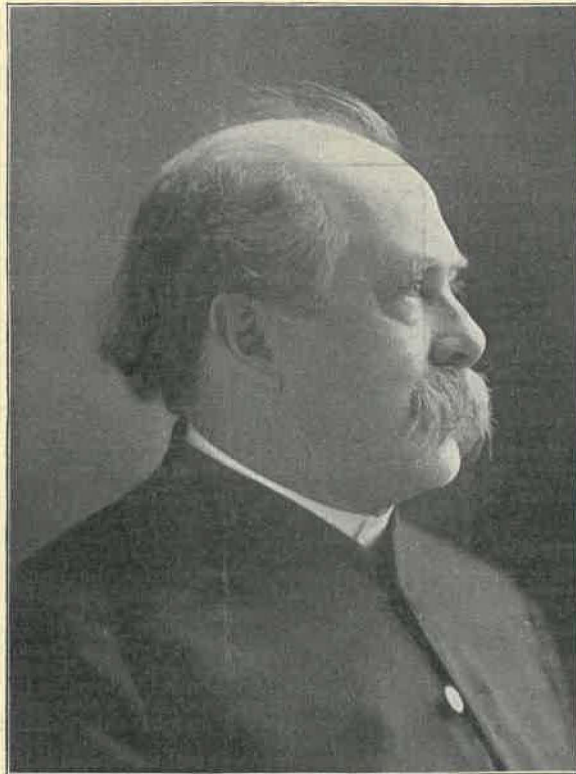


The Living Church.



REV. EDWARD A. BRADLEY, D.D.,
Late Vicar of St. Agnes' Chapel, New York.

From Photo by Rockwood.

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The Living Church

C. W. LEFFINGWELL, Proprietor.

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The Living Church

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

CHICAGO, SEPTEMBER 3, 1898

News and Notes

THE advent of the twentieth century may be marked by an event without comparison in the history of nations. Through his foreign minister, Count Muravieff, Emperor Nicholas has addressed a note to the foreign ministers at St. Petersburg which has caused a sensation throughout Europe. The note declares that the maintenance of peace and the possible reduction of the excessive armament, which weigh upon all nations, present themselves in existing conditions to the whole world as an ideal toward which the endeavors of all governments should be directed. International discussion is avowed the most effectual means of insuring benefit to all peoples and putting an end to the progressive development of armaments. National culture, economic progress, and the production of wealth are checked in their development by the application of national energy in increasing war material. The burden thus imposed upon the people is thought liable to bring about the very cataclysm which it is desired to avert. After proposing a conference for the discussion of this problem, the note concludes:

This conference will be, by the help of God, the happy presage for the century which is about to open. It would converge into one powerful focus the efforts of all States sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord, and it would at the same time cement their agreement by a corporate consecration of the principles of equity and right, whereon rest the security of States and the welfare of peoples.

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THE possible effect of the Czar's message leads into a maze of speculation. The proposal could not have emanated from a more unexpected source. That it should eventually result in an assured universal and perpetual peace among civilized nations is a consummation almost beyond comprehension. The evident seriousness of the proposition is likely to have an important effect, although utterly at variance with recent development in China, and in the face of a threatened crisis with England because of interference with treaty rights of British subjects. Europe is, and has been for years, under intense pressure, top-heavy with military strength. The consequences of a possible employment of these forces in war would be so awful in their effect that it would seem that if Russia were to take the lead for peace, Germany, France, and other nations would follow.

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MONTAUK POINT, Long Island, is now one of the chief centres of military interest. Reduced by climatic and other hardships, a continuance of which would have had fearful effect, our troops were moved North in the nick of time. In the hurry and confusion of embarkation and consequent congestion at Montauk Point, much distress has resulted, but officials are endeavoring to bring about that order and provision for comfort vitally necessary for the restoration to vigor of our sick and debilitated soldiers. Criticism over seeming lack of forethought in making adequate provision for the arrival

of the transports, has filled columns in the daily press, and these criticisms seem to have more ground than was first considered credible. The Red Cross Society and other organizations are caring for many, and in numerous instances furloughs are granted in order that home care and tender nursing may aid in recuperation.

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SHOULD the United States ever become involved in another war, it is probable many red-tape regulations would be abolished, and commanders be allowed to rely on their common-sense. The fact seems already established that on some of the transports *en route* home, soldiers were supplied with rations which were an outrage to humanity. On the Mobile, men who were convalescing of fever were fed on mouldy hardtack and tainted salt meat, and several deaths are attributed to this cause. No delicacies or other food were provided for the sick, the supply being that which was placed in the hold of transports at Tampa when the expedition to Santiago was fitted out. There is a rule in our army—and the same exists in Europe—that all rations on hand must be issued and eaten before fresh ones can be furnished. A commissary officer receipts for so many rations upon the blanks provided for that purpose, and is held pecuniarily responsible for them. The only way he can escape liability is to ask for a board of survey, which is appointed to inspect any provisions reported unfit for food. If it condemns them they can be destroyed; otherwise he must make the soldiers eat them or pay for them out of his own pocket, or get Congress to pass a bill authorizing the auditors of the Treasury to settle his accounts.

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AN event of great importance was the assembling at Quebec, Aug. 28th, of the joint High Commissioners appointed by England, Canada, Newfoundland, and the United States to adjust matters which for years have been a constant source of perplexity. The question of reciprocity with Canada has a stumbling block in the preferential tariff on products from the mother country, enacted by the present administration at Ottawa. Its abandonment would meet with strong opposition. Points for deliberation are the question of fisheries, determination of the Alaskan boundary, provisions for the transit of merchandise to or from either country across intermediate territory of the other; alien labor laws and the status of the so-called "birds of passage"; mining rights of the subjects of each country within the territory of the other; revision of the agreement respecting war vessels on the lakes, and reciprocity in wrecking and salvage rights. Each subject will be considered with deliberation, and interests involved will be accorded representation. The object of the commission was aptly expressed by Senator Fairbanks, who said in his reply to the opening address of welcome:

It is a source of immeasurable gratification to us and to our countrymen that the narrow traditional prejudices which so long divided us have disappeared. Recent events, which sharply enlisted the attention

of the world, have served to emphasize our kinship and to increase the bonds of affection which should exist between two great English-speaking nations. We indulge in the hope that Joint High Commission may by its deliberation still further promote that feeling of amity and good will which we desire should ever continue between the kingdom of Great Britain and the republic of the United States.

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FEAR is expressed of possible complications over the Samoan Islands, which since the treaty of 1890 have been under a joint protectorate of the United States, Great Britain, and Germany. The latter had marked the islands for her own when, in 1878, the United States interfered. A recent proposition to divide the territory; England taking Savale; Germany, Upolu, and America, Tutuila, is believed to be inspired by the German government. Recently the municipal council of the District of Apia became involved in a dispute over a proposition to extend the municipal boundaries of the district which were laid down in the treaty of 1890. The chief justice, a man recommended by the United States, decided in favor of extending the boundaries. The result was to include the property of certain Germans, and to subject it to higher taxation. The German government protested, on the ground that the chief justice had exceeded his powers. The reply of the United States was that, though the action of the chief justice might not have been strictly in accordance with the treaty, it was similar to action taken by a former chief justice who was nominated by Germany, and that in view of this precedent, it ought to stand, or the treaty ought to be modified so as to provide for such contingencies. It was strongly insisted that the United States was entitled to equal rights with Germany. Germany, in reply, admitted that if the precedent was right, the decision of the present chief justice ought to stand, but she has not decided to consent to a modification of the treaty by an exchange of notes. It is thought probable that there will have to be eventually a new commission to frame a new treaty, and, if so, it is not improbable that Germany will then propose the partition of the islands. This the United States will not consent to.

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DEVELOPMENTS reveal the fact that the surrender of Manila did not carry with it the entire Philippine group, nor even the island of Luzon. Thus is set at rest a great amount of speculation as to a new phase to be considered by the Peace Commission. It would appear that Spain executed a clever diplomatic move in transferring the governorship of the group before the surrender, stripping the Manila commandant of authority excepting over the city and its environs. The city is now in seemingly quiet possession of Admiral Dewey and General Merritt. The insurgents have announced their complete acquiescence in the new order of things, but threaten trouble should the islands not remain in control of the United States or England. Repairs to the cable made possible the resumption of direct communication, and the granting of permission by the British gov-

ernment to dock and repair our ships at Hongkong affords a solution of a perplexing naval problem. The preliminaries having reached a happy conclusion, final settlement of the Philippine question is left to the Peace Commission

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THE convention of prominent members of the legal profession held at Saratoga, N. Y., to discuss questions of national import, was of more than passing importance, in that the utterances were from an ultra-conservative body of men, accustomed to treating matters with grave deliberation. After discussing in all its phases the question of territorial expansion with which the administration is confronted, these resolutions were promulgated:

We believe that the rescued and liberated people of the surrendered islands [Cuba, Porto Rico and the Philippines] are in a sense temporarily the wards of the conquering nation, and that we should treat them as such.

With our view of natural right and of the inestimable privilege of civil liberty, we should not be justified in returning the conquered islands to the misrule and oppression from which we have relieved them.

As soon as the islands under our present protection can be trusted to govern themselves they should be allowed home rule, either independently or as a part of the United States, as hereinafter recommended.

Until such time as they may be able to govern themselves, they should continue under the protection of the United States, and the question as to whether at some future period, at the mutual desire of both, they should be permanently annexed, should be left to the time when it arises.

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WAR develops that quality in men which makes statesmen. Among the names that seem destined to political preferment by reason of their demonstrated fitness, is that of Theodore Roosevelt, of New York city. His career in the politics of New York city and State, which showed him to be a man with the honesty of his convictions, above machine rule, and with an unbending will where personal honor and integrity were at stake against party policy, was followed by a course of action during the war which has given him a popularity likely to be honored with the highest gift it is in the power of his State to bestow.

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CLIMAX of the Soudan campaign is expected shortly, the British forces numbering 24,000 men, under the command of General Sir H. H. Kitchener, having reached Wadi Hamed. Within a comparatively short march, the khalifa, with 70,000 men, is expected to make a stand, and a decisive engagement will follow. There exists no doubt of the result. The British troops are well drilled and seasoned, and the Egyptian troops, an important factor of British strength, are splendidly disciplined. So far, the troops have marched up the Nile without accident. Success will mean the bringing of the whole of Eastern Soudan under Egyptian rule, which means English influence. The territory comprises an area of 950,000 square miles, with a population of 10,000,000. It was under Egyptian rule until the successful revolt of the mahdi, which began in 1882, and resulted in the defeat of the English forces and the death of General Gordon. The khalifa, successor of the mahdi, does not wield so strong an influence as his predecessor, nor is he as able a general. Acquisition of the territory is of vital consequence to Egypt, as, in the hands of an enemy, the course of an important tributary

of the Nile could be diverted with disastrous results.

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THE system followed by the navy department to reward brave and meritorious conduct may be subjected to revision, owing to its shortcomings, as evidenced by recently announced promotions. Commodore John W. Philip shows his true and manly character in a letter to the Secretary of the Navy, in which he deprecates his own advancement, owing to the injustice done some of his associates. At the opening of the war, Captain Philip was sixth in rank of captains, being preceded by Robeson, Schley, Casey, Sampson, and Cromwell. The numbers given him would have advanced him above his fellow-captains, but as Schley and Sampson were previously advanced, Commodore Philip now ranks above Commodores Farguhar and Watson. The injustice lies in the fact that a wholesale advancement places many men whom the country would delight to honor, in the same relative rank, at the expense of less fortunate associates who were given no opportunity to distinguish themselves

Church News

Canada

A sufficient sum has been raised by Rural Dean Kenison, rector of St. Luke's pro-cathedral, Sault Ste. Marie, diocese of Algoma, to remove the debt on the church and schoolhouse. The money was collected during the rector's recent visit to Great Britain. The Bishop was present at the reception tendered to the rector by his congregation, on his return from his vacation, when addresses of welcome were made to the rector by the Bishop and churchwardens.

Bishop Courtney held an ordination in St. Luke's cathedral, Halifax, diocese of Nova Scotia, recently. The Bishop was assisted in the service by the dean and a number of the clergy. There was a large congregation and the Bishop preached. He was making a Confirmation tour in his diocese in August. The Rev. Dr. Moffett, of the church of the Holy Communion, New York, preached in St. Stephen's church, Halifax, during his visit to that city. The proceeds of a very successful garden party held in the historic parish of Redford in July amounted to over \$300.

A service was held for the yacht fleet July 24th, which anchored for Sunday off Gagetown, diocese of Fredericton. The rector of the church at Gagetown assisted the chaplain in the service. The Rev. Dr. deSoyres, of St. John, has returned home from his summer vacation in England. The Rev. G. Osborne Troop, of St. Marten's church, Montreal, who some years ago was incumbent of St. James' church, St. John, visited that city in July and preached to his old congregation. The Bishop of Fredericton, Dr. Kingdon, spent July at Little Metis, on the Gulf of St. Lawrence.

The diocese of Qu' Appelle has been divided by the Bishop into three rural deaneries. A new archdeaconry has also been formed, to be known as the Archdeaconry of Assiniboia, to which has been appointed the Rev. T. P. Sargent, vicar of St. Peter's pro-cathedral, Qu' Appelle station. The Bishop consecrated the church of Holy Trinity, at Hyde, Assiniboia, July 7th. The vicar of St. John's, Indian Head, the Rev. G. N. Dobie, has been appointed one of the Bishop's chaplains.

Archbishop Machray, the Primate, held a Confirmation at Middlechurch, diocese of Rupert's Land, July 8th, and afterward preached to a large congregation.

The meeting of the synod of the diocese of New Westminster takes place in August, after which the Bishop intends to go to England to collect money for the re-endowment of the see.

A clerical conference was held at Vancouver in July, which was in some respects conducted on a new plan. The members of the Clerical Society of New Westminster invited the clergy of the diocese of Columbia to meet them, in order to confer on various matters of Church work. Four of the Columbia clergy accepted the invitation, and three from the diocese of Seattle, U. S., came to the conference. Work among the Chinese received special attention.

The annual meeting of the Sunday School Institute of the archdeaconry of Bedford, diocese of Montreal, was arranged to be held this year at Frelighsburg, Aug. 25th. The Bishop Stewart memorial church is the parish church of Frelighsburg, and is the finest in the eastern townships. Among the visitors who took part in the programme was the Rt. Rev. Dr. Coleman, Bishop of Delaware. The Bishop of Montreal began his visitation of the deanery of St. Andrew's, July 15th, by holding a Confirmation at St. Matthew's church, Grenville. Among those confirmed was a former Presbyterian minister living in the parish. The Bishop visited Ven. Archdeacon Naylor's parish, North Clarendon, Aug. 16th. The Rev. Dr. Krans, of St. Ann's church, New York, preached at the church of St. James the Apostle, Montreal, Aug. 14th, morning and evening.

New York

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

CITY.—At Grace church, the Rev. Dr. Wm. R. Huntington, rector, an immense congregation was drawn together at the special service Sunday evening, Aug. 21st, the occasion being the presence of the Rev. Henry W. Brown, chaplain of the regiment of rough riders, and former rector of the church of the Advent, Prescott, Arizona. The Rev. Mr. Brown, who has just returned from Santiago de Cuba, was the preacher.

The funeral of the Rev. Edward A. Bradley, D.D., late vicar of St. Agnes chapel, of Trinity parish, who died at the naval review, was held at the chapel, Aug. 23rd. About fifty of the clergy were present, and a large congregation, including many persons prominent in professional and financial circles of the city. The rector of Trinity parish, the Rev. Morgan Dix, D.D., D.C.L., returned from his vacation to conduct the service, and was assisted by the Rev. W. M. Geer, vicar of St. Paul's chapel, the Rev. Dr. Arthur C. Kimber, vicar of St. Augustine's chapel, the Rev. Mr. Holcombe, curate of St. Agnes, the Rev. Dr. Uimann, of Trinity School, the Rev. Dr. H. C. Swantsel, rector of St. Luke's, of Brooklyn, Dr. Bradley's last parish, the Rev. J. Newton Perkins, secretary of the Church Building Fund Commission, and other clergy. The floral tributes at the chancel were extremely beautiful.

