

# The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church



The Rev. Hoong Niok Woo, Our Senior Chinese Priest

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Educational

CONNECTICUT

The Episcopal Academy, Cheshire, Conn. The 106th year will begin Tuesday, Sept. 12th, 1899. A Preparatory School of the highest order for College or for business. ERI DAVIDSON WOODBURY, M.A. Principal.

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IOWA

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Educational

MASSACHUSETTS

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Educational

OHIO—Continued

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# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

**O**NE EXCITING CLIMAX IN THE Dreyfus trial was the cowardly shooting early Monday morning of M. Labori, counsel for the prisoner. At the opening session of the week General Mercier was confronted by ex-President Casimir-Perier, and the shooting of Labori undoubtedly relieved the ex-minister of war from a predicament. It is conceded that the crucial period is approaching, which may determine the destiny of France. As the trial progresses the tension increases. The country being divided into two opposing factions, there is grave probability that the defeated side will not calmly accept the result. Already in Paris a situation has developed where a spark might ignite a conflagration. Jules Guerin, President of the Anti-Semitic League, and Max Regis, a notorious Jew-baiter, are at this writing, with several companions, besieged at the home of Guerin. On the issuance of warrants charging them with conspiracy against the government, the men sought safety, and as the house is well protected, and the inmates heavily armed and well provisioned, they are able to defy the authorities. The arrest of Paul Deroulede, founder of the League of Patriots, has inflamed partisan sentiment. Deroulede will be tried for treason before the High Court, a tribunal that has not been evoked since the days of Boulanger.

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**W**HILE OUR ARMY IN THE PHILIPPINES is fighting disease and Tagals, the War Department at Washington is trying to get itself straightened out and determine the status of several red-taped branches. Secretary Root is evidently determined that the prosecution of the war is the main thing in hand, and vexed questions as to precedence, superiority, etc., while perhaps of importance in themselves, are secondary. One branch of the service, the inspection department, is, to use the words of Assistant Secretary Meiklejohn, "to have restored certain duties which, through the exigencies of war had gradually devolved on other departments, or been suspended altogether." The withdrawal of powers of the Inspector General by the late Secretary of War was undoubtedly responsible for a great deal of suffering, and one of his last official acts was to restore the inspection department to its former standing. The restoring order, however, contains a provision which prevents the commanding general from exercising supervision.

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**S**ECRETARY ROOT PROPOSES TO recognize General Miles, who, during the incumbency of Secretary Alger, occupied a paradoxical position. It is not probable General Miles will be sent to the Philippines, as his counsel and advice will be of greater value in the department. It is probable that some changes may be made, and although General Otis will not be superseded, he will likely be given the assistance of generals who will be able to assume more active control of actual operations

than the diversified duties of General Otis permit him to do. If department plans are successfully carried into execution, the early fall will mark the commencement of a quick and effective campaign.

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**A** DISASTROUS STORM, BRINGING death to hundreds in Puerto Rico, has brought a realization that the inhabitants of the island are not merely entitled to sympathy as fellow human beings, but as wards of the government. Telegrams from the authorities in Puerto Rico, giving details of the disaster and destitution which will inevitably follow, met with prompt response, and ship loads of provisions were dispatched as soon as cargoes could be taken aboard. As crops are destroyed, and some villages entirely swept away, it is probable that thousands of unfortunates must depend entirely upon the generosity of the United States for subsistence for some time to come.

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**A**NNOUNCEMENT HAS BEEN LATELY made of a discovery in metallurgy, which if verified appears very important and almost revolutionary in its effects. Theodore Olan, a Swedish chemist in Washington, claims to have produced a new combination which, while it is not properly a solvent of metals, has yet the property of changing their molecular condition, so that gold, silver, steel, and other metals, on being immersed in the new liquid, will become soft and pliable. He has named the liquid tauric acid, since it is produced from tauric moss, a lichen of very wide distribution, and growing abundantly. Such a discovery, enabling the artisan to treat and mould refractory metals without the application of heat, is of a character largely to affect many industries. The process of producing is so simple, and its effects so amazing, that one is tempted to consider the announcement as a production of that genius who periodically tells us of the worm that eats the rails on the sleepers of our railways. But this story seems quite respectably vouched for.

