It is so simple that any one can easily sift and perfectly understand it. Briefly put, it amounts to this: That worry injures beyond repair certain of the cells of the brain; that the brain, being the commanding centre of the body, the other organs become gradually injured; some diseases of these organs, or a combination of them, arising, death finally ensues. Thus, then, does worry kill. Insidiously it creeps in upon the brain in the form of a single, constant, never-lost, most depressingly objectionable idea, and as the dropping of water over a period of years will wear a groove in a stone, so does worry gradually, imperceptibly, but no less surely, destroy the brain cells that control and enervate and keep in health every other organ in the body. Worry, to make theory still plainer, acts like an irritant at certain points, and, if long continued, produces serious results, but works little harm if it comes only at intervals or occasionally. Occasional worrying of the system the brain itself can cope with easily. But the iteration and the reiteration of one idea of a disquieting sort, the cells of the brain cannot long endure. It is almost as if the brain was struck lightly with a hammer every few seconds, with mechanical precision, for days and weeks, with never a sign of the failure of a stroke. Such a succession of blows from a hammer would, of course, injure the brain irretrievably almost immediately, but it helps to illustrate our idea and make it more vivid. For just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, and week by week diminishing the vigor of these delicate organisms that are so minute that they can only be seen under the microscope."

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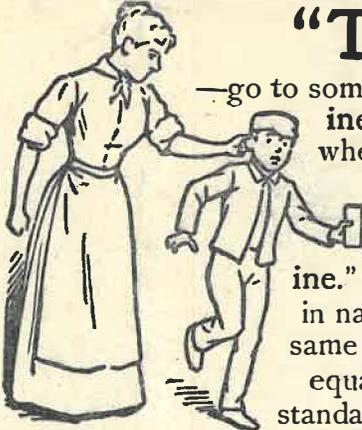
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