The last annual report of the House of the Holy Comforter notes a serious loss in the death of Gen. Thomas Hillhouse, of the board of managers. The managers are striving to free the institution from debt, and to create a really adequate endowment. As a free Church home for incurables, the institution occupies a unique place in the city. A number of the inmates, who can use their hands, are striving by their own labor, to earn endowment for the Sister Louise bed, in memory of the foundress. Through the kindness of friends many of the patients have enjoyed summer outings in the country. The permanent fund has received during the year \$2,000, and Miss Kneeland has completed the endowment of a bed in memory of her mother, Louise Tainer Kneeland. Miss Tolman left a legacy of \$3,000 to complete an endowment of a bed begun in her life time. The endowment of the Sister Louise bed has now reached \$2,479.96, an addition of nearly \$1,000 during the year. The chaplain, the Rev. Arthur Mason, has made daily visits to the home, and been indefatigable in his ministrations. At the opening of the year there were 33 patients under care, and 11 were admitted during the year, making a total of 44. There was one death, and 6 patients were discharged.

The permanent funds now amount to \$28,791.94. The current expenses of the year were met, leaving a balance in the treasury of \$2,242.84.

The 39th annual report of St. Luke's Hospital is of special interest, as showing the result of the first year of work in the hospital buildings on the new site. The result has been gratifying both in the volume and the quality of the service accomplished. The 78,310 days of hospital treatment have given care to 2,444 patients. It was seriously feared that removal to a locality fully three miles further uptown would interfere, at least for awhile, with the hospital service. The result is far otherwise, and this is justly regarded as one of the most important features of the year. The work of the year is larger by 2,289 days than that of any previous year in the history of the institution, and this notwithstanding that accommodations are yet far below what the development of the new site will necessitate. The medical staff, without a single resignation, has followed the institute. The new buildings have justified the care with which they were constructed, and have become recognized as among the most perfect for such work, by highest modern tests, in the world. The final report of the cost of the new hospital is \$1,749,605.08, which added to \$530,000, the cost of the land, brings the total to \$2,279,605.08. At the date of the completion of the report, several lots on 5th ave. and on 55th st., being part of the old hospital property, remained to be sold. It was then estimated that the sale of these would complete the payment for the new plant, and add \$200,000 to the endowment of the institution to aid in sustaining the increasing charity work. The Out Patient and Dispensary department has been enlarged. There have arisen new needs of increased endowment for special departments. The pathological department has a building erected for its use, but until special means are provided for its maintenance, the special scientific investigations needed to be carried on are necessarily conducted outside and at great disadvantage. The growing demand upon the hospital from Church people and others who seek treatment in private rooms, for which they are willing to pay, has caused the board of managers to consider the erection, in the near future, of a building especially designed and adapted for private patients. Dean Hoffman, of the General Theological Seminary, has endowed one room, by an outlay of \$15,000. During the year beds have been endowed by gifts of \$5,000 each, by Mr. Buchanan Winthrop, in memory of his father, Henry Rogers Winthrop; Mr. and Mrs. Cornelius Vanderbilt, in memory of their son, Wm. Henry Vanderbilt, Jr.; Mr. Cornelius Vanderbilt, in memory of his mother, Maria Louisa Vanderbilt; Mr. H. C. Von Post, in memory of his wife, Jane S. Von Post, and Mr. Junius Spencer Morgan, and members of his family, in memory of their mother, Sarah Spencer Morgan. In the children's ward beds at \$3,000 each have been endowed by Mrs. H. McK. Twombly, in memory of her daughter Alice; Mr. and Mrs. David B. Ogden, in memory of their son, Gouverneur Morris Ogden, and Charlotte A. Hamilton, in memory of her mother, Maria Eliza Hamilton. Mrs. Christine K. Griffin has added \$2,000 to a former gift of \$3,000, to complete the endowment of a bed. Legacies have been received from Mary A. Livingston, \$5,000; Wm. Snell Brown in part payment of a bed endowment, \$2,500; Daniel Fayerweather, balance of bequest with interest, \$1,648.68; Rufus Waterhouse, for use of consumptive patients, \$15,000; Augustus Cleveland, \$5,000. The trustees hope to erect, as soon as funds permit, a special building for consumptive patients. The income of the year was \$153,299.04. The expenses, which were to some degree exceptional, left a deficit of \$57,499.25, which it is hoped to meet by special means. It is evident from this fact that the hospital on its new site will need much larger support from the public. The hospital feels yet too poor to have an ambulance department of its own, and has hired its horses and drivers for the year, as needed, from a neighboring stable. Religious services have been in the new chapel even a more distinct fea-

ture of St. Luke's than in the past, and are held daily also in each ward. The Blessed Sacrament is celebrated also in the chapel and in every ward, as well as often at the bedside of patients. There were baptized during the year, 19; confirmed, 53; married, 2 couples, and 95 funerals were conducted. The charity funds of the chaplain amounted to \$1,705.24. Handsomely embroidered silk altar hangings have been presented.

FISHKILL.—The Ven. Thomas Burgess, D.D., archdeacon of Duchess, and rector of St. Luke's church for some years past, died Aug. 21st. He was a son of the Bishop of Quincy, was a graduate of Brown University, and fifty-five years of age.

The Pro-Cathedral summer work at Tomkin's Cove, under the charge of Miss Julia McAllister, is caring for parties from the clubs and societies of the congregation, including the Cathedral cadets—each party remaining about ten days. Day excursions for working girls are also provided, and there is co-operation with St. Barnabas' House and the College Settlement. Altogether many hundreds have been provided for this season.

WHITE PLAINS.—The burial of Samuel J. Watson, of Company C., 71st New York Regiment, U. S. Volunteers, just returned from Santiago de Cuba, took place, Aug. 24th, at Grace church. Business of the town was entirely suspended, flags placed at half mast, and many emblems of mourning placed in stores and private residences. Great gatherings of people came from surrounding villages. There was a large procession, the remains being escorted by a detachment of the dead soldier's comrades of the 71st regiment. There were also representatives of the rough riders, and several other regiments, and the U. S. warship "Brooklyn," flagship of Admiral Schley. Military honors were accorded at the grave in Rural Cemetery.

WALDEN.—The Sunday school of St. Andrew's church has given the funds for its annual picnic this year to the Red Cross Relief Society.

Pennsylvania

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

PHILADELPHIA.—Archdeacon Brady came to town on Sunday evening, 21st ult., on the hospital train, which had been dispatched a few days previous by the municipal authorities of the city to Camp Thomas, for the purpose of removing the sick soldiers from the field hospitals to this city, where better treatment could be afforded. Chaplain Brady had received leave from the military officials, as he believed it his duty to be on the train in case of an emergency. There were 110 patients in all, victims of typhoid fever, of whom 25 were sent to the Episcopal Hospital.

The funeral of Major Lawrence S. Smith, M. D., surgeon of the 1st army corps, who died on the 15th ult. of typhoid fever, on board the U. S. ship "Relief," while on his way home from Porto Rico, was held on Tuesday, 23rd ult., at St. Mark's church.

Trinity church, Oxford, is now 200 years old; but the event will not be celebrated until November next, or immediately after the adjournment of the General Convention, when it is hoped that several of the bishops will find it convenient to be present at some one of the services.

Early on Sunday morning, 21st ult., thieves effected an entrance into the church of St. James the Less, and with a crowbar wrenched the almsbox from an iron pillar to which it was fastened, and at some distance from the church broke it open and abstracted the contents, about \$25. There was evidence showing that the thieves had made a search for the altar vessels, which they expected to find in the vestry-room, but in this they were disappointed.

Among the reports presented at the recent diocesan convention, was that of the trustees of the "Christmas Fund," so termed, because the offertory on Christmas Day is handed over to this most excellent organization, which pro-

vides stipends for the superannuated and infirm clergy of the diocese, their widows and children. The report states that compared with the year preceding, there has been a decrease in receipts notwithstanding a special appeal has been made for larger contributions, and this decrease is attributed to a division of some of the gifts made to the General Society. The receipts were (including a balance of \$4,852.49) \$21,065.56. There was also presented to the diocesan convention the annual report of the "Clergy Daughters' Fund," which provided during the past year "board and tuition of seven beneficiaries, \$550"; the receipts being (excepting a contribution of \$5) wholly from interest on the permanent fund of \$14,300 par value.

Chicago

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

CITY.—On the eleventh Sunday after Trinity, the Rev. A. W. Mann officiated twice at All Angels' deaf-mute mission in the chapel of Trinity church, with increased attendance. At the afternoon service an account of the recent conference at Columbus, Ohio, was given, stress being laid upon one of the subjects discussed: "Christian Unity and Deaf-mutes."

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

The local council of the Brotherhood of St. Andrew has arranged a course of Sunday evening services to be held during the session of the General Convention, with addresses as follows: Sunday evening, October 9th, "Why we believe in missions," the Rt. Rev. H. B. Whipple, D.D., bishop of Minnesota, the Rt. Rev. F. R. Graves, D.D., Missionary Bishop of Shanghai, China; Sunday evening, October 16th, "Our responsibilities as a Church in the life of the nation," the Rt. Rev. W. C. Doane, Bishop of Albany, the Rev. W. R. Huntington, D. D.; Sunday evening, Oct. 23rd, "Why we are Churchmen" the Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont, the Rt. Rev. A. M. Randolph, Bishop of Southern Virginia.

Early in August the Bishop addressed a circular letter to the clergy, asking them to arrange for offertories in aid of the sick and wounded soldiers at Chickamauga. This was in response to an appeal from Dr. Bayne, a well-known Washington physician in charge of the hospital at that point, who desires a fund for the purchase of delicacies and other things not supplied by the government.

The Rev. J. A. Specht has become assistant minister of the church of the Ascension, succeeding the Rev. Thos. W. Cooke who resigned on account of ill-health. The rector, the Rev. Dr. J. H. Elliott, is away on a four months' leave of absence, hoping to recuperate from his serious illness in the spring.

Long Island

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

BROOKLYN.—A handsome memorial window will be unveiled in the church of the Messiah, on the first Sunday in October. Another will soon thereafter be placed in this church, it being a memorial to the late Thomas N. Rooker who was long officially connected with the parish.

A cable message, on Aug. 16th, announced the sudden death, from heart failure, of the Rev. Dr. Charles R. Baker, rector of the church of the Messiah, at Graz, Styria, Austria. Dr. Baker, accompanied by his wife, left Brooklyn on June 25th, for an extended tour through Europe. The date of his return was fixed for Sept. 25th. As he was in apparently good health at the time of his departure, his congregation was very much shocked at the announcement of his death. Dr. Baker was one of the most prominent and popular of the Brooklyn clergy. He was a broad Churchman, and widely known in religious circles because of his deep culture and intellectual force. He was a member of the Standing Committee of the diocese of Long Island. He was a prominent member of the Brooklyn Institute of Arts and Sciences, and of the Clergy Club and the Church Club. The church of the Messiah is one of the strong-

est and richest in the city. Many years ago the congregation moved from Adelphi st. to the present site, which was bought from another denomination. It then had on it a frame building. This was replaced by a building of brick, which was destroyed by fire about 15 years ago. Then the present church was built. Additions and decorations have made the present structure a fitting one for the parish. In the tower there is a chime of musical steel tubes. Dr. Baker himself presented to the church a beautiful chancel, which is built in the Byzantine style of architecture. Nearly every window in the church is a memorial. Dr. Baker was a fluent preacher, his sermons being delivered extemporaneously. His quiet, thoroughly Christian manner won for him many friends from the denominations as well as generally throughout the Church. Dr. Baker was born in Medford, Mass., on April 15, 1842. His theological studies included a three years' course at Cambridge, Mass., and several years in Berlin, where, in 1872, he received the degree of Doctor of Theology. In Berlin he was a pupil of Lipsius, the Egyptologist. Dr. Baker was ordained deacon in the diocese of Massachusetts in June, 1872. On Feb. 1st of the following year, he came to Brooklyn and took charge of the church of the Messiah, rector of which he remained until the time of his death. He was elected archdeacon of the Northern archdeaconery of Long Island, in 1881. Beside a widow and daughter, Dr. Baker leaves three brothers, the Rev. George Stuart Baker, chaplain and superintendent of St. Luke's Hospital, Manhattan; Wm. H. Baker, M. D., of Boston, and the Rev. Frank W. Baker, rector of St. Paul's church, Cincinnati. Dr. Baker's only daughter about two years ago married the Rev. St. Clair Hester who was then assistant-rector of the church of the Messiah, but since called to St. George's church. It is understood that the interment will be in this country.

St. Thomas' church, the Rev. James Clarence Jones, rector, is undergoing extensive alterations to fit the needs of a rapidly growing congregation. At present it is a small building of Gothic architecture, situated on a high knoll overlooking Brunswick ave., one of the finest church building sites in Brooklyn, measuring 195 by 125 ft. In making the alterations, the chancel of the church was torn away, and a frame extension is being built, which will run the entire length of the lot, and give an additional seating capacity of about 200. Immediately to the right of the rear of the church, the parish house is being enlarged by extensions both in the front and rear, which will give it an increased seating capacity of about 300. The interior and exterior of both buildings are to be entirely renovated. These improvements were made possible by a generous Churchman who offered to contribute \$2,000, provided the congregation would give the other \$1,000 necessary. By dint of hard work the required sum was raised, and the alterations commenced. St. Thomas' church was organized June 11, 1872, but was not admitted to the convention till 1892. It started with a handful of members, under the Rev. Cornelius L. Twing, but there were mostly vacant lots in the neighborhood then, and progress was slow. Nine years ago the present rector took charge. Better and more rapid transit caused that section of the city to grow, and the communicants, from 95, increased to 500, and the Sunday school now numbers nearly 800. The value of the church property is about \$40,000, and there is a mortgage on it of \$10,000. It is expected that the church will be re-opened on Sunday, Sept. 4th.

The corner-stone of the new church of the Annunciation, Glendale, to replace the old mission house, was laid on Aug. 7th, at 6:30 A. M. Addresses were made by the Rev. Edward Mansfield McGuffey, of St. James' church, Newtown, and by other speakers. The music was rendered by the choir of the church of the Resurrection, Richmond Hill. After the services, the guests were entertained by the members of St. Mary's Guild at the mission house. The

Rev. Henry B. Bryan has charge of this mission. The church will be situated on the north side of Cooper ave., 30 ft. east of Webster ave., and will have a frontage on Cooper ave. of about 30 ft., and will extend back 60 ft. The interior of the church will be finished in hard wood, and tastefully decorated.

BABYLON.—The South Side Clericus met on Aug. 3d, at the residence of Mrs. Bailey. Those present were the Revs. Bryan, Wiley, Sparks, Stephenson, Bridges, Diggles, Martin, and the Rev. Dr. Lowndes. A paper was read by Mr. Sparks, a review of Canon Otley's Bampton Lectures for 1897. After luncheon, there was a most profitable and enjoyable discussion.

The Rev. Geo. Valerie Gilreath, rector of St. Michael and All Angels, Seaford, has returned home after a trip to North Carolina.

The Rev. James R. Smith, rector of the church of the Transfiguration, Freeport, is in the Adirondack Mountains, where he will spend the next two months for the benefit of his health.

The Rev. Albert Carleton Monk, formerly assistant minister at St. James' church, Brooklyn, has returned to that borough, having resigned the curacy of Trinity church, Manhattan.

The Long Island ministers are being asked to sign a petition to be presented to the Long Island Railroad Company, that fewer trains be run on Sunday.