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**G**ERMANY HAS UNDER CONSIDERATION plans for the reorganization of its consular service, with a view to increased effectiveness on the part of its consuls in the race for commercial supremacy. The propositions are: First, to strengthen the consulates by the assignment of commercial attaches; second, to abolish permanent consuls and appoint experienced merchants in their stead, who will give to the office a commercial character, leaving legal and official duties to be performed by attaches. Whichever plan is adopted, the basis of the consular service will be a corps of consular pupils, to be selected by competitive examination, and thoroughly educated in directions having an important bearing on the duties they will be required to perform. The consular service thus organized would open promising careers to young men. The United States might well adopt a similar plan.

**T**HE CENSUS BUREAU, AT THE REQUEST of the War Department, is preparing to take the Cuban census, and from information thus obtained, Congress can prepare a plan for a Cuban election which will fairly represent the people of the island. It is not expected that the census can be made complete, but from it the population of each province can be determined, also agricultural conditions, and the condition of schools. The voting population having been fixed, election tests can be made which will insure fairness. An endeavor will be made to determine the illiteracy of the people, but this will be a hard matter. Educational tests should properly be made, but as there is not sufficient time for this, the word of the people must be taken. It is urged by influential Cubans that an educational test to decide the right to suffrage would not be just, as in this event suffrage would not be universal.

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**S**TREET CAR STRIKERS IN CLEVELAND continue to foment disturbance. In spite of the fact that the street railway company is operating nearly the full number of cars, there are comparatively few people on certain lines who venture to incur the ill-will of strikers and sympathizers by patronizing them. Then, too, is the fear of being dynamited which deters passengers from patronizing any means of locomotion not operated under the auspices of the striking men. Not in the history of strikes has the weapon of boycott been carried to such an extent. It has in fact affected trade so seriously that merchants are devising measures for their own protection. It has reached a point when the merchant who ventures to sell goods to a patron of the street railway company runs the risk of losing the patronage of those who sympathize with the strikers. Whatever grievance the latter may have, and no matter how just, their cause will not be helped by resorting to violence; on the contrary the pastime of dynamiting cars, and perhaps killing occupants, places them on the common criminal level.

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**T**HE FIRST ARREST OF "FAITH healers" under the new Illinois law, took place last week, and it is expected the cases will be carried to the highest court, in order that the constitutionality of the law may be tested. Two "healers," graduates of "Zion," the large establishment founded and carried on by John Alexander Dowie, were arrested on two charges, practicing without a license, and mal-practice. The treatment of a woman proved to be ineffective, and when a physician was finally called in, the case had passed beyond human aid. Mr. Dowie and his adherents will contest the case bitterly, and as means are not lacking, a hard legal battle may be looked for, particularly as the life of "Zion" is threatened. The latter is a large institution, formerly a hotel, with accommodations for a great many patients. A printing establishment is maintained in connection.



# The News of the Church

## New York

### Henry Codman Potter, D.D., LL.D., Bishop

Work is being pushed on the new parish house of Christ church, Tarrytown, and it is expected the building will be ready for use within a month.

The safe return of the Rev. George F. Nelson, D.D., the Bishop's secretary, from his trip to Alaska, is announced, which will ensure his prompt resumption of duties.

The summer services at the church of the Holy Apostles are in the charge of the Rev. Wm. D. Williams during the absence of the rector, the Rev. Brady E. Backus, D.D.

At Calvary parish, the Rev. J. Lewis Parks, D.D., rector, a new curate has been added to the clergy staff, the Rev. Wm. J. Wright, late rector of the church of the Good Samaritan, Colfax, Wash.

While the Rev. Wm. H. Pott, Ph.D., vicar of St. Thomas chapel, is absent attending to the fresh air work of St. Thomas' parish, the summer services of the chapel are in charge of the Rev. R. W. Cochrane.

### The Church Club

Is keeping its rooms open all summer for the use of members obliged to remain in town. The privileges have been extended to the clergy.

### New Rector for Christ Church

The vestry of Christ church, Sparkill, has chosen the Rev. Arthur H. Proffitt to the vacant rectorship, and he has signified his acceptance.

### Honors for a Rector

The rector at New Rochelle, the Rev. Charles F. Canedy, who was recently appointed a commissioner of education by the mayor of that town, has been elected president of the Board of Education by his fellow-commissioners. He and Mrs. Canedy and son departed Aug. 10th for New Hampshire for a few weeks' stay.

### Actors' Alliance Outing

The new Actors' Church Alliance has just taken its first excursion, selecting to go to Governor's Island. They were welcomed by the Rev. Edward H. C. Goodwin, vicar of St. Cornelius' chapel, of Trinity parish, who has religious care of the island. Another social outing will be held in September, and also one in October. During the winter a special religious service will be arranged each month.

### Temporary Church Home

Bishop Potter has made a timely offer to the church of the Archangel for the use, during the month of August, of the crypt of the cathedral of St. John the Divine. The congregation has of late been worshipping at the residence of the rector, the Rev. Geo. S. Pratt, pending the securing of lots and a new building, towards which, as already announced in the columns of THE LIVING CHURCH, \$10,000 has been secured.

## Pennsylvania

### Ozi William Whitaker, D.D., LL.D., Bishop

Trinity church, Southwark, Philadelphia, the Rev. Horace F. Fuller, rector, is being thoroughly renovated and frescoed. The services meanwhile are being held in the chapel adjoining.

### Holy Trinity, Lansdale

Is an organized mission of the diocese, and is now under the pastoral care of the Rev. Samuel Ward. The encumbrance of \$650 on the church edifice having been liquidated, one of the first functions that Bishop Whitaker will perform on his return from Europe will be its consecration.

### Death of the Rev. Dr. Benjamin Watson

Word was received in Philadelphia on Wednesday evening, 9th inst., that the venerable Rev. Benjamin Watson, D.D., had entered into rest eternal a few hours previous, at Bay Head,

N. J., in the 84th year of his age. He had been in failing health for more than a year, and went to the seashore about the middle of July. Dr. Watson was born in Philadelphia, was educated at Trinity College, Hartford, where he graduated, subsequently entering the General Theological seminary, New York, where he pursued his studies for the ministry. He was ordered deacon in 1841, and two years later was advanced to the priesthood by Bishop Henry U. Onderdonk, of Pennsylvania. He served his diaconate at Grace church, Philadelphia, as rector's assistant. His first rectorship was at Trinity Church, Newport, R. I., and after several years he became rector of St. Luke's, Rochester, N.Y. In 1859 he returned to his native city, and assumed charge of the church of the Atonement, which he served as rector for 35 years, when he resigned, on account of advanced years, and was made rector *emeritus*. Beside his collegiate degrees, he was honored by the University of Chicago with that of D.D. Although living a retired life for the past five years, Dr. Watson took a great interest in Church affairs. In 1870 he became a member of the Standing Committee of the diocese, and since 1890 was its president. For many years he was dean of the North west Convocation, and also one of the managers of the Episcopal Hospital. The funeral service was held in Holy Trinity church, on the 12th inst., and was in charge of the Rev. Dr. J. D. Newlin, representing the Standing Committee; the Rev. Dr. J. N. Blanchard, rector of St. James', of which Dr. Watson's family are parishioners, and the Rev. Dr. Fleming James, of the divinity school, a near friend of the deceased. Representatives of the institutions with which Dr. Watson was connected acted as honorary pallbearers. The remains were interred at Laurel Hill cemetery.

## Connecticut

### Chauncey B. Brewster, D.D., Bishop

The Holy Communion was celebrated on St. James' Day in Harwinton, being the first held in that church for more than a score of years.

The people of St. Peter's church, Hebron, have recently presented a fine Service Book for use on the altar, and contemplate the early improvement of the church edifice.