The Journal of the 39d annual convention of Long Island includes these statistics: Clergy, 141; churches, missions, and chapels, 129; communicants, 29,960; contributions, \$632,888.66; Baptisms, infants, 2,491, adults, 349; Sunday school officers and teachers, 2,254; pupils, 20,958; Confirmations, 1,664; marriages, 1,018; burials, 1,784. There are 21 candidates for Holy Orders, 12 postulants, and 40 lay-readers. A new feature in the publication is the printing of the names of the church wardens and vestrymen of the parishes, which was ordered by resolution, and has been complied with, except in a few instances. The proceedings bear the signature of the Rev. Reese F. Alsop, D. D., who was elected president of the convention in the absence of the Bishop, owing to illness; of the Rev. James Clarence Jones, Ph. D., secretary, and of Creighton Spenser, assistant secretary.

Idaho

The third annual convocation of the missionary jurisdiction of Idaho met in Weiser, Idaho, Aug. 3rd to 6th, 1898, under supervision of Acting-Bishop Rt. Rev. Ethelbert Talbot, D. D., LL. D. The roll call showed all but two of the clergy of the State present, a fuller attendance than at any previous convocation. The convocation sermon was preached on the evening of the first day, by the Rev. P. Murphy, of Pocatello, from the text, Rev. ii: 1, "I know thy works, and thy labor, and thy patience," the discourse being admirably adapted to the conditions of Western Church life and work. Routine business, together with the reading and discussion of papers on timely topics, largely occupied the sessions of the three days. Able papers were read by various members of the clergy, upon the following subjects: "Missions—is the Church selfish?" "Future of the Church in the West"; "Is Jesus the Christ?" "Educational influence of the Church"; "Signs of the times."

In the evening of the 2d day's session the Bishop delivered his annual address, which will be published in the journal. The Bishop spoke in strong and hopeful tones for the Church in Idaho, cherishing the belief that no set-back would be allowed to come to the work so well underway, from lack of proper episcopal supervision. On the morning of Aug. 5th occurred a most impressive ordination service in St. Luke's church.

The sermon was preached by the Rev. S. J. Jennings, of Nampa, Idaho, from the text II Cor. v: 14.—"The love of Christ constraineth us." It was full of inspiration to those about to receive new commission for the work of the ministry,

The Rev. I. A. Daughters and the Rev. A. E. Macnamara, late of the Philadelphia Divinity School, were advanced to the priesthood, being presented by the Rev. Chas. E. Deuel, and the Rev. P. Murphy, respectively. The Rev. R. M. Hardman, formerly of the Methodist body, was ordained deacon in the Church. On the evening of the same day was held an enthusiastic missionary service, when addresses were made by several appointed speakers. During the session resolutions were adopted expressing in tender terms the deep regret with which the clergy and people of Idaho are called to relinquish claim upon our present Bishop whose place in our affections it will be hard indeed to fill. Resolutions were also adopted begging leave to memorialize the General Convention of the conspicuous need of an individual bishop for the State of Idaho.

The following were unanimously elected as delegates to the General Convention to meet in Washington, D. C., in Oct. next: Clerical delegate, the Rev. Chas. E. Deuel, Boise, Idaho; Lay delegate, Mr. G. H. Durbrow, Pocatello, Idaho.

Marquette

G. Mott Williams, D. D., Bishop

DOLLAR BAY.—This is a small village on Portage Lake, about three miles from Hancock. It has perhaps 800 inhabitants. The industries are lumber mills, copper smelting works, mammoth coal docks, and now a large stamp mill is to be built. The mission was started a year ago by four families then attending Trinity church, Houghton. Services have been held in the school-house, and now an elegant little church, costing \$2,000, has been built and paid for, and was opened by the Bishop, August 14th, when two were confirmed. The Rev. Lucien A. Spencer is minister-in-charge here and at Lake Linden, 8 miles away. The new church is called St. Luke's.

ONTONAGON.—The revival of this town hinges largely on the reopening of the Ontonagon Co. copper mines. When the town and church were destroyed in 1896, the outlook was gloomy for a long time, but it has now seemed wise to rebuild. Under the charge of Mr. Wm. Poyseor, late a congregational minister, the new Ascension church has risen handsomer than the old, and was reopened Sunday, August 21st. The Rev. E. W. Jewell was celebrant and preacher. The church is of frame, 69x30, with spire 75 feet high. There will be no debt.

HOUGHTON.—Bishop Mott Williams visited Trinity church, Houghton, on St. Bartholomew's Day, and advanced to the priesthood the Rev. Messrs. J. Edward Reilly, D. D., and Thomas J. Purdue; the Rev. E. W. Jewell and the Rev. John E. Curzon assisted and joined in the imposition of hands. The Rev. Mr. Purdue returns to Nebraska to the charge of De Witt, and the Rev. Dr. Reilly becomes rector of St. Matthias' church, Omaha.

FLINT STEEL.—The homesteaders at the Flint Steel river, in Ontonagon Co., have been for some time putting their spare days in to building a small church of cedar logs. They have called it St. Paul's chapel, and placed it under Mr. Poyseor's charge. The chapel has stained glass windows, the gift of Mrs. C. W. Douglas, of Evergreen, Colo. A large congregation was present at the opening services, on the afternoon of Aug. 21st. The chapel is nine miles from Ontonagon.

Maryland

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

BALTIMORE.—For several months the local chapters of the Brotherhood of St. Andrew have been arranging for the 13th annual convention of the order, which will be held in this city Sept. 28th to Oct. 2d. For the convention, Music Hall has been engaged, and the principal meetings will be held in the main hall, while the smaller halls will be used for conferences and committee work. Mr. H. C. Turnbull, Jr., is chairman of the executive committee which is arranging for the convention. The chairmen of the sub-committees are: Finance, Mr. Frank V. Rhodes; halls and churches, Mr. Edward G.

Gibson; hotels, Mr. Carleton Shafer; reception, Mr. Daniel M. Murray; printing, Mr. W. E. Bonn; transportation, Mr. H. R. Turnbull. Mr. Herman Meyer is treasurer of the executive committee, and Mr. E. D. Smart, secretary.

The Rev. C. Ernest Smith, rector of the church of St. Michael and All Angels, was a passenger Thursday, Aug. 25th, on the American Line steamer, "Belgen," and which sails from Philadelphia for England. The Rev. Mr. Smith will be accompanied by his wife, Mrs. and Miss Carpenter, and Miss Anna Blogg. They will visit Liverpool and London, and return to Baltimore about the last of September. The Rev. Frederick Gibson, rector of St. George's church, is at Cape May.

The Rev. Charles W. Coit, of Concord, N. H., the new rector of St. Luke's church, preached Sunday, Aug. 21st, at the morning and evening services, which were largely attended. He succeeds the Rev. Wm. A. Coale who was rector of St. Luke's for a number of years.

Central New York

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

The death of Dr. T. M. Flandrau, August 7th, is a loss felt throughout the parish of Zion church, Rome, the Rev. Dr. J. H. Egar, rector. Dr. Flandrau was identified with the parish for over 40 years, and served as senior warden at the time of his death.

The Syracuse chapters of the Brotherhood of St. Andrew have arranged to open a reading room in the centre of the city early in September.

The Woman's Auxiliary of the second district held their regular meeting Aug. 12th, in the parish house of Trinity church, Utica. Mrs. L. Griswold presided, and Mrs. E. H. Coley acted as secretary. The goodly number present were interested in the reading of several short articles on missionary work.

The Rev. H. G. Coddington, rector of Grace church, Syracuse, spent his vacation with his family at Lowville, N. Y.

The following clergymen have spent their vacations at the places named respectively: The Rev. J. K. Parker, at Paris Hill; the Rev. Dr. C. T. Olmsted, at the sea shore; the Rev. W. B. Coleman, in the Adirondacks; the Rev. E. H. Coley, at Westport, Conn.; the Rev. J. R. Harding, in the Adirondacks and at Paris Hill; the Rev. J. J. Burd, at the sea shore.

The women of St. John's, Oneida, the Rev. John Arthur, rector, have caused the rectory to be enlarged and thoroughly repaired, inside and out, expending \$1,200 for the purpose.

Louisiana

Davis Sessums, D.D., Bishop

DONALDSONVILLE.—The improvements in the parish of the church of the Ascension continue under the able administration of the Rev. Mr. Guion. Electric light has displaced the old oil lamps, the church has been newly painted, and a new stained glass window is in contemplation. The Sunday school and congregation have both greatly increased.

AMITE.—It is pleasing to record an improvement in the church of the Incarnation, at a cost involving some \$400. The chancel has been greatly enlarged, a new altar has been erected, and three memorial stained glass windows have been donated. The Rev. E. A. Neville is the energetic missionary in charge.

NEW ORLEANS.—Sister Rachel reports for her work in Trinity parish, for the month of July, notwithstanding the hot weather, 142 visits, 89 sick calls, 53 investigations; 85 persons have been helped; 27 have received groceries; 23, bread; 17, medicine; 8, garments; 9, shoes, and 3, small sums of money. Dr. Warner being off on his summer vacation, the affairs of the parish are being ably attended to by the Rev. T. W. Smith. Mr. Smith has been at Trinity but a short while, but long enough to make many friends by his personal qualifications.

Notice has been given by Dr. Duncan, secretary of the diocese, that all formalities in the

incorporation of the diocese have been complied with. The charter authorizes the Bishop and the chancellor jointly to receive all titles to property on behalf of the corporation. Donations can also be made to the corporation for any religious purpose. This notice is under date of July 1, 1898.

Ohio

Wm. Andrew Leonard, D.D., Bishop

PORT CLINTON.—St. Thomas' church has been in existence about two and a half years. Its membership is now 90 persons. Church and parish house cost \$6,000, all of which is paid for except about \$800. The Rev. L. R. Glog who has been in charge, has resigned, to return, for family reasons, to his native land, Scotland.

The Bishop of Hayti

BY THE REV. THEOPHILUS GOULD STEWART

The Right Rev. James Theodore Holly, D.D., colored Bishop of Hayti, was born in Washington, D. C., in 1833, and was taken by his parents when quite young, to New Haven, where he was brought up. His father was a shoemaker, and a man of more than ordinary intelligence, and also of considerable learning. By him James was taught the primary branches of an English education, and also the trade of shoemaker. But James had ambitions going beyond his father's curriculum, and soon began the study of Latin and Greek on his own account. His studious habits and pious demeanor attracted the attention of good people, and at an early age he was ordained a deacon in the Church, and subsequently a presbyter.

Despising oppression and stirred by the chivalrous example of the people of Hayti, he resolved to visit that island with a view to finding a field for future labor. In a conversation with the writer many years ago, he remarked that he felt that it was an un-Christian limitation upon his ministry to be compelled to preach, practically, to only one class of society. He wished to proclaim the tidings of salvation to all.

Returning from Hayti thoroughly convinced that there was to be his future field, he so impressed this view upon the members of his flock in New Haven and so filled them with his spirit, that in 1861, himself and one hundred and forty others left this free land to find freedom elsewhere.

Landing in Hayti, he set to work at once on a comprehensive scale to evangelize that island. His plans were definite and embraced long years of effort and denial. He purposed to establish for Hayti practically a national Church; to make Hayti ecclesiastically free; to identify her religion with her spirit of independence, and thus give Hayti a full-orbed nationality. For years he worked at his trade in Hayti, mending and making shoes, and preaching the Gospel, until a Church having the pure Gospel in letter and spirit grew up as a result. In 1873, twelve years after he began his labors in that country, I heard him preach a sermon at the capital on St. John's Day. It was preached to the Masonic fraternity, and many of the great men of the republic were present. He spoke of the original Knight-Templarism as the John the Baptist of Christianity, and urged home upon these strong-minded men, many of whom were filled with French infidelity, their duty toward Christ and His cause. The zeal, courage, and devotion of the man lived in every sentence of the sermon. A year later, 1874, he was consecrated Bishop of Hayti, by the Right Rev. John Williams, D.D., LL.D., in Grace church, New York city. Thirty-five years of labor have brought to him a powerful influence for good among the Haytian people, and a well recognized standing in the world of letters. He is an evangelist of high type, a deep thinker, and a man of broad scholarship, and his character is cast in the true heroic mold. Rearing a family of nine sons and one daughter, and passing all his life in poverty—owing to his self-sacrificing spirit—he has nevertheless given to all of these a university education. While his ministry to Hayti has been a national blessing, his

life as an individual sheds great lustre upon the whole African race.

During the second Lambeth Conference, which he attended, he received much honor from bishops and clergy alike. He, by invitation of the late Dean Stanley, preached in Westminster Abbey on St. James' Day, and closed his address with the following eloquent words and remarkable prayer:

And now on the shores of old England, the cradle of that Anglo-Saxon Christianity, by which I have been in part, at least, illuminated, standing beneath the vaulted roof of this monumental pile, redolent with the piety of by-gone generations during so many ages; in the presence of the

"Storied urn and animated bust"

that hold the sacred ashes and commemorate the buried grandeur of so many illustrious personages—I catch a fresh inspiration and new impulse of the divine missionary Spirit of our common Christianity; and here, in the presence of God, of angels, and of men, on this day sacred to the memory of an Apostle whose blessed name was called over me at my Baptism, and as I lift up my voice for the first, and perhaps the last, time in any of England's sainted shrines, I dedicate myself anew to the work of God, of the Gospel of Christ, and of the salvation of my fellowmen in the far distant isle of the Caribbean sea that has become the chosen field of my special labors.

"O Thou Saviour Christ, Son of the living God, who, when Thou wast spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japheth, on the day of Thy crucifixion hadst Thy ponderous cross borne to Golgotha's summit on the stalwart shoulders of Simon, the Cyrenian, of the race of Ham; I pray Thee, O precious Saviour, remember that forlorn, despised, and rejected race, whose son bore Thy cross, when Thou shalt come in the power and majesty of Thy eternal kingdom to distribute Thy crowns of everlasting glory!

"And give to me, then, not a place at Thy right hand or at Thy left, but only the place of a gate-keeper at the entrance of the Holy City, the New Jerusalem, that I may behold my redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac, and Jacob, of all the joys of Thy glorious and everlasting kingdom."

Spiritual Gambling

A paragraph copied from an American exchange went the round of the papers, in which report was made of a lottery got up in Mexico on behalf of the souls in Purgatory, the writer stating that he copied from the notice board of a church the assertion that the soul of so-and-so had been "released from Purgatory and ushered into heavenly joys" through the success in the lottery of his friends on earth. The paragraph was said by a Romanist contemporary to be a calumny, and treated as though some enemy of the faith were the author. But in the *Roman Catholic Times*, the Rev. H. Thurston, S. J., admits that "lotteries to benefit the holy souls do take place in Mexico, and, I believe, in some other Spanish-speaking countries. . . . The winner of the first prize in such a 'raffle' has usually at his disposal a trental of Masses, which he is free to apply as suffrages for his deceased relatives and friends." Fr. Thurston does not express an opinion on the practice, but his candid admission that such a form of Mass traffic exists sufficiently answers the writers, editorial and otherwise, who vent their anger on anyone who points out the abuses. If one of their own number, having reliable information at hand, admits the truth, we should expect some sign of regret on the part of the Romanist writers that such abuses are tolerated, but the Roman spirit is impatient of correction, and considers admission of faults "disedifying." So long as this temper lasts there can be but small hope of reunion with the rest of Christendom. The Mexican lottery, horrible as it is, is only the natural outcome of a system which permits the wildest extravagances in religion provided they do not interfere with Papal claims of supremacy. It is to be hoped that Romanists living in the healthier atmosphere of English thought may have sufficient influence with their foreign brethren to put down the modern and unlovely practice of spiritual gambling.—*Catholic Champion*.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

THE summer is ended and the harvest is nigh. It is true, O brothers! in the Lord's harvest field of souls, as in the earthly fields where the husbandmen now gather the yellow corn. We must now garner for the Lord as though this autumn were our last. If it be not the last for us who gather, it is the last for many a soul that shall fall before the sickle of Death, ere another Harvest Home is celebrated. And for many of us this is surely our last reaping. Next autumn, many a priest will be missing from his place, and from his vacation he will never return. He will be called from the rest of Paradise for no more reaping in this world. Let us be diligent now to bring many sheaves with us. The fields are white for gathering, souls are waiting for our husbandry.