Archdeacon Peck has prepared a map of the New London archdeaconry, which, in addition to the parishes and former missionary stations, also shows the towns recently given over by convention to the care of this archdeaconry.

### Trinity Church, Torrington

At a vestry meeting recently held, it was voted to present the chancel window of the old church to St. Andrew's mission, New Haven, and to lend the font and sanctuary chairs to Christ church, Harwinton. St. Andrew's mission is at present accomplishing a valuable work, under the energetic charge of the lay evangelist, Colonel J. A. Stansfield, of the Church Army.

### Litchfield Archdeaconry

The annual business meeting of the Litchfield archdeaconry was held in Christ church, Watertown, on the 18th and 19th of July. The business and literary meetings and the Wednesday celebration of the Holy Communion were at Watertown, and the Tuesday evening service at Oakville. For several years the rector of Christ church, the Rev. Mr. Cunningham, has maintained services in Oakville, and during the past year has secured an energetic assistant, the Rev. Edwin Skagen, who has taken up his residence in Oakville, and who also has charge of Christ church, Bethlehem.

### The Rev. F. W. Barnett Resigns

The Rev. F. W. Barnett, for the past 17 years rector of Christ church, Canaan, has resigned, and entered upon the rectorate of the parish at South Glastonbury. During these years the parish has

grown in every way. The stone church, built in 1850, has been improved and adorned in many ways. A commodious rectory has been built on one of the best streets. An endowment fund has been commenced. All this is but the outward side of the loving, devoted service of a faithful parish priest.

### Death of Rollin C. Newton

The parish at Canaan met with an additional loss in the death of its junior warden, Mr. Rollin C. Newton. His genial manners endeared him to all, and his Christian character made him a living witness to "the faith as it is in Jesus."

### Beautiful Font Destroyed

The church of the Good Shepherd, Hartford, suffered a serious loss recently in the destruction of a beautiful marble font. Its great weight caused the insufficiently supported floor to give way, and the font was precipitated into the basement of the building. The font was a memorial of the three children of Mrs. Samuel Colt, and was the gift of her sister, Mrs. Nichols Beach.

## Long Island

### Abram N. Littlejohn, D.D., LL.D., Bishop Corner-Stone Laid

The corner-stone of St. John's chapel, Murray Hill, Flushing, was laid on August 6th. The ceremonies were conducted by the Rev. H. D. Waller, rector of St. George's church, and the vested choir took part in the service. There were placed in the corner-stone, a complete list of the officers and members of St. George's church and Brotherhood, and copies of the Brooklyn *Daily Eagle*, and local papers. The Brotherhood is contemplating the early erection of another mission chapel, at Black Stump, on land donated near the line of the trolley extension. Funds will be solicited from persons interested in that section, and the work is expected to be soon consummated.

### Given a Loving Cup

The Rev. J. A. Denniston, rector of the church of the Ascension, Greenpoint, was recently presented by the vestry and the Woman's Guild of the church with a handsome silver loving cup and fountain pen. The presentation took place on the third anniversary of his rectorship.

## Iowa

### Theodore Nevin Morrison, D.D., Bishop Visitation at Washington

The Bishop made his visitation to Trinity church, Washington, on Thursday last, accompanied by the Rev. A. E. Wells, of Traverse City, Mich., and the Rev. W. Parry-Thomas, rector of Muscatine. Service was held at 7:30. A good and attentive congregation listened to an earnest discourse from the Bishop. At its close, a meeting was held to consider the future of the parish. Promises were made which no doubt will lead to good results. In the meantime, weekly services will be held by the rector of Muscatine. Wherever the Bishop has visited he has won golden opinions, and the hearts and sympathy of all, in the work he is doing. Priests and people are already bound to their Bishop by a strong and affectionate loyalty.

## Louisiana

### Davis Sessums, D.D., Bishop

The rector of St. Mary's, Franklin, the Rev. H. R. Carson, is doing good work in this field. An increase in the attendance at Sunday school from six to seventy five, is one of the indications of renewed life under his rectorship.

The contractor is still at work on the new St. George's church, New Orleans, and it is expected everything will be completed by the fall. It promises to be a very churchly edifice in both exterior and interior.



The arrival of the family of Mr. J. A. Herral for the summer has infused new life into St. Andrew's mission, Arcola. A choir is being organized, and the Sunday school is being increased. The Rev. Mr. Harris visits Arcola when practicable.

#### **New Rectory at Hammond**

It is encouraging to note that ground has been purchased at Hammond on which to build a rectory for Grace church, a beautiful little edifice in which the Cote family have done much devoted work. The Rev. Mr. Harris has charge of Hammond, in connection with some other stations on the line of the Illinois Central.

### **Western New York**

**Wm. D. Walker, D.D., LL.D., Bishop**

#### **Deaf Mute Association**

On the morning of August 10th, at Buffalo, the Rev. A. W. Mann opened the 18th convention of the Empire State Deaf Mute Association with prayer. The Rev. C. Orvis Dantzer, General Missionary in the dioceses of Central and Western New York, was secretary of this convention. Over two hundred members from all over the State attended service in the evening at St. Paul's church, the Rev. Dr. Register reading, with Mr. Dantzer as interpreter. The subject of Mr. Mann's sermon was, "What God hath done for us during this century." It showed that no schools for deaf-mutes existed in the United States less than a hundred years ago; now there are over 100, and the methods of instruction have greatly advanced all the while. Church work among the graduates was inaugurated within this century, and has reached every diocese.

### **Milwaukee**

**Isaac Lea Nicholson, D.D., Bishop**

The Rev. W. H. H. Ross is temporarily serving at St. Mark's, South Milwaukee, during the illness of the rector, the Rev. G. Shelton.

St. Andrew's, Milwaukee, the Rev. G. F. Burroughs, curate, has paid in over \$200 toward its building debt during the past three months.

The Rev. Rudolph Stahley, of Prairie du Chien, has been placed in charge of Emmanuel church, Lancaster, in addition to his present duties.

The Rev. John Brann, of St. Matthias', Waukesha, after a year's temporary work in that parish, has been called to the permanent rectorship, from August 1st.

St. James', West Bend, has made another payment of \$60 on its building debt, reducing it to \$240, from \$600 of three years ago. The Rev. W. J. Webster is curate.

St. Peter's, North Greenfield, the Rev. Canon Richey in charge, has paid the entire balance of its \$400 debt. It is now wholly free, and some needed improvements on the Church property are at once contemplated.

#### **The Mission at Spooner**

Closed for several years, has been re-opened by the zealous efforts of the Rev. Dr. Trimble, of Shell Lake. Eight were confirmed by the Bishop at a recent visitation. The Church owns land, but no building, the services being for the present held in the Methodist building.

#### **New Curate for North Milwaukee**

At the church of the Nativity, North Milwaukee, the balance of the debt on the new guild hall has been fully paid. The Rev. John C. Jetter, of St. Thomas', Milwaukee, has been appointed curate-in charge, and will at once begin anew regular Sunday services.

#### **A Handsome Memorial**

A new and exceedingly beautiful altar, in white marble, has recently been placed in the church of St. John Baptist, Elkhorn. It was made by Geissler & Co., of New York city, and is a gift in loving memory of the late Wm. Thos. Jones, of Elkhorn, long time a benefactor of the parish, given by his widow. The reredos is in oak, heavily carved, also a memorial of their

two children. Two stained glass windows have also been placed in the sanctuary, one on either side of the altar, by Mr. Isaac Moorhouse, in memory of his two sons.

#### **Recent Confirmations**

Within the diocese: Number last reported, 577. Baraboo, 13; Mazomanie, 3; Darlington, 6; Nashotah, 5; Star Prairie, 2; Wagon Landing, 8. Total, 614.

### **Maryland**

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

Extensive improvements are being made to the Church Home and Infirmary, Baltimore, at a cost of \$3,000. When completed, the first three stories of the old building, which were erected about 65 years ago, will be fitted up with all modern conveniences.