It is the harvest time now for the Church; the season for parish work and pastoral care is upon us. Not that these are needless, even in the heat of summer, but in a climate like ours, there is need of a partial suspension of parochial activities in summer. Congregations are scattered, and energies are at ebb tide in every department of human industry. Pastor as well as people must have, at least, a partial rest, and little more than public ministrations can be attempted. The recompense for this temporary loss comes with the revival of energy in the cool days and frosty nights of Autumn. The bow returns to its elasticity, and sends its winged arrows of truth with greater force and precision, for its brief unbending. The soul should recuperate with the body, and be all the more eager and earnest, after its summer rest.

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Higher Criticism in the Sunday School

THE outlook for the training of the rising generation in the faith and practice of the Christian religion is very dubious. Family religion has almost disappeared. In hundreds of "Christian" homes the Bible is never read, no family prayers are said, no religious instruction is given, the names of God and of Christ are never heard. Even that teaching "at the mother's knee," the recollection of which remained in the soul as a safeguard in after years, has in too many cases become obsolete.

The service of the Church still remains. The Bible continues to be read there. Prayers are said. The old praises of the Christian Church continue to resound. Religious themes are on the lips of the preacher. The holy sacraments, with their striking object lessons, are celebrated. But who can tell how much of the meaning of all this is missed by the younger people who come to these assemblages all unprepared by anything in their daily life and environment to enter with appreciation upon the public worship? Besides this, the idea is widespread that the Church service is not the place for children.

There remains the Sunday school. This has come to be extensively regarded as the natural and proper provision for the Christian instruction and training of the young. It relieves parents and "sponsors" of their obligations in the matter, and in the sphere

of devotion is looked upon as the children's church. The Christian conscience of many good people is sufficiently active to impel them to send their younger children, at least, to Sunday school, or rather, too often, to coax and persuade them to go. It comes to this, then, that in a majority of cases, the entire instruction of a child in the faith of a Christian, and in all those things which he "ought to know and believe to his soul's health," the requisites of a godly and a Christian life, reverence for holy things, the practice of devotion, and, in short, everything which belongs to the sphere of the Christian religion, is left to the Sunday school. Whatever of Christian influence there may be more than this is unsystematic, casual, or, at the best, emotional.

The whole of this immensely important field of things on which depends the welfare of the soul in this world and in the world to come, is left to the brief space of one hour a week. Throughout the week, at home, at school, in the street, the child lives in an atmosphere of purely secular ideas. But for one hour on Sunday he is introduced to thoughts and ideas which belong to another world. At the best, the time is all too brief to enable the mind to adjust itself to this new field of things.

We are not now undertaking to criticise the Sunday school. Everyone knows its weaknesses and defects. On the contrary, the lesson we wish to impress is this: If the Sunday school is the only tangible means left for the Christian training of the young, it is of the utmost importance that the best possible use should be made of the brief opportunity which it affords. The Christian Faith surely ought to be taught with the utmost thoroughness, illustrated in every possible way, and enforced by every appeal of love and tenderness to the religious instincts, which in the child are still fresh and ready to respond to every true touch. Then comes the call of duty, upon which the whole of life ought to be constituted, to "keep God's holy will and commandments, and to walk in the same all the days of my life." What this will is and how to keep it, the special duties of religion through which the Christian soul maintains its relation to God and exalts its life to the sphere of spiritual realities, surrounding itself with the atmosphere of absolute purity and holiness, need to be constantly enforced. In prayer and sacrament the spiritual life abides, and grows from strength to strength. While the heart is still tender, and the mind still responsive to all that is truly divine, is the time to impress indelibly these precious lessons, to cultivate to the utmost the spirit of reverence, and to form habits which cannot be easily broken. Such, we take it, are some of the chief objects the Christian teacher must have in view, the purposes for which the Sunday school continues to exist. Inadequate as the means may be, and all too brief the time, it is nevertheless true that great and lasting results have been accomplished by faithful pastors and earnest teachers. And much more might be accomplished if these great ends were constantly kept in view, and no pains spared to make the best of the means at hand. Such wonderful force resides in Christian teaching, that impressions are often produced far beyond anything that could be expected, when we consider the feebleness of the instrumentalities employed, and the fragments of time which are now commonly given to matters of the most transcendent importance.

We have dwelt upon these points for a purpose. Once all that we have said would have been regarded as simply a matter of course. But there are indications that this view of the purpose to be served by the Sunday school is coming to be regarded as antiquated, it is to be relegated to the lumber room where repose the tomes of the Fathers. Everything must be modernized and brought "up to date." We have before us the scheme of study of a Sunday school in New York city of considerable renown. We are informed that "next year the lessons for the Sunday school will be taken from the Old Testament." It appears that "everyone feels the difficulty of taking up these lessons, because they do not know what they are to teach and how they are to teach it." Unless the young people of this Sunday school are wonderfully superior to the majority of their kind, they are at present densely ignorant of Old Testament history as it is told in the sacred books. But before they know what it is they are concerned with, the material itself with which they have to do, it seems to be regarded as of the first importance that it should be remembered that "much of the Old Testament is no longer believed to be true in the way in which it was once thought to be so." "Many of the stories are not historical," "much of the history has been re-arranged to teach certain lessons." The teacher is to regard it as of vast importance that Ecclesiastes was not written by Solomon, that Isaiah is a composite work, that all the psalms of David were not written by David, that the book of Daniel was late. Worse than this, an author is quoted who informs us that, "it is, therefore, most clearly evident that the Old Testament narratives of Israel's earliest fortunes are entirely upon a par with the accounts which other nations have handed down to us concerning their early history. Their principal element is legend." The Sunday school mentor proceeds to lay stress upon the primary importance of these "facts," in connection with the teaching of the Old Testament. He also recommends a number of books in line, more or less, with these views, most of them certainly not calculated to promote reverence for the sacred Scriptures.

We would ask, with all due respect, whether this sort of thing is calculated to fulfill the purpose for which Sunday schools are supposed to exist, or, in fact, any useful purpose connected with religion! The positions laid down may be true or false. It is not universally admitted that they are such settled facts as this writer thinks, or, if they are facts, that they are of such vast importance that they are to be given the first place in the teaching of this portion of the sacred Scriptures. It is to be observed that at every point something is to be questioned or denied. For example, "this book was not written by Solomon, these psalms were not written by David, these books were not written at the time usually supposed, these narratives are not true, etc., etc." As if it should be thought necessary when we come to the statement in the New Testament, "A sower went forth," to say, this is not a true narrative, and to elaborate and reiterate that denial as the one important thing to be considered. Or to proclaim loudly that the "Good Samaritan" is a fiction, or that there was no "Prodigal Son," or "Unjust Steward," to the entire ignoring of the great truths which those parables teach.

Whatever may be the truth or falsity of

the conclusions of Higher Criticism, so far as it can be made out that they are not inconsistent with the Christian doctrine of Inspiration—and it is to be remembered that the English school of critics constantly assert that they are not—they have no such importance for Christian purposes as the absurd paper on which we have been commenting would have us suppose. It is enough at the utmost stretch of toleration, for the views and "conclusions" of higher critics to say that there are various views upon such subjects as the date and authorship of different books, the limits of the actual history and the presentation of truth by way of symbolic narrative. But surely the whole stress of teaching ought to centre in the fact that these books are the work of "holy men of God whospake as they were inspired by the Holy Ghost," and that we are to search the Scriptures because it is they which testify of Christ.

We cannot but view with profound misgiving a system of Sunday school instruction which begins with negations, and which regards as matters of chief importance in teaching the Old Testament to young persons, such questions as those which have been raised by the higher critics, instead of the great truths of divine revelation which centre in Christ the Redeemer of the world. We can see no other result from laying all his emphasis upon criticism in dealing with untrained minds, except to cultivate in them the spirit of doubt, and to set them at sea on the whole subject of religious truth and divine revelation. And this is confirmed by our observation of actual results under the influence of similar methods.



Five-Minute Talks

BY CLINTON LOCKE

CLXX

A CONSERVATIVE old Church paper in the East has waked up, and how it is making the fur fly about the general stinginess of the Episcopal Church! Statistics, to be sure, are not the most reliable things in the world, and a New York man has lately shown up the utter misstatement in regard to the contributions of the diocese of New York to diocesan missions. There is no doubt that if all the contributions to missions from every parish were brought together, the showing would be much better than this paper makes out. Independently, however, of all these things, a very serious case has been thoroughly made out against the ratio of giving, in the Episcopal Church, as compared with that of several of the great religious bodies around us. We have been so puffed up with self-complacency, that we have failed to see this thing, although the figures have been in open view. Some few did see it, but when they wanted to let the cat out of the bag, people in authority said: "Oh, don't! It will make such a fuss!" Then they called another meeting, and rang the changes on our ancient Church, and our conservative Church, and our inestimable Prayer Book, and how we walked in the golden and perfectly safe path between Rome and Geneva, and what wondrous privileges we had above all other Christians, and that we were the Church of the future, etc. People listened and were tickled, and cried: "Let us thank God that we belong to this Church and are not Calvinists, *et hoc omne genus.*" While all this was going on, Calvinists and *hoc omne genus* were giv-

ing two dollars to our one for the spread of the Gospel of Christ. I have heard young priests, and even older ones, talk and preach as if really the Protestant Episcopal Church was the leading body in this land for the spread of the Christian religion, and all the other religious bodies together were simply an insignificant fraction of imperfectly informed people whose good works need not be considered for a moment. Such talk always sickened me, and I thank God that, narrow and prejudiced as I may have been, I never for a moment forgot or depreciated the enormous sacrifices which were being made by a vast religious population entirely foreign to the Church I have loyally tried to serve for so many years. One can see good in every effort to spread God's kingdom, no matter how mistaken it may seem to be, without abating one jot of devotion to Catholic truth and Catholic practice.

Let me recapitulate a few of the facts which have been firmly established: Out of 6,332 parishes and missions of our Church, 2,885 gave absolutely nothing for any outside purpose. Why was this? It will be answered: "Because they were so poor." Now I was tolerably familiar for many years with a large number of poor parishes and missions, and I can conscientiously say that I never knew one so poor that it could not have given something for some outside work if it had tried. The difficulty was that it did not try, and was not made to try. The minister said: "We are so poor. Self-preservation is the first law of life. We need every dollar we can raise;" and he harped on that blind policy until that belief was as deeply ingrained in that parish as their belief in the Creed, and influenced their life far more than the Creed ever did. It is slow but sure death to a parish to limit its Christian offerings to itself, and it is so from reasons which are deeply hidden unless spiritually discerned. It is so because the Spirit of God departs from such a parish, and as that fades out, enthusiasm, Catholic fellowship, Christian brotherhood, fade out. They cannot live in such an exhausted receiver. Just think of this awful fact: We spend on grand churches, splendid choirs, expensive rectors, and a hundred other parochialities, \$12,000,000, and we give to foreign missions, \$283,000 in a year. I am not objecting to splendid churches and choirs and all that; I also was an expensive rector in my time. I only say: "These ought ye to have done and not left the other things undone." Let every priest resolve there shall not be this enormous discrepancy between parochial expenditure and missionary contribution. A great deal of this depends on the parish priest. As Horace says: "If you want to make other people cry, cry yourself." Let him get his own heart inflamed with zeal for missions and his people will soon catch fire.



Church Support

A recent newspaper, speaking of a prominent parish in one of our large cities, announces that the rector has resigned his pastorate, owing to its financial condition. Inquiry reveals the fact that the income has been so meagre as to force upon the rector the privilege of living at his own expense for a considerable time, in the absence of his promised salary.

This is not an isolated case, but exists as a type of many, not perhaps often to the utter exclusion of salary, but easily up to the point of its being fitfully and fragmentarily paid. This suggests the need of a remedy which must of necessity be heroic in order to be effectual, and

may be revolutionary. Yet better is it to be slain in defense of life, whether ecclesiastical or national, than to die by strangulation which we make no effort to resist. Because no canon has been enacted to give us aid, and none can be contemplated for fear of hostile attack, must we then continue to be silent?

I think it safe to say that the unvarying experience of all parishes is that a comparatively small number of contributors pay the pledges and pew rents. When these have failed to provide the desired income, the same names will be found on subscription lists which may become necessary, or are patrons of fairs instituted for self preservation, so that it is much nearer the rule than the exception for the financial burden to be carried by a few. This proposition is so generally conceded by those having the material affairs of parishes in hand, that it need not be fortified by testimony here. What, then, is to be done touching that large class of communicants and other church attendants whose presence at Sunday services is irregular and whose support is both small and unreliable? None would feel much more grieved than such were the doors to remain closed and the priestly functions to cease and the sacraments to become a memory of struggling, but now departed, days. And we can easily imagine their solicitous inquiry: "Why didn't 'they' keep it open?"—this weary, discouraged, pecuniarily emaciated "they" who have pleaded for the bread which has been denied, and have been driven into starvation—*reconcentrados* of the Church. "Who will bury our dead or baptize our children or solemnize matrimony?" they still query, with much alarm and anxiety, almost demanding that for their convenience and service alone the ministrations of the Church should be maintained inviolate; that choirs should stand ready at any time to answer their beckoning gesture, and priestly robes be impatient for their occasional but imperative use. It is such conditions of pinching want on the one hand, and arrogant demand on the other, that call for adequate relief by the benefactor at the hands of the beneficiary.

With the great latitude of action and equal freedom from responsibility which in these days is expected and taken, there appears to be no other way than that the bishops should be clothed with authority to enforce a discipline upon communicants, at least, which shall be sufficiently rigorous to impress both its power and reasonableness upon them, and commend its businesslike requirements even to men whose "religion is in their wife's name." Then, when such a proposal is known to be in contemplation, will arise a magnificent assertion of outraged liberty! I have been a somewhat close observer of the Church and other religious bodies for many years, and it is apparent that the trend of human nature is constantly maintaining its right to a comfortable interpretation of religious duty, and an elastic method in its performance; and it is also evident that to many of the clergy have not found this tendency abhorrent. There is this growing love of liberality in theology that shall cause it never to smite, and in loyalty that shall be chafed by no confining bands. There is this diluted idea of worship which must make of it a species of entertainment, free from any act of reverence which might prove irksome, or the disturbing sense of any warning cry. It must all be delightful, sweet, and harmonious as the birds and flowers of June. Such sensitive souls must not be reminded of a duty, or called upon for a service, or expected to augment the revenue. And what an innovation to demand it! What impudence to frame an ecclesiastical law that interferes with one's freedom! We do not fret about the statutes that are wisely made for the guidance, safety, and comfort of society, and all runs along so smoothly with the law-abiding citizen, that he might naturally ask if conditions would not be the same without these restrictions; and yet we know that this same human tendency to license would, without law, drift us into a state of anarchy, and ultimately back to barbarism. So why should our responsibilities to the Church be free from all re-

straint, and awaken a cry of protest when it is sought properly to define them? The Roman Church has no such difficulty apparent upon its surface. The princely sums expended for its buildings and schools, the freely supported machinery of its great equipment; the munificent amounts frequently raised for the personal use of its clergy; the great congregations that throng its cathedrals and churches (consecrated and without debt), each individual of all these multitudes with his contributions of money; the *esprit de corps* which runs through all its ramifications, ought to make us of the Anglican Communion hang our heads with shame that our parishes in populous places languish for want of support, with our rectors underpaid and unpaid, our treasurers in despair, the loyal ones straining every nerve, and no existing power to compel laggards to do their duty.

I know of a suburban parish that makes periodical efforts to cover on oft-recurring deficit. The sanctity of the chancel is seldom offended by appeals for larger offerings, but when this is done, the response is far from satisfactory. The congregation will listen with respectful attention to all that the rector has to say, and depart at the close of the service in what appears to be a most complacent frame of mind. But the plate will contain scarcely more than its accustomed amount when the count is made. Then, that the financial condition may be more freely and properly discussed, all the regular worshippers are invited to meet some evening in the parish house. But the object is suspected, and the persons whom it is wished to reach—those who have not done their share in the past and who, if it charitably thought, may not know the exact status of the financial problem, for the reason that the rector has sought to avoid its intrusion on the spiritual realm, are conspicuous by an absence suggestive of the greater interests of farm or merchandise or oxen. This failing, resort is had to fair or concert or show of some description, each perfectly innocent and harmless in itself, but humiliating and undignified as a necessary and frequent adjunct to the maintenance of the worship of Almighty God, and of His Son Jesus Christ our Lord.