The Rev. Joseph P. McComas has been elected to succeed the late Rev. Dr. W. S. Southgate, D.D., as rector of St. Anne's parish, Annapolis. Mr. McComas has for four years since his ordination served as curate of St. Anne's. Mr. McComas and Miss Katharine Murray, daughter of Pay Director Murray, will shortly be married.

#### **The Committee of Missions**

Met recently at the Episcopal residence, Baltimore, the most interesting business being the arrangement of several appropriations from the income for the current year from the Keerl Fund, which the diocesan convention turned over for a second time to be administered by the committee of missions. The sum of \$400 was set aside for the second year's stipend of the Rev. Oliver J. Whildin, the diocesan missionary to deaf-mutes; \$500 was devoted to the building and furnishing of a little chapel at Indian Spring, in Washington Co., to be under the charge of the Rev. Jabez C. Koon, rector of St. Thomas' church, Hancock; \$600 was appropriated for the renovating of St. Paul's church, Frederick Co., which is so greatly dilapidated as to be useless in its present condition, and has had to be practically abandoned; and \$500 was promised towards the stipend of a priest who will be rector of Western Run parish, Baltimore Co., and will spend the greater part of his energy, under the direction of the Archdeacon of Towson, in the effort to develop new work in the northern part of Baltimore Co.

#### **A Generous Gift**

Christ church, the old parish church of Queen Caroline parish, Howard Co., is to be completely renovated, through the liberality of Mrs. Mollie R. McGill Rosenberg. Mrs. Rosenberg recently presented St. John's church, Hagerstown, with a beautiful memorial chancel, and on the occasion of the re-opening of the church, came East from her home, in Galveston, Tex. With a party of her family, she paid a visit to Christ church, which her great-grandfather served for 50 years as its first rector. Her interest in the old church prompted her to the very generous gift that she is to make. Christ church is doing a good work under its present rector, the Rev. W. P. Painter. The rector and wife sailed July 29th, for a two months' vacation to England, while the church is closed for repairs.

#### **Corner-stone Laid**

The corner-stone of the chapel of the Holy Evangelist, Potomac and Dillion sts., in Canton, Baltimore, was laid July 24th, by the Rev. Thomas Atkinson, acting as archdeacon, who was appointed by the Bishop to conduct the service in his absence. He was assisted in the service by the Rev. Harris Mallinckrodt, rector of the chapel. The building is expected to be ready for occupancy by the first Sunday in October, and when completed, will cost about \$12,000. The new edifice is being constructed of brick, terra cotta, and stone. The part now being built consists of the nave and aisles, the tower and chancel being left for a later date. The interior is to be 46 ft. wide and 68 ft. deep, and will accommodate about 360 persons. When the chancel and tower are added, the capacity will be increased to about 600. The body of the

chapel will be divided into aisles and nave by five arches 18 ft. high, each carried on massive columns. The roof will be supported on open timber, natural finish. There will be a spacious basement, where the Sunday school and other organizations will meet. The mission is under the patronage of the Bishop. In February, 1874, the Rev. Charles Ritter, acting under the direction of the Bishop, began missionary services in the neighborhood, and organized a congregation, which met for worship in a small room on Elliott st. Shortly afterward, the home of the new charge was moved to a chapel of a German Lutheran congregation, on Chesapeake st. On May 17, 1874, the corner-stone of the chapel, which the one now building is to replace, was laid by the Rev. George Leeds, and on Sunday, October 12th, of the same year, it was ready for occupancy.

#### **Brotherhood of St. Andrew**

The bi-monthly meeting of the Baltimore local council of the Brotherhood of St. Andrew was held Aug. 1st, at Trinity church, Towson. An informal reception and tea was held from 5:30 to 7 o'clock, followed by a business meeting and short service. The topic of discussion was, "Opportunity of the Brotherhood man for work in public institutions." Mr. Alexander M. Hadden, of New York, associate secretary of the Brotherhood, was the speaker.

### **Easton**

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

#### **New Church at Ocean City**

The Rev. J. Gibson Gantt, rector of St. Paul's-by the Sea church, Ocean City, is meeting with much success in his efforts to erect a new building at that place. The old one is on an undesirable lot. Both the building and lot are to be sold, and a large and handsome church will be erected on a site a little above the Plimhimmon Hotel. Mrs. John Floyd Waggaman recently presented Dr. Gantt with two lots, 100 by 150 ft. The following gentlemen are the committee on new church building: Messrs. Robert J. Showell, secretary; L. L. Dirickson, Jr., treasurer, and Edw. M. Scott. During this month, the Rev. Mr. Gantt will hold services at the Plimhimmon Casino.

The rectory of Somerset parish, in the suburbs of Princess Anne, caught fire July 27th, and the building and furniture contained therein were damaged to the extent of \$300, which is covered by insurance.

### **Washington**

**Henry Yates Satterlee, D.D., LL.D., Bishop**

#### **Annual Choir Outing**

During the past few weeks, three of the Washington choirs—St. John's, Georgetown, the Ascension, and St. Paul's—have successively enjoyed their summer outing at River Springs, on the beautiful little St. Catherine's Bay. The boys have had a glorious time, and have contributed by their music to the enjoyment of the other guests. The Rev. Frank Barton, rector of St. John's, accompanied his choir, and held services for it. On Sunday evening, Aug. 6th, the rector of the parish in which River Springs is situated, held a special service at the hotel.

#### **Damaged by Storm**

During a recent severe wind storm, great damage was done to the fine old trees in Rock Creek churchyard, and the large and handsome Celtic cross, in memory of the great benefactor of the parish who gave its glebe lands, nearly two hundred years ago, was overthrown and broken.

### **Southern Ohio**

**Thomas A. Jaggard, D.D., Bishop**

**Boyd Vincent, D.D., Bishop Coadjutor**

#### **Christ Church, Cincinnati**

A lot just east of the church has been purchased by the vestry, on which a three-story modern parish house is to be erected. Work on the same will be commenced in a few days. The cost of the whole will be about \$20,000.



## Editorials and Contributions

IT is often claimed as one of the great glories of Masonry that it is absolutely unyielding in the enforcement of its requirements. To obtain its benefits, its laws must be implicitly obeyed. This rigidity is understood to be a fundamental necessity. Masonry as an institution could not exist without this strictness. Men who are Masons do not appear to be restive under the requirements of its laws, or its ritual. They do not rebel against these as being unreasonable or arbitrary. They accept them with a cheerful alacrity, which is praiseworthy, to say the least. And outsiders are not in the habit of cavilling at these principles and practices as burdensome or unreasonable or belittling to the intellect of those who subject themselves to these requirements. Nor is Masonry generally characterized by non-Masons as being intolerant, offensive, or arrogantly exclusive, because its members thus practice what they preach. So much for a merely human institution. How is it with the divine organization?

WE do not want to muzzle intelligence or erect a Chinese wall, but as to opposing error we have no choice if we wish to continue Christ's faithful soldiers and servants. Thereto were we baptized, confirmed, and admitted to the unspeakable and august privilege of the Communion of His Body and Blood. The Church cannot be called illiberal or exclusive when it pronounces upon certain things to be believed, which have been believed from the beginning. To call the Church arbitrary or priest-ridden, when it merely follows the original and only source of its illumination, is to say that there may be more than one God, a God for every school of philosophy. It is obvious that with this conception of the case, the Church would naturally melt into nothingness; it would simply expire in the blaze of modern criticism.