This whole tendency to indifference is increasing year by year, rather than diminishing, and, without being accused of pessimism, one can safely inquire: "Where will it end, and how long before our beloved Church will be overwhelmed?" The trend toward what is called liberality is a taint upon all religious bodies. The Gospel to which the Congregationalist or Methodist or Baptist listened fifty years ago, would not be tolerated in the pulpits of to-day, and if persistently preached, would empty their meeting-houses at a ruinous rate. And, conversely, the ministers of the present hour in those denominations would have been considered very far from sound, if not rank heretics, could they have expressed to-day's position on theology then. Much the same can be said of us, so that it is not such a very hazardous statement that the unadulterated tenets of the Faith as received from the fathers of the Church are not the Gospel to which the cultured congregations of this age care to listen. Let them be preached, and the cry of bigotry and intolerance resounds. Let them be ignored, and we face the danger of disintegration. The only corrective is that of an undeviating standard and a wholesome discipline, and if we can not command these from an authoritative source, it would not be surprising if the Protestant Episcopal Church should in the not very distant future find its two divisions of Broad and High being quietly and imperceptibly merged—one into the cultivated lecture-ship of the Unitarian denomination, and the other into the fellowship of Rome.

This go-as-you-please method of interpreting theology to match that vicious enemy to true religion, called "Advance Thought"; this emasculating the liturgy to the lowest point permissible with the priest's ordination oath; this exasperating indifference to all sense of duty toward the offertory, by so many baptized and confirmed adults, emphasizes the need of a head

to this American Church, which is now without a Primate and without an endowment, as the colonies were before the nation came. Catholic and Protestant alike feel the atmosphere of this seductive influence, and the preacher who wishes to be popular must employ the smoothest adjectives in any allusion to present sin, or its effect upon the future life, and dismiss all epithets that might describe a sinner or suggest a penalty. Here again is where we want a central authority, from whom shall issue the guiding policy of the Church as established by its Divine Founder upon the words which His wisdom uttered, and on the laws which His lips spoke; under which a universal usage shall prevail, that adopts all that is richest in the service; that has a power of coercion to compel all baptized persons in a parish to aid in its support, or be denied its shelter; and teaches that nothing on altar, however ornate, and nothing in vestments, however costly, can be too good for God. This may seem chimerical, and it may seem brutally autocratic, for the average American idea, but unless something of this nature is provided before it is too late, we may waken from our revelry in the Higher Criticism to see repeated the writing on the wall:

"God hath numbered thy kingdom and finished it.

"Thou art weighed in the balances and found wanting,

"Thy kingdom is divided and given to the Medes and Persians."

Boston, June, 1898.

WARDEN.

Is the Country Preacher out of the World?

As a matter of fact, the city preacher, as he is now known, is a late product. Until recent times the world lived in the country. Now it seems to live in the town. The drift of the world into the cities is a new phenomenon. It is the unresting mark of our present race movement. In the hundred and twenty years preceding 1800, London increased in size only fifty per cent. In the years since 1800 it has increased 500 per cent. To day London has twice the population of Denmark, three times the population of Norway. Every year a city as large as Denver is added to its population. If things keep on as they are now for another century, London will be a city of 40,000,000.

The growth of New York city into the second place in the world, the growth of Chicago, of cities generally, are illustrations of this general race migration.

In this movement a sense of isolation creeps over the country pastor, sometimes, as if he were stranded upon a solitary beach, while the boats and trains sweep past in the distance to the far-away towns. And this feeling of isolation is fed by our current religious and economic literature, which has little or nothing to say about the country, while it has volumes to say about the problems of the city.

Is the country pastor therefore out of the world? Is there a real isolation? Is he out of the procession of affairs? Is he out of those currents which really give character and individuality to our times?

We do not believe it. In the first place, is not the country as essential as the town? Men cannot eat railroad iron and Cordovan boots and dynamo and the products of sulphuric acid and the electrical shops. We have not yet evolved to a plane where we can get on without farms. Nor have we reached a point where we can get on without country schools, and the restful monotony of country life. The country is an integral part of our civilization. It is indispensable, and will be for some time to come, unless we all become Christian Scientists and learn, through the unreality of matter, to get along without bread.

Now, if the country is an essential part of our world, why should it be thought to be an abandonment of this world to live and do one's life work in the country? Any such view is a mistake.

In the second place, the country, not the city, affords the best illustrations of the foundations of human society. Granted that the city, in our

present industrial order, gives the best example of interdependence and brotherhood and socialism. Granted that the great shops, with their thousands of men at their machines, are the best illustrations of the economic fact that no man can live to himself alone, but that we are all members one of another. Does it follow that the country offers nothing that a man can study, that it has no original field of research, that it is a belated and uninteresting world, without the stimulus to earnest, original study such as may be furnished in the study of the slums, the sweat shops, the municipal reforms, and the other questions that occupy so large a part of our current literature?

We do not hesitate to say that the country affords as interesting a field of study of social institutions as the city, if only the preacher really wants to study these, and particularly if he is on the lookout for young folks to inspire to the study of social institutions.

It is in the country that we encounter the fundamental ideas of property. There is "the land question" as old as Moses. And if the preacher wishes to burn a little midnight oil on mastering the comparison of his little town, or his circuit, with the like conditions in America, India, early Germany, and the early English homesteads, he will find a wealth of materials which at a little cost will furnish him with the profoundest foundations of culture and learning on which to build his knowledge of those municipal questions which came last, not first, in time and in importance. What a great thing it would be if the pastor could inspire the young country people to form a club for such study, or to pursue it as solitary readers.

The foundations of the American Republic lie in country institutions—the town meeting, instead of the packed caucus. And where there is a will there is a way; where there is a thirst for culture, for mastery, there it will be found that the country furnishes the country pastor with a rich field for study. The country pastor is no more out of the world than the professors of mathematics or of biblical theology are out of the world.

In the third place, the country pastor is not out of the world, because there he will find (if he tries) as intelligent and often as modern people as he is likely to find anywhere. He will find readers of the daily papers, thinkers, men who digest what they read. But what is most inspiring of all, he will meet and direct those young people who are bound for college and for the eminent place in the professional world. The majority of the presidents of the United States were country boys. It was not chance that it was so; it was in obedience to what seems to be a law of civilization.

No, the country pastor is not out of the world. If he is ambitious, he can make it a large, modern, interesting, and stimulating world.—*The Rocky Mountain Christian Advocate.*

The Church and Hawaii

As with the State, so with the Church, the new condition of things has left many problems on our hands. The most immediate of these is the problem of Hawaii. Here, for some twenty years, a branch of our Church has been laboring, with, it must be said, indifferent success. The chief cause of failure has been the anomalous condition of the Church's Constitution there, the faulty condition of which, force of circumstances has made daily more and more manifest.

Many onlookers have for years looked forward to annexation as the remedy for a distressing condition of affairs in the ecclesiastical world. Now the opportunity has come. The Anglican Church in Hawaii should at once come under the jurisdiction of the American Church. An arrangement should be made whereby the present Bishop should be released from that part of his diocese comprised in the Hawaiian archipelago, and should develop more than has heretofore been done the mission work in Samoa and Fiji. There would be ample scope here for Bishop Willis' activities, and the

Hawaiian territory could then be put under one of the bishops of the Pacific Coast until circumstances rendered it advisable to revive the bishopric. It is almost certain that under this arrangement there would be a vigorous growth of our Church in Honolulu, and the mission work among the natives and Chinese and Japanese immigrants would meet with abundant success. In the present instance "the isles are waiting," and it is hoped that the Church will not delay so that a grand opportunity is lost forever.—*Seattle Churchman.*

Letters to the Editor

"ENTANGLING ADJECTIVES"

To the Editor of *The Living Church*:

The article in your issue of Aug. 20th, signed Y. Y. K., is one of the most satisfactory ones on the subject of the "change of name" that I have read. The Church in the United States has suffered much from "entangling adjectives," as well as promiscuous verbosity in general. For instance look at the legal titles of some of the Church's institutions—The General Board of Missions, the G. T. S., and that curiosity of nomenclature, the Female Episcopal Tract (or is it Prayer Book?) Society—and the most gigantic of all, the Trustees of the Fund for the Relief of Widows, etc. It may be that when the Church gets her rightful name, the nuisance and ridiculousness of pomposity in nomenclature may be abated. As far as the Prayer Book is concerned, as soon as the Church's mischievous title is put away, and the right one substituted, we shall have a book that we need not be ashamed to hand to Roman Catholics and Protestants. A Presbyterian minister who was a candidate for the sacred priesthood told me he was vexed at the Church's extraordinary title which he had just found in the Prayer Book, saying that he came into the Church to find consistency. It would be interesting to hear from those to whom the Church's name has been a stumbling block. I hope we may soon get relief, for I, like many others, am weary of being thus uselessly handicapped.

C. E. ROBERTS.

THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

I have followed with great interest the correspondence on this subject in your columns, and in those of our other Church papers for some time past, and "it seems to me" that we are getting back to the original state of the question as it was broached some twenty years ago. The question then was simply how to get rid of our bondage of a century to P. E., and the natural and immediate answer to it was: Expunge P. E., and keep what was left; viz., the Church in the United States of America. That was the original proposition as it went up to the General Convention, was it not in 1877? from the Church in the Northwestern dioceses, and was championed by the saintly DeKoven. And now it appears to be appropriate to ask: What more than this do we want? What can be more in accord with the facts, what more broad, comprehensive and Catholic, what less calculated to give offense to any who may be liable to take offense, than "The Church in the United States of America"? Let us "move the previous question."

FREDERICK W. TAYLOR.

Springfield, Ill., Aug. 19, 1898.

"OUR BOUNDEN DUTY AND SERVICE"

To the Editor of *The Living Church*:

Your correspondent, Wm. M. Purce, in *THE LIVING CHURCH* of Aug. 6th, speaks of a matter of great importance to the spiritual life of the Church—the weekly Eucharist. Could we get the General Convention, as he suggests, to require that every priest, unless reasonably hindered, celebrate the Holy Eucharist on every Sunday and holy day, it would, no doubt, do a great deal of good, and show that, as a Church, we were advancing to a normal spiritual condition.

But I doubt the utility of any canons on the subject of saying Daily Prayers or celebrating the Holy Eucharist. The offices for daily Morn-

ing and Evening Prayer and for weekly and holy day Eucharists are plainly given in the Prayer Book, not to mention the Rubrics, which give directions for daily Celebrations.

Those who believe in the worship of the Holy Catholic Church, as instituted by the Lord Himself, and as given in the Prayer Book for every Sunday and holy day, need no canons to teach them their "bounden duty and service." What is set forth or implied in the Prayer Book, and what we find done by the united Church for ages from the Apostles' time, is quite sufficient.

I believe it is generally found that priests who observe the Lord's Day as the Church directs, by a Celebration, also attend to the minor duty of daily Matins and Evensong.

It is indeed sad to find so many of our churches that observe the Lord's Day by its proper service only once a month. So fixed has become in many places the habit of having only the daily service on three-fourths of the Sunday mornings in the year that trouble results when the Sunday service is put in its proper place. Spiritual life is indeed needed, that people may earnestly desire the divinely appointed worship, the Sacramental Presence of the Lord, when they come together to honor Him on His Day.

Those who agree with the practice of the early Church, and with the last Pastoral Letter of the House of Bishops, that fasting Communion is "reverent in its intention, with the guarantee of long usage, and with the commendation of very saintly men," will probably find in most places the necessity for two Celebrations each Sunday, if fasting Communion is to be encouraged and the Holy Eucharist be made the chief and necessary act of worship on the Lord's Day.

It seems to me when we come, as a Church, to practice the worship as laid down in our Prayer Book, which is essential, we shall find less trouble in other moral and religious affairs, such as missionary work, marriage, what not to call the Church, etc.

W. H. TOMLINS.

Estherville, Iowa, Aug. 22nd.

A CORRECTION

To the Editor of *The Living Church*:

By an unfortunate mistake, the name of the Rev. Maximilian Lindsay Kellner, D.D., appears in the report of the president of the Standing Committee of the diocese of Central Pennsylvania, acting as ecclesiastical authority of the diocese, as among those deposed by the Bishop of Massachusetts. The mistake probably arose from the fact that the Rev. Dr. Kellner was one of the witnesses in whose presence the sentence of deposition was pronounced. In the absence of the president of committee, I desire to correct this error. Dr. Kellner is a clergyman in good and honorable standing in the Church.

WM. P. ORRICK,

Secretary of the Standing Committee of the Diocese of Central Pennsylvania.

Personal Mention

The Rev. John Brann has taken charge of St. Matthias' church, Waukesha, Wis.

The Rev. S. B. Blunt is passing his vacation in Bayfield, Can. on the shores of Lake Huron.

The Rev. Joseph H. Blacklock has accepted the rectorship of the church of St. Michael and All Angels, Anniston, Ala.

The Rev. J. M. Clarke, D.D., has charge of St. Paul's church, Syracuse, during the absence of the rector, Dr. Lockwood.

The address of Rev. H. W. Cunningham is changed to Calvary rectory, Wilmington, Del. Correspondence intended for Secretary of Diocese of Springfield should be addressed to the Ven. F. W. Taylor, D.D., Springfield, Ill.

The Rev. Walton Hall Dogget is passing vacation days on the seashore of Long Island.

The Rev. E. H. Van Deerlin has accepted charge of St. Alban's church, San Francisco, Cal.

The Rev. B. F. Fleetwood, D.D., rector of Waterman Hall, Sycamore, returned on the Cunard steamship, "the Servia," on Aug. 17th, from a visit to Scotland and England.

The Rev. Alexander Hamilton is in charge of Trinity church, New Rochelle, N. Y., during the summer absence of the rector.

The Rev. Chas. H. Hathaway has been passing his vacation in the maritime provinces of Canada.

Bishop Morrison, of Duluth, has gone for rest to the Adirondack mountains.

The Rev. John E. Reilly has accepted charge of St. Matthias' church, Omaha, Neb., to take effect at the end of the present month.

Died

BURGESS.—Thomas Burgess, D.D., son of Bishop Alex. Burgess, archdeacon, New York, rector St. Luke's, Matteawan, died August 21, 1898. Family, threesons and one daughter. Aged, 48 years. Graduated Brown University, 1870; General Theological Seminary, 1873; studied in Europe two years; served in the ministry 25 years.

COATES.—Entered into life eternal, on Wednesday, Aug. 10th, at noon, at his home, Cambray, Ont., Amos B. Coates, aged 72, for many years a devout communicant in St. John's church, which was built chiefly through his persevering zeal.

"Ye are our epistle, written in our hearts, known and read of all men."

DOGGE.—Saturday, Aug. 20th, the Rev. Anson G. P. Dodge, Jr., rector of Christ church, Frederica, Ga.

JENNINGS.—At the Episcopal hospital, Philadelphia, on August 18, 1898, Rev. d'Estaing Jennings, aged 60 years.

JOHNSON.—At his home in Auburn, N. Y., July 28, 1893, Mr. Julius A. Johnson, editor of the *Cayuga County Independent*, aged 72 years. His remains were transported to his former home in Easton, Md., and placed beside those of Mrs. Johnson, who died Oct. 27, 1888.

RILEY.—Died, at Fort Wayne, Ind. Aug. 18th, Col. Thomas A. Riley, formerly lieutenant 5th Infantry, U. S. A., brother of the Rev. Dr. Riley, of the General Theological Seminary, New York.

SHEPHERD.—Entered into rest, Tuesday, 3:30 A. M., at Peabody, Mass., Clarissa, wife of T. W. Shepherd, aged 48 years, 8 months, 12 days.

"Grant us grace so to follow Thy blessed saints in all virtuous and godly living."

SNELLING.—At Whitemarsh, Pa., on August 23, Jennie L., wife of Rev. Samuel Snelling.

WHARTON.—Entered into rest, at Fond du Lac Wis., Sunday, Aug. 21st, 1898, Robert Honeywell Wharton, adopted son of Mrs. Charlotte Wharton, in his 51st year.

Appeals

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

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

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

Church and Parish

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

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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.

Offertory Hymn

BY MARY ANN THOMSON

Give of thy goods to God,
And He will bless thy store;
The path of poverty He trod
True wealth on thee to pour.

Give of thy goods to Him
Who gave them all to thee,
And alms like wings of seraphim
To lift thy prayers shall be.

Give of thy goods to Christ,
To whom each gift of love
Is dear as crown of gold unpriced
Cast at His feet above.

Give of thy goods, O thou
Whose goods are manifold;
Give largely for His service now,
As David gave of old.

Give of thy goods, although
Thy goods be few on earth;
The needy widow's mites, we know,
Redeemed of highest worth

Give of thy goods and say,
"We give Thee of Thine own;
For all things come of Thee, and they
Of right are Thine alone."

Give of thy goods and lift
Thy heart to Him Who gave
The infinite and priceless gift,
Himself, thy soul to save.

Give of Thy goods with joy,
In faith and hope and love;
And He true bliss without alloy
Shall give to thee above.

— x —

IN four years £2,116 has been received from Uganda, the proceeds of the sale of 142,896 books, nearly half of which were portions of the Scriptures. This not only denotes the eagerness of the people for knowledge, but the expenditure of so much is in itself a wonderful fact, considering that the civilization of the people has not advanced beyond a currency of cowrie shells and cloth. There are about 400 churches in Uganda, with seating accommodation for more than 50,000 worshippers.

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THE Edinburgh School Board has decided to "simplify" the Ten Commandments for the benefit of the infants who attend the public schools, and the decision to tamper with the Divine Law, as delivered on Sinai, has excited no small amount of curiosity in Scottish theological circles. The religious and the profane alike are, indeed, anxious to know if the revised Decalogue will be notable chiefly for its omissions, or if it is to be only a watered-down version of the Mosaic Tables. There is a good deal of misgiving at the daring of the Edinburgh Board, and it is feared the revision of the Commandments will ultimately end in their complete abolition.

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A REMARKABLE suit has been instituted in the courts of Chicago, which involves the whole question of the relation of Church and State in the United States. The Rev. Anthony Kozlowski, representing certain Polish congregations formerly connected with the Roman Church, obtained episcopal consecration at the hands of the

old Catholic bishops of Europe, and has organized an independent diocese in Chicago. Naturally enough, the Roman authorities proceeded to excommunicate Father, or Bishop, Kozlowski. The form employed is that called the "Greater Excommunication." Though by no means so appalling as the forms said to have been in use in the Middle Ages, its terms are sufficiently stringent. By it the guilty person is cut off from both exterior and interior membership in the Church, including even the grace of Baptism. Kozlowski and his friends do not deny the right of the ecclesiastical authorities to cut off from the graces and privileges of the Church those who violate its laws, or who, like himself, have voluntarily withdrawn themselves. But it is contended that the expressions of the edict go further than this, and touch the temporal and social status of its object quite outside the sphere of religion. "All who aid and abet him in the crime for which he has been excommunicated" are put under the same ban, and, "The faithful, under grave penalty, are absolutely forbidden to have any intercourse or communication with him." This is construed as being of the nature of a boycott. It is asserted that it is already bearing hardly upon Father Kozlowski's adherents, that it is causing a perceptible loss of business to some of them, and that the cause is threatened with disaster, unless its disciples are prepared to submit to severe privations. It is upon this point that it is determined to test the legality of the decree. If the case is actually brought to trial, it will be of unusual interest, not to the Roman Church only, but to all religious bodies in which there is any attempt at discipline, for it is difficult to inflict ecclesiastical censures upon a person without affecting in some degree his temporal relations.

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ENGLISH papers report that the well-known Father Ignatius who has been for many years in Deacons' Orders, but has been unable to obtain Priest's Orders at the hands of his own bishop, was recently ordained to the priesthood at Llanthony Abbey. It is stated that he was ordained by "his Grace Archbishop Mar Timotheus, belonging to the Patriarchate of Antioch." If *The Church Review* is correct, this is no other than the quondam "Archbishop of North America," our old acquaintance, "Dr." Vilatte. We had heard that this gentleman was no longer known in his old haunts in Wisconsin, but we had not heard to what new regions he had betaken himself. The ordination of Father Ignatius is rather a brilliant stroke. But is the Father aware that by submitting to receive orders from this source he has become a schismatic? This archbishop, if such he is, has no more right to perform ordinations in England or Wales than any bishop of the American Church. More than this, the files of our House of Bishops will show that his orders have been distinctly repudiated here. His status, so far as the American Church is concerned, is that of a deposed priest, formerly of the diocese of Fond du Lac. He is said to have obtained episcopal orders at the hands of the Archbishop of Goa, India, under the authority of a monophysite Patriarch of Antioch. Hence the grandiloquent title under which he figures in the English newspapers. The Bishop of Llandaff states that the ordination took place without his knowledge or permission.

A SAD story appears in *Church Bells*, illustrating some of the beauties of official charity. A poor widow, in great destitution, died recently at Peckham, of virtual starvation. At the inquest it came out that she had formerly received the munificent allowance of 2s. 6d. a week from the parish, but this was stopped by the righteous "guardians" because she refused to give up her dog. This poor brute, it appears, was the sole living thing to which she was attached, or which cared for her. Witnesses related that the desolate woman died clutching her faithful companion, and that since her death the poor creature had refused food and lay inconsolable, with its head buried in some rags of clothing belonging to its dead mistress. It was a severe penalty these enlightened officials dealt out—death by starvation—to a lonely, poverty-stricken widow for refusing to give up her only friend.

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THE Rev. Edward Augustus Bradley, D.D., whose portrait appears on the front page of this issue, died suddenly from apoplexy on Saturday, Aug. 20th, while watching the naval parade from Riverside Park, in New York city. His death was undoubtedly induced by the excitement and patriotic enthusiasm of the occasion.

Dr. Bradley was born in 1831, in Troy, N. Y., his father being in business there. In later life the father studied for orders, and was presented for ordination by his son, becoming later his curate and assistant. Dr. Bradley graduated from the College of the City of New York, and from the General Theological Seminary. He served his diaconate as assistant in Calvary church, New York, and on being advanced to priest's orders became rector of St. Philip's, Wiscasset, Maine. In succeeding years he was rector of St. Mark's, Minneapolis, St. Matthew's, Kenosha, Christ church, Indianapolis, and St. Luke's, Brooklyn. On the institution of St. Agnes' chapel, of Trinity parish, New York city, he became its first vicar in 1892. His work here was, as it had always been, conspicuous for its success. In six years, under his charge, the chapel grew to the enrollment of a communicant list of 1,234, with all the organization and equipment of a great city parish. Nor was his energy confined to parochial work. His interest and activity in the Church Army, the Church Temperance Society, the Daughter's of the King, and other organizations were greatly helpful to their prosperity. He will be sorely missed, not by his own people merely, but by thousands who loved him with grateful affection.

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A Closer Union

EVEN if we do not take "at the foot of the letter" that new-born affection which the Americans now profess for us, it seems to be plain enough that the circumstances which have brought about the reconciliation between the two kindred peoples will go on making for a close and ever closer union between Great Britain and the United States. After all, we have the same blood, the same religion, the same institutions, the same democratic government, the same language, and the same tastes. We both love trade and commerce and a working mixture of freedom and equality before the law to which no other people has attained. From the selfish, British point of view, then, we hope that the Americans will take both the Ca-

naries and the Philippines, and if they wished (which is unlikely) a port on the coast of China besides, they should have our help in getting it. The "weary Titan" that Matthew Arnold spoke of, with every muscle strained by the weight of empire, challenged on this side and on that by new competitors, menaced now and then by a combination of envious enemies, suddenly finds standing by his side a stalwart son who, though he has his own place in the world and his own ambitions, yet seems inclined to say that the old Titan shall always have at least a fair field, and perhaps, if the worst comes to the worst, some little favor. And that is the way we Britons feel about America. This fact, that the two nations which stood against each other at the beginning of the nineteenth century, now stand together as friends, if not as allies, will probably turn out to be the most important fact in the history of the twentieth century.—*The Saturday Review*.

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Book Reviews and Notices

Audubon and His Journals. By Maria R. Audubon. With Zoological and Other Notes. By Elliott Coues. Vols. I and II. New York: Charles Scribner's Sons. Price, \$7.50 (two volumes).

One does not need to be an ornithologist in order to be profoundly interested in the life and character and work of such a man as John James Laforest Audubon. He has the unique distinction of having done more than any other man in making bird-study popular, by his rare combination of the artist, the naturalist, and the explorer. Whether or not we have studied his magnificent books, we are glad to have the opportunity presented in these two splendid volumes to study the man, and this is what the author (granddaughter of the great naturalist) aims to set before us in her brief biographical sketch, and in the journals and episodes. The life edited by Robert Buchanan is marred by error and invidious criticism, and is, as Miss Audubon states, "very unpleasant to the Audubon family." It is a noble character, as well as a bright intellect, which shines forth in every page of the journals; and indeed one cannot fail to trace the genial and generous spirit of the man, even in his scientific works. Some of the doves which he set free on changing residence, were so fond of him that he had to drive them to the woods. The story of his struggles with respectable poverty in our western land, and the heroic confidence and devotion of his wife, is very interesting. "No one but his wife had any faith in him or his genius." It is to be regretted that some of the most tender and touching chapters of his journal during this period have been omitted as too sacred for public use. This noble record of a noble life will be read with great satisfaction and profit, and the pursuit to which it was chiefly devoted will become more attractive to those who read. To note the unfolding of such a remarkable career, under the guiding of Providence, is a privilege which should be highly prized, and should prove greatly helpful.

Selections from the Works of Bishop Thorold. With preface. By the Lord Bishop of Winchester. New York: E. P. Dutton & Co. Price, \$1.50.

Not every writer, as the present Bishop of Winchester says in his brief preface, lends himself readily to the compiler of "selections." But Bishop Thorold's works are a storehouse of spiritual thought and experience, expressed in "pithy, telling words." "They cling and stay." Here are gathered some of the noblest thoughts upon great subjects grandly spoken, and many wise reflections upon the common things of life. Some of the titles under which the selections are grouped will indicate the wide range and value of the work: "Christ the Lord over All," "The Inner Life," "The Bible," "Religion in Daily Life," "Getting and Spending," "Love and Marriage," "Children," "Suffering," "Be-

reavement," "Old Age," "Heaven," and so forth.

A Boy I Knew and Four Dogs. By Laurence Hutton. Profusely illustrated. New York: Harper & Brothers. Price, \$1.25.

"The Boy I Knew" was the author himself, and the "Four Dogs" were his dogs. He was not a very good boy, or a very bad boy, or a very bright boy, or an unusual boy in any way." He has written a good many bright books, and among them one of the most entertaining is this one about "The Boy." He tells us that it is every word of it true, and that the portraits are all from life. The old boys will enjoy these sketches, as well as the young boys.

The Bible Story Retold for Young People. The Old Testament Story. By W. H. Bennett. The New Testament Story. By W. F. Adeney. With illustrations and maps. New York: The Macmillan Company.

Teachers and others who have the care of children frequently need to read to them on Sunday, and nothing is so good and appropriate as Bible stories. Familiarity with these stories in earlier years adds to the interest of Bible reading in later life. The book noted above seems well adapted to this use, though we think the quotations should have been more strictly given in Bible words.

"Don't Worry" Nuggets. New York: Fords, Howard & Hulbert. Price, 50c.

Miss Jeanne C. Pennington has made a series of choice selections from the writings of Epictetus, Emerson, George Eliot, Robert Browning, and published them in this dainty little pocket volume, in the hope it may be attractive to some who are full of anxieties and unrest amidst our present social and political and religious restlessness and worry. We can commend this little book to those who have a liking for short extracts from the larger works of famous writers.

By the Aurelian Wall and Other Elegies. By Bliss Carman. Boston: Lamson, Wolfe & Co. Price, \$1.

Bliss Carman has passed the line between rhyming and poetry. He is accepted as a member in good standing in the guild of American poets. This volume is not quite as "heated" as some others he has written. The lines are unequal, but there are some very fine ones. For example:

"The great cloud navies, one by one,
Bend sails and fill.
From ports below the round sea verge,
I watch them gather and emerge,
And steer for havens of the sun
Beyond the hill."

The ode to Phillips Brooks does seem a little too much. No one doubts the ability and influence of the late Bishop of Massachusetts, but to say of him "our utmost in man," must be a little too strong for even a Boston stomach.

God's Board. By the Rev. E. C. Paget. Milwaukee: The Young Churchman Co. 20c. net.

We are glad that a second edition of Mr. Paget's admirable little manual for Holy Communion has been called for. The insertion of private prayers for morning and night in this new issue adds to the usefulness of the book. The advice to communicants is wholesome, devout, and conservative. Short meditations are provided for each day of the week prior to approaching God's Board, but we hope that when a third edition is called for, a like series of pious thoughts will be furnished for each day of the week after Communion. Thanksgiving is as important after Communion as preparation before. The low price of this excellent manual ought to procure for it the wide dissemination among communicants, especially the younger, which it certainly deserves.

Anti-Christian Cults. By the Rev. A. H. Barrington. Milwaukee: The Young Churchman Co. Price, 50c. net.

The subtitle of this little book explains the aim of the writer, and the scope of his work—"An attempt to show that Spiritualism, The-

osophy, and Christian Science, are devoid of supernatural powers, and are contrary to the Christian religion." The title, "Anti-Christian Cults" is a most happy choice. It is high time that the truth be stated that Christian Science—Eddyism, and such other false cults, are not only essentially unchristian, but inimical to Christ and His religion. Wherever elements of goodness, truth, and beauty may be found in these sects, they are simply accidental. Their essential and fundamental principles are anti-Christian. Mr. Barrington states his case with sobriety and care, and in a way that the ordinary reader can grasp. Some of the literature covering a like ground is too philosophical to be helpful to the ordinary mind. Mr. Barrington, however, writes *ad populum* in the good sense of the term. The volume before us comprehends eight sermons delivered in Christ church, Janesville, Wisconsin. Dr. Nicholson, the author's diocesan, writes a characteristic letter commendatory.

Periodicals

The September *Atlantic* is rich in that most entertaining of all departments of literature—biography and anecdote. Prompt and timely is William R. Thayer's brilliant sketch of Bismarck's character and political work; while the newly discovered Carlyle family correspondence, annotated by Charles F. Copeland; Prince Kraptokin's unique autobiography, with Robert E. Ely's prefatory sketch; Professor Newcomb's social and astronomical reminiscences; together with the sketches and reviews, part personal, part critical, of Sir Henry Maine, Burne-Jones, and Whitcomb Riley, form a combination of rare variety and attractiveness.

The Scottish Review for July contains several excellent articles. "The Knights Templars in Scotland" is a very good summary of what little is known of the Scottish preceptorics of this famous military order. The most interesting article is that on "The Constable Nun, Alvares," which takes us to Portugal in the 14th century, and to the exploits of John of Gaunt. The paper on Scottish Guilds is a review of Prof. Gross' valuable work on "The Guilds of the Middle Ages," in which, while the learned author is severely criticised in some particulars, his work as a whole is very highly commended as the best authority on the subject. There are the usual excellent summaries of foreign reviews and book notices.

"THE Present Political Situation in Cape Colony" is the leading article in *The Westminster Review* for August, and it affords considerable information as to the condition of Cape politics, all the more welcome now that Mr. Cecil Rhodes seems to have won his election to the Cape Parliament. "The True Secret of Mr. Gladstone's Greatness and Influence," appears to be a deliberate and painful attempt to show that the eminent statesman's deep and sincere Christianity had little to do with either his influence or his greatness, a conclusion which it is a comfort to think is not now likely to meet his eye. There are the usual summaries and notices of recent literature.

The Fortnightly Review for August opens with a very strong and bitter criticism of the Spanish Queen Regent and her government, together with the conduct and condition of affairs generally, in "The Dynastic Crisis in Spain," by a Spaniard. If the name of the writer is ever discovered, he will be sent to the African penal settlement. Canon Malcolm MacColl has a timely and good-humored paper on "Protestantism and Sacerdotalism," in which he goes back for some fifty years, and shows how the British public was carried off its feet by the riots over wearing the surplice in the pulpit and responsive chanting of the Psalms!! It is a good and salutary lesson to enforce upon Churchmen, now that the Protestant champions are up again and creating riots in churches whose ritual does not suit them. There is a charming little article on "A Shropshire Poet," by Mr. A. E. Housman, with some slight specimens of his verse.

Opinions of the Press

The Commercial Advertiser

APIA AND MANILA.—The band of a British war-ship played "The Star-Spangled Banner" when Gen. Merritt's men marched against the Manila trenches. It sounds like an echo from the "Trenton's" decks when she was tossing in the breakers off Apia in the terrible hurricane. It will be remembered that when the British cruiser "Calliope," the only ship in the harbor that had engine power sufficient to escape, was forging slowly through the surge to the open sea, the "Trenton's" crew who expected to go down every minute, gave the "Calliope" three cheers of congratulation. This was nine years ago. And now a British ship salutes an American force going into action, with similar heartiness and spontaneity. These outbreaks of fellow-feeling between the two navies whenever they meet in time of stress, indicate a warmth of sympathy that does honor to both. It shows how the Anglo Saxon everywhere appreciates courage and daring.

The Advance

ENGLAND'S PROBLEM.—England has her war-cloud now, not very large as yet, but it may grow until it is big with disaster for the weaker party. The one thing for which England will always contend is her trade. She contends for trade the world over by commercial methods and by diplomacy, but rather than yield to another nation a commercial advantage which she thinks belongs to her, she will fight to retain it. Russia is her greatest competitor in the East; and whether it be the question of the NiuChwang extension railroad loan, or the desire of Russia to lease or force from China favorable terminal facilities and connections for her great Trans-Siberian Railway, or some other commercial or diplomatic advantage which Russia may gain over England, the latter country will be disposed to stand sturdily for what she considers to be her commercial interests in China, and fight, if need be, for their preservation. But let us hope that these two great nations—for China would furnish merely an occasion for the quarrel and a battle-ground—will be able to settle their differences without an appeal to arms; for if they should meet in anger for a trial of military and naval strength it would be a battle of the giants such as the world has not yet seen.

Christian Intelligencer (Reformer)

REVIVAL OF FAITH.—The era of unbelief seems to be near its end. The scientists of Germany are said to be more and more in antagonism to Darwinian evolution. What is still more surprising is a growing disposition to believe in the possibility of miracles, and the probability of them when there is sufficient reason for them. This is manifested by literary men as well as by men eminent in science. That Lord Kelvin who has no superior among scientists in Great Britain—some maintain that he has no equal—should say last month that "the atheistic idea is nonsensical," in view of the evidences of design in nature, was to be expected, for he is an avowed Christian, and has been all through the assaults of unbelief during this century on revelation; but it is somewhat a surprise that the number of scientific and eminent men taking the same view is increasing. Mr. Spencer's philosophy is already out of date, killed seemingly by the last volume and its admission of an "infinite and eternal energy from which all things proceed." Logically, such an admission lands candid and fair men in the belief of the one only living and true God, revealed in the Holy Scriptures.

Christian Advocate

PREACHING THAT KILLS.—There is a kind of preaching that kills. It is lacking in elements necessary to impress men that the preacher is sent of God and has a mission. Levity abounds, and much that is said would be more appropriate in a lecture hall than in a Christian church. Not only the matter of the discourse, but the swagger and general manner of the preacher kills reverence for the Lord's house, and all seriousness in those who are intoxicated with it. That it is popular and draws the

crowd is not denied. That makes it the more dangerous. Great revivals are reported as the result of such preaching. Really the people do appear to be interested. They hear and talk constantly of the preacher—his sayings, his severe cuts, his sarcasm, his funny anecdotes, his terrible arraignment of men in high places, and the special sins of the day. All this pleases and helps to keep up the excitement by bringing out the scores of persons who never attend the regular services, and have no concern for their own souls or the souls of their neighbors. Why should they have any concern? What has been done to arouse concern?

Episcopal Recorder

SURPRISING REVELATIONS.—The low moral tone as regards commercial matters shown by some members of the English aristocracy, will surprise many who read of Mr. Hooley's operations in promoting his various schemes. This, alas, will not so much surprise Americans who are only too familiar with the readiness of some persons at home to live in apparent idleness and yet succeed in building up large fortunes. They will remember that while some very large fortunes have been honorably made by the managers of railroad and other corporations, there are others, the accumulations of which are involved in mystery. They know of men on moderate salaries from prominent railroads, who, after a few years, saved enough to die millionaires; and of others who have grown rich and not lost position, despite their not always successful efforts to get State appropriations to pay bills of damages very far in excess of the loss sustained. But surprise will be felt in America at the vast influence exercised in Great Britain by titled names, as shown by the princely style in which Mr. Hooley thought it wise to secure such aid. Great as is the sycophancy shown by fashionable people, the commercial classes are not influenced by such motives, and they will regard with unmixed wonder the value placed upon social distinction by British investors.

Philadelphia Record

WHERE IS THE RESPONSIBILITY.—Senator Sewell whose judgment is always entitled to the utmost respect, thinks that much of the criticism of the army is uncalled for; that, in brief, the country was rushed into war by newspaper agitation, and that the cheese-paring methods of Congress toward our military establishment found us unprepared to fight. In short, as Senator Sewell says, we were without cartridges, artillery, or men, "so that when expansion came, the President, after denuding the regular army of all available officers for staff duty, was obliged to appoint from civil life gentlemen to fill staff appointments who were very good substitutes, but who were not like persons who were continuously in that vocation." Much of what Senator Sewell says is undeniably true; but it should be borne in mind that the criticism at which he chafes has not been inconsiderate nor indiscriminate. It has made every allowance where there was an honest effort to give the country the best service possible; but it has been swift to discern incompetence, mal-administration, and the attempt to pervert the war to self-seeking or mere partisan ends. All these it has been prompt to resent through the newspaper press whose vigilance has really made it an ally of the administration in the correction of abuses and the minimization of scandals.

The Outlook

THE RICH PRIESTHOOD.—Religion is more than ethical culture. It has more to give than better clothes, better food, better sanitary conditions, better bodies; it has need, therefore, of other instruments than sewing schools, soup-houses, and gymnasiums. It has more to teach than how to deal honestly with one's fellows, serve honestly one's State, and act considerately towards one's nearest neighbor. It has need, therefore, of other instruments than ethical lectures and civic reform clubs. These modern instruments are quite legitimate, and, even in localities, necessary; but this is not the whole mission and message of the Church, nor

yet its most important ministry. Whatever may be one's view of priesthood, it is certain that no Church will long retain its power in the community which does not believe that "Almighty God, the Father of our Lord Jesus Christ, . . . hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins." This need of Absolution and Remission is a deeper need, and is felt more urgently, than the need of better clothes, better food, better sanitary conditions, and all the rest which institutional philanthropy is rightly busy in providing—rightly, if it does not devote itself thereto exclusively.

Western Christian Advocate

BICYCLE RIDING ON SUNDAY.—There are, perhaps, two sides to this subject. But are not some of our people contributing to a peril that to-day is threatening the sacredness of our Sabbath? The Rev. Dr. Edward Everett Hale, of Boston, a conservative Unitarian, speaking not long since to the young men of his city, said: "When a club of high minded, moral, and intellectual young men mount their bicycles on Sunday morning, by public appointment, and ride to Newport, they say far more distinctly than any words could say, that so far as they are concerned they mean that the next generation shall have no Sunday. Courts are not to be closed, stores shut up, sheriffs kept back from executing writs, in order that young gentleman may ride all day on bicycles. The institution of Sunday, if it is to be maintained at all, will be maintained for the nobler purposes of the higher life." The Rev. Dr. Alexander McKenzie, of Cambridge, Mass., a liberal-minded Congregationalist, in a recent address gave it as his opinion that "the Sunday paper and the Sunday bicycle are the greatest modern enemies of the Christian Sabbath." A prominent banker of the city of Boston, who is not a Church member, recently said: "The bicycle is doing more to destroy Sunday and oppose the Church than any other modern institution." *The Chicago Daily Herald* said not long ago: "Properly used, the bicycle is as harmless as a wheelbarrow; but the part it is being made to play in the matter of Sunday recreation is wholly and indefensibly vicious." Will not our Methodist people do well to hesitate before using the wheel on Sunday, except in case of necessity?

The Churchman

THE RIGHT WAY AND THE WRONG WAY.—The cause of foreign missions has often been discredited by the disregard of the missionaries for the racial and religious conditions of the people to whom they minister. They have tried to transform naked savages into respectable Englishmen or Yankees. They have erected ecclesiastical buildings without the smallest regard to the architecture of the country. Our carpenter's Gothic, with all its angularities, has been made to symbolize the Christian religion among peoples who regard the junction of two straight lines as the signature of the devil. Converts have been baptized with Hebrew names. The evils of this ignorance are aggravated when the missionary has had to do with people who are really Christian but whose Christianity has degenerated. He has frequently felt called upon to make a clean sweep of the past. He has proceeded upon the assumption that the ignorant folk are simply pagan. An instance is the treatment of the ancient Church of Armenia by denominational missionaries. Here is a Church with a history, a ritual, a Creed, needing above all other things to restore that from which it has fallen away. The missionary has commonly ignored it all. The foundation of the new Anglican bishopric at Khartoum is to proceed upon other and wiser lines. This bishopric will have intimate relations with the ancient Coptic Church. The purpose is to make special efforts for the education of the Coptic priesthood, interfering as little as possible with the ancient Church. This is the best contribution which the West can make to the religious progress of the Christian East—the contribution of encouragement, not of contempt and destruction.

The Household

Cradled Under the Leaf

BY ELIZABETH NUNEMACHER

"This is a spray the bird clung to,
Making it blossom with pleasure,
Ere the high tree-top she sprung to,
Fit for her nest and her treasure.
Oh, what a hope beyond measure
Was the poor spray's which the flying feet
hung to,
So to be singled out, built in, and sung to!"

Said the discouraged farmer, "Oh! let us fill our hearts up with the glory of the day." And, indeed, there are smiling days in mid-summer when many of us feel strong inclinations towards tramp-life, and could heartily wish that there were no houses to go into. It was under the influence of an inordinate desire to "gallivant the light and air," that we became in one week unwelcome guests at half a score of out-of-door dwellings, hardly less airy than castles in Spain. With the usual misfortune of foreigners, we were in each instance misunderstood, and it was perhaps natural that our prying, but harmless, interest in strange affairs of tree and bush should be met with deep distrust. To us, at the time, an universal language for all nations was held as of small importance, compared with some means for making our motives clear to the birds visited. But I doubt—should some pair of beings proportionately larger and louder than ourselves, draw near to us, look into our housetops, and discuss us in thunderous tones—I doubt if we could bear ourselves with half the good sense or self-possession displayed by birds upon the nest.

It was just after a soaking spring rain when we saw the Carolina wren with a worm in his long beak. Leaning from a cluster of dripping apple leaves, he peered sharply to right and left, then disappeared suddenly under the rusty sheet of iron which was fastened closely to the top of the cider-press, which had wintered beneath the apple-tree. After he emerged and flitted away, we, too, peeped curiously in, but in the darkness could descry nothing but a ragged mats of sticks, leaves, and rubbish, such as is dear to heart of wren, all crowded flat between the top of the press and its iron hood. Not even the outlines of a youngling's head could we see, and keen indeed must be Father Wrenny's dark eyes, always to find the yawning mouths in such gloom. But they were safe from rain, safe from cats, safe even from our longing eyes. We never expect to detect a Carolina wren with eggs in the nest. They are such a shrewd, secretive pair, that their domestic arrangements are well under way before they allow any hint whatever to escape them. His lovely voice the wren gives to all the world, but his domestic affairs he keeps in close reserve. In what more appropriate spot than a cider-press could a wren build—in color and character he seems a veritable reminiscence of the sharpest crab cider ever drawn from apple. We watched, and saw the mother dart stealthily in beneath the front end of the hood, with a full beak; then the father slipped slyly in at the rear, with bill equally laden. They had the mysterious air of people about to fill Christmas stockings. He came out at once, and gave vent to a thrilling snatch of song, before scurrying away for more provender; but she tarried within, probably to administer a few

fond pats and caresses to her red-brown babes.

Apple trees seem in high favor with out-of-door dwellers, and it is not strange. There is something very homelike about the wide, low-spreading branches, which seem to invite inmates—at least, the bluebird thinks so, and the robin, and the chipping-sparrow, and the chickadee, besides the owl, and I don't know how many others. The bluebird was not at home in her apple-tree that morning, or if she guarded her open door, she did so from a distance, and gave no sign. Perhaps she trusted less in the security of her stronghold than in the sheltering clusters of overhanging apple leaves. Her door was only three feet from the grass, and I put my arm in almost up to the elbow, and could feel nothing but the soft lining. About to withdraw it in disappointment, my groping finger came in contact with one egg. We left it undisturbed, unseen, satisfied to know that the industrious little bluebird would mother a second brood in the old apple-tree.

The wee brown field-sparrow slipped slyly off of her tiny nest, which was set deep within a bunch of red broomsedge waving on the hillside. It was a lightly built affair, of grasses, lined with the favorite horsehair, and the four rufous-spotted eggs were quite warm from her sheltering breast. Just then came her little lover, and pursued her into a sweetgum tree, from whence came sounds suggestive of mingled scolding and kisses. We understood perfectly how he was admonishing her in a very loving fashion not thus to neglect her cares in the broomsedge plumes, and we at once hurried away, that she might redeem herself in his eyes. At nightfall, a second visit to the nest discovered that a tragedy had ensued where happiness seemed supreme at dawn, for the soft horsehair pillow was bereft of the dainty eggs, and the small pair were whispering plaintively together in the treetop.

To the left of the steep path leading down hill between dense hedges of thorn and saffras, is a high, grassy bank, which boasts a carpet of waving green and a jungle of blossoming blackberry bushes. There we intruded upon a second field-sparrow's home, set, like a priceless gem, in the midst of several tall, slender briars. The male sparrow was fluttering above, in a thorn tree, with as sprightly motion as a warbler, and he presently dropped from the tree to the top of a tall spear of grass near the nest. The fond little sitter fluttered half a foot to meet him, and there the pair clung to the single bit of waving grass, which swayed under their weight. There he fed her, seeming to exchange a luscious green worm for a caress from her pretty pink bill.

But this small household was unfortunately located. Looking down upon their happiness was the rugged nest of a jealous, yellow-breasted chat. It was so deeply encompassed by the taller growth of brambles that our peep at the two large, rufous-spotted eggs cost us many scratches: Madame Chat was not yet ready to sit upon her treasures, but she kept close watch over them, and each time a flutter of the timid field-sparrow's white-barred wings reminded her how audaciously close was the modest cot to her own roomy, more pretentious structure. Madame Chat, with great flourish of brilliant yellow-and-green robes, descended upon her small neighbors and

angrily drove them from their own. Upon this domestic unpleasantness Father Chat seemed to look with approving eyes, through a pair of dazzling white china spectacles, which form the choicest item in his grotesque makeup, meanwhile urging on his fussy frow with dubiously musical sounds somewhat like the jangle of a Jew's-harp.

We found the lark finch's nest at the foot of the hill, lost in a broad, treeless pasture, strewn with cornstalks. The owner slipped softly from it, almost at our feet, and walked majestically through the grass, with her beautiful, creamy-edged tail wide-spread like a fan. Her handsome mate abandoned the song which we had heard from a distance, and appeared hastily upon the scene as her protector. With raised crests the pair walked about and eyed us from a short distance, emitting faint peeps of alarm. The nest was of rootlets, lined with fine grasses and horsehair, both black and white, and was firmly placed in the ground among the weeds. In it were five transparently white eggs, the larger ends of which were exquisitely etched in fine lines of plum-color.

On a second visit, and yet a third, we found considerable difficulty in locating the nest, in consequence of the monotony of surroundings. Upon the last visit we tramped all about in its supposed neighborhood, and began to fear that the unwary hoofs of grazing cattle had destroyed the frail basket, eggs and all. But as despair seized upon us, we looked again, and just before our footsteps she lay, her bright chestnut head and back beautiful to see as she spread her feathers completely over the nest and raised brave eyes to ours, while her fast-beating heart shook her whole body. She did not stir, however, until we bent over her. Then she slipped away, trailing her wings wide-spread, and we saw that to the dainty eggs had succeeded the five, red-skinned, homely, naked nestlings who had incited her courageous attitude.

Enmeshed in the tendrils of a vine which twined about the slender limbs of a young elm tree, the pretty spouse of a white-eyed vireo was at home in her deftly woven "stocking heel," which depended from a forked twig of the elm. Her anxious, white-rimmed eyes met our gaze with a timidity which proved that all her happiness centered in that one basket of eggs. Who could blame her—such a pretty basket of grayish bark, its outer walls gemmed with bits of creamy alder-pith! But she

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did not stir even the tip of the olive-green tail resting against its flowery rim. Her loquacious protector now appeared, and snapped out a few ringing, eloquent notes of displeasure, then flew close to us with a brief bit of musical scolding. Seeming to think that, having peremptorily ordered us from his premises, all was right, he left us, still spellbound beneath the steady eyes of the anxious, faithful keeper of his trust.

Not far away, but in higher spheres, white-eyes' larger cousin, the red-eyed vireo, had swung his small basket of hope. In the cool, green shadows of a great beech tree, where the limbs seemed but thick, close layers of satiny leaves, hung the "preacher's" pensile cup of bark. It, too, was gray in hue, and was lashed to a delicate, drooping bough, from which the leaves curved protectingly above Mrs. Red-eye's green brow. She faced us, her head just resting against the brim of the basket, and for the first time in our lengthy acquaintance with the preacher's family, we saw her ruby eyes, glowing like veritable jewels. She soon felt impatient of our interest (or was it hunger impelled her?) for she slipped suddenly from the nest, scolding a little in the odd, froggish tones that vireos adopt when churlish. She made a series of short flights overhead in the green depths, then returned to her throne. It was wonderful to see how deftly she curled herself into the swaying basket, next moment to look as though she had never moved. Now we heard the tranquil tones of the "preacher," and realized that the beech was his pulpit, as well as his rooftop, and that he had no more contented listener than the silent sentinel on the nest. "You see it, you know it, do you hear me, do you believe it?" his fresh voice reiterated over and over.

It was while absorbed in the domestic arrangements of red-eye that we overheard the cardinals loudly discussing us. We paid no attention to such wanted scolding, until we had finished our visit to Mrs. Red-eye. Then we stepped down the slope to see what occasioned such excitement. Knowing the cardinal's fondness for shady retreats above the waterside, we glanced into the impenetrable mass of catbrier wreathing a shrub beneath the beech boughs. There was a dark spot against the light which fell softly through the meshes of the vine, and closer inspection revealed the cardinal's bower. Its walls were formed of long strips of grapevine bark, which the little architects must have handled with some difficulty. There sat the female cardinal, her red bill glowing bright from the leafy shadows, her eyes blinking snappily upon us. She endured our attention longer than we had ever before known her to do, then fluttered away with sharply clicking bill, while the male cardinal expostulated in the near distance. In the grapevine cradle were a trio of squirming, bare-skinned young cardinals, perhaps twenty-four hours old, and one chocolate-spotted egg. Poor Madame Cardinal, we had indeed tried her bravado!

We next made ourselves obnoxious to a pair of song sparrows whose nest was yet an undiscovered secret, save that it must be somewhere between the willow, the small sycamore, and the stream. The fussy, suspicious little pair vibrated restlessly between these points, swelling out their brown breastpins and clucking in great exasperation. Half a hundred times one of them made up her (?) mind to go to the nest,

toward which all her maternal instincts were tending, and just as many times she decided that conditions were too threatening, and so fidgeted about from willow to sycamore, from sycamore to willow, sometimes halting anxiously in the grass between. At last her tender impatience overcame her prudent fears, something must be done, and she gave us the longed-for cue.

Deep in the mafs of dew-drenched clover was the rounded bower of grasses. Its interior, too, was soft with horsehair, and warmly ensconced within were two piteously fragile, writhing, fuzzy birdlings, but just born, and two rufous-blotched eggs. I had just transferred my gaze from one of the eggs to one of the squirming bits of life, when my companion exclaimed excitedly, "Look!" and in the twinkling of an eye had that egg cracked across from side to side in a yawning seam.

To see an earthquake from end to end; to have a bird's-eye view of it without feeling its rocking, could hardly be more startling. We fled precipitately, fearing lest the spirit of the frail young nestling about to free itself would be quenched, should it emerge into the bleak dawn without the warmth of its mother's sheltering breast above it. Too late, we remorsefully realized at what a critical moment we had occasioned the frantic little parents so terrible an ordeal.

Children's Hour

Smudge

ALL the long, cold day the little dark eyes peeped over the rim of Guiseppe's fruit stand. Smudge noticed them every time he passed, and finally took courage to walk around and look at their owner. He found a little mite of a girl with a pale face and wonderful eyes, deep, dark, and beautiful. She sat by the piping little peasant oven where Smudge would have liked to warm his blue hands, but Guiseppe frowned darkly at all little street arabs whom experience had taught him to distrust. But the child turned and looked at him with a very faint smile, and coughed a deep cough that hurt him, because it reminded him of Tom.

If any one had asked Smudge when or how he had received that name, he would have pointed to a deep, bluish scar across his cheek, which was the cause of many thought-

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less and cruel remarks. Perhaps no one guessed how much he cared. One cold morning, a few days before, when he was late with his papers, and the hurrying crowds had hustled him about mercilessly, a great rough fellow gave him a thrust that sent his papers flying all over the wet pavement close to Guiseppe's stand. Ascania gathered them up and handed them to him with a smile that warmed his heart and made him forget his resentment. The memory of that kindness gave him courage to speak to Guiseppe. "Say," he ventured, "is she sick?" Guiseppe turned about sharply, but the frown died out of his face when he looked at Ascania.

"No," he answered, "she is not very bad sick; she have cold an' cough."

"That's the way with Tom, and he died," said Smudge, seriously. "I say, where's her mother?"

Guiseppe shook his head, and answered sadly, "she dead, when Ascania been a very little baby. I have take care of her till I went to dis country, and when I have moneys I send for her grandmother; but her grandmother been a very old lady what couldn't stand the long ways over the waters, an' she died. The good people took care of Ascania till the ship come over. Now I make a little more moneys, and we buy a nice home for Ascania, and we live togedder happy."

He gave his confidence readily, for the subject was very near to his heart, and Smudge was a sympathetic listener.

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"Say, it's too cold for her out here. Why don't you send her to the kindergarten, where they takes care of little kids?"

"Where dat been?" he asked, with quickening interest.

"Not far away. If Tom had gone there he wouldn't a died."

"She not talk yet. I fear she be very lonely," he explained.

"Oh, they're awful good to little kids," Smudge said, reassuringly. "I'll come around in the morning and show you the place."

Smudge had his living to make, so he ran off to get his relay of evening papers, but he did not forget Ascania's pleading brown eyes and tiny pale face. The next morning was snowy, with a bitter east wind coming up from the river. He went around by Guiseppe's stand, after the rush of trade was over, and found it in charge of a stranger who knew nothing of Guiseppe but that he was hired to take his place. Every morning after that Smudge passed the tenement house where Guiseppe lived, and lingered about the door, in hopes of seeing him; and on the fourth day he met Guiseppe face to face, with his cap drawn over his eyes, and his head lowered. Smudge touched his hand very gently as he passed, and when he looked into the haggard eyes he knew something had happened to Ascania.

"She very sick?" he asked.

Guiseppe turned away in silence, for his lips refused to speak the hard truth; but something in the boy's thin, sorrowful little face stirred his heart strangely.

"Ascania dead," he said, with a dry sob. "Oh, it is so hard, so hard! No modder, no friend to see my little girl. I know nothings 'bout sickness, and she not cry nor complain. I not know she very sick till she die in my arms."

Smudge knew what the loneliness meant, but though he felt very sorry, he could think of nothing to say to help Guiseppe in his trouble.

Early the next morning a little figure crept up the dark, tortuous steps to Guiseppe's room, carrying a parcel whose fragrance floated through the close, noisome halls like a breath of spring. No one answered his knock, and he pushed the door open and entered. Guiseppe sat by the window, with his head bowed in his hands, and beside him on the chair was the little coffin. How still and sweet the little face was! He took out his fragrant white flowers and placed them about the dead face and in the waxen hands till she looked like a princess adorned for a banquet. Then he stole away as silently as he had entered.

All that day he worked very hard, but his sales were poor because he had lost his usual morning customers. The magnitude of his sacrifice did not occur to him even when the water soaked through his ragged shoes, which might have been replaced by a new pair for the price of the flowers. It was cold and sleety. He slipped many times as he ran along shouting, "Evening World! Herald! Sun!" but he caught himself and plodded on bravely till he stood on the elevated steps, when some one pushed him, and he fell headlong, and darkness closed about him.

He awoke in a warm room full of tiny white cots, with the sunlight falling on his bed in golden patches. He was very stiff and sore; every movement hurt him cruelly, but the new comforts of warmth and attention made up for that.

Day after day he lay there watching the

visitors come and go, but no one ever asked for him, not even Sandy, his pal who was the only friend he had. Then one morning he saw Guiseppe's dark face framed in the open door. He was looking around searchingly for some one, and Smudge raised himself, and would have called out, but the effort gave him a throb of pain that turned everything dark, and he fell back with closed eyes; but he did not faint. He shut his lips very tight to keep from crying out, and heard a man's voice say, in broken English:

"Is he very bad hurt?"

"Pretty bad," said the nurse. "He'll need a great deal of care to pull through. The poor little fellow must have fared very badly for a long while, he's so weak and thin. Are you his father?"

"No," Guiseppe answered, "but he been very kind to my little girl, and now I try to do the same for him."

Then Smudge opened his eyes, and put out his hand, and Guiseppe's big, warm hand closed over it gently.

"Bad hurt?" he said, soothingly. "Never mind, I have no peoples: I work for you now."

"O, Guiseppe! You mean it?"

"You'll see. We soon go back home together, for we both been very lonely now. I take care of you till you get well and strong, and we work togedder—not so?"—*Zion's Herald.*

Where Van Left Off

VAN is four years old, and very proud of the fact that he can dress himself in the morning—all but the buttons "that run up and behind."

Van isn't enough of an acrobat yet to make his small fingers thus do duty between his shoulder blades, so he backs up to papa and gets a bit of help.

One morning Van was in a great hurry to get to some important work he had on hand, the marshaling of an army, or something of the sort, so he hurried to get into his clothes, and, of course, they bothered him because he was in a hurry and didn't take as much pains as usual. Things would get upside down, "hind side 'fore," while the way the arms and legs of these same things got mixed was dreadful to contemplate. So I am afraid it was not a very pleasant face that came to papa for the finishing touches.

"There, everything is on now!" shouted Van.

"Why, no, Van," said papa soberly, "you haven't put everything on yet!"

Van carefully inspected his clothes from the tips of his small toes up to the broad collar about his neck. He could find nothing wanting.

"You haven't put your smiles on yet," said papa, with the tiny wrinkles beginning to creep about his own eyes. "Put it on, Van, and I'll button it up for you."

And, if you will believe me, Van began to put it on then and there! After that he almost always remembered that he could not really call himself dressed for the day until he had put a sunny face atop of the white collar and the Scotch plaid necktie.

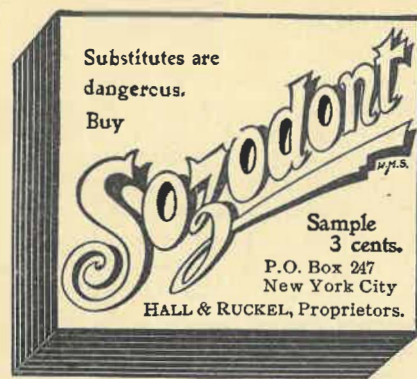
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Finance and Commerce

THE business situation is exceedingly bright. Reflected in exchanges at the leading clearing houses, it is 20.4 per cent. larger than last year, and 26.8 per cent. larger than in 1892. Part of this increase is largely due to speculation, but there remains a substantial gain over the best of previous years. Crop conditions are most favorable, and there is no threatened financial disturbance. Atlantic exports of wheat for the week ending Aug. 26, were 2,731,594 bushels, against 3,568,369 last year, and for four weeks of August, 13,101,079 bushels, against 13,387,638 last year, while Pacific exports were 254,239 bushels for the week, against 770,819 last year, and have been for the month, 1,363,794, against 1,405,333 last year. Failures in the United States for the week ending Aug. 26th, were 179, against 223 last year, and 26 in Canada, against 34 last year.

The average number of stocks sold on the New York Stock Exchange last week which was nearly 550,000 shares per day. Sales of railway bonds were \$17,000,000. Conditions in the West tend to strengthen the market.

The iron and steel business is attracting attention, partly owing to a restoration of confidence, and partly because of the movement to combine the leading concerns. The Federal Steel Company will be incorporated, with a capital of probably \$200,000,000, to take over the consolidated interests, among which are the Illinois Steel Company, the Minnesota Iron Company, Lorain Steel Company, Elgin, Joliet & Eastern Railroad, Johnstown Company, and the South West Connellsville Coke Company. Stock remaining after the stock of interests involved is taken over, will be applied toward the absorption of competing interests.

Interest last week in the Chicago stock market centred in local surface street railway stocks, general advances being shown. The approach of the franchise renewal campaign develops the fact that considerable quiet work has been done, the belief being that the properties will be treated with fairness. The matter of consolidation is too remote to influence the markets. The most sensational event on the New York stock market last week, was the jump in Minnesota iron to 100½. Two days previous it had sold at 82½, and in 1897 as low as 38. The cause was the proposed amalgamation of iron interests.

It is estimated that the foreign wheat requirement will reach a total of about 312,000,000 bushels, equal to about 6,000,000 bushels weekly, as against a little over 8,000,000 bushels weekly last year. The United States should be able to furnish about 160,000,000 bushels, although to do this the low prices of Southeastern Europe must be met.

The gold reserve in the United States Treasury Aug. 26th was \$208,000,000. This is within \$10,000,000 of the highest point ever reached by that reserve. The causes of this large accumulation are well understood by those who observe the finances of the government. About three-quarters of the \$200,000,000 bonds sold by the government have been paid for, and the new revenue law is bringing in money at the rate of \$12,000,000 per month.

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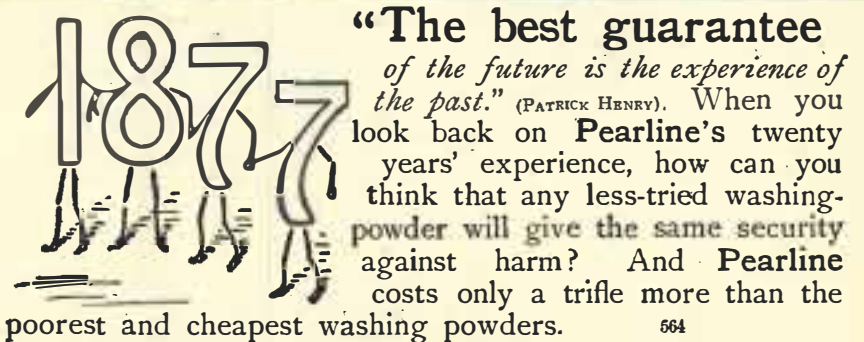
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