IT is very true that the Church has never defined the doctrine of inspiration, and that accordingly, various views have been held and defended by teachers of unimpeachable orthodoxy. But it is not true that there are no limitations upon what may be believed or taught on this subject. When, for instance, we are told that holy men of old spake as they were moved by the Holy Ghost, it is undeniable that the intention was to ascribe a unique character to the Old Testament; and when the Church declares that the Holy Scriptures are "the Word of God," it is certainly meant that they are in this way distinguished from all other writings. To confound the inspiration of the Sacred Scriptures with that of the poets and sages of all time, is to reduce Christianity to naturalism. Here, in fact, is the centre of the conflict. Nothing less is involved than the rejection of supernatural religion, as such. This movement began in Germany, a century ago, when the position was taken that the Gospel is nothing more than the republication of natural religion. It was long in making an impression upon the minds of our own people, but of late years, under the impulse of certain applications of the evolution philosophy, and of the "scientific movement," it is making its way with accelerated speed. The worst of it is that by continuing to use old terms in changed

senses, under the specious pretence of adding the illumination of modern thought, even the elect are liable to be deceived. The recent free handling of the subject of inspiration is a clear instance of this. It places the Bible in the same category with the records and systems of paganism.

WE are far from agreement with Canon Gore upon some most important subjects, but the following words from his book entitled, "The Clergy and the Creeds," are worthy of all praise:

Oh, let the conscience of men awake! The Christian Creed is a quite distinct and intelligible thing. If its reality is gone, we shall gain nothing and lose everything by retaining its language. We shall gain nothing, for the words become but hollow echoes ringing with a hideous mockery in the ears of those who desire the support of truth; we shall lose everything, because we introduce into the highest part of our life an atmosphere of unreality which will have an influence (depend upon it), on its other departments, undermining everywhere the foundation of reality and truthfulness, and which will appear in grosser form in less academic circles. A society which exists not primarily to seek truth, or to keep society together, or to make men comfortable, but to bear witness to a "once-for-all delivered Faith," and preach a Gospel of specific good tidings given in the Incarnation, Birth, Death, and Resurrection of the Son of God, cannot welcome into its ministry, with any show of reason, men who are content, indeed, to use its language, but only if they may repudiate its meaning.

We are the more glad to reproduce these words, because some of those who propose to "flux the Creed with new meanings" have claimed Canon Gore as on their side.



### "What is the Good of Going to Church"

IN the June number of the *Ladies' Home Journal* is a symposium on the subject of Church-going. The question this time is, "What is the good of going to Church?" It is answered by a number of ministers of prominence in their respective denominations, including an "Episcopal bishop," a Methodist bishop, a Roman priest, a Jewish rabbi, a Presbyterian, a Congregationalist, and a Baptist. The hope is expressed that these answers may meet the case of the "young man" who is doubtful about the utility of going to Church. It cannot be without interest to see what reasons are presented to bring conviction to the mind of such a young man. We confess that, save in one or two instances, we fail to find anything of convincing force. It is disappointing to find a bishop of the Church bringing forward such reasons as these: We go to church "to catch sight of the highest ideals"; the pressure is strong for six days to put up with low or harmful standards. "On the seventh day why not strike into the purer atmosphere of the ideal?" Then, second, "the Church is the nursery of public spirit," so much needed in trade, politics, and society. Third, church-going broadens thought, and brings a man's mind into contact with the greatest characters and the noblest literature. "The worshiper comes forth a larger, humbler, more interesting, and a better man." The fourth and final reason which this representative of the Holy Catholic

Church finds himself able to give, is that a man can extend his influence, in the strongest and most enduring way, by throwing in his lot with an institution like the Church. With these four reasons, this speaker rests his case.

WILL the average young man who has "honest doubts" of the efficacy of church-going be induced by such considerations to turn over a new leaf? As to "high ideals," he will consider that they are easy to find when he wants them, without submitting himself to systematic drudgery. And for the development of public spirit, the air is full of all sorts of arguments and appeals on that behalf. The cultivation of good literature is probably the last idea which would occur to the average young man as a reason for going to church in these present days. There are libraries, and there are lectures; books are cheap, and Bibles, in particular, may be had, even without the asking. The young man in question would reasonably urge, that while the Bible and the Prayer Book are doubtless, as literature, all that is claimed for them, it is no longer necessary to go to church in order to become familiar with them. Good literature as they are, their excellence is too often obscured in church by readers who have never learned to read. He may ask, too, whether sermons are necessarily good literature, and what is to be said of hymns? To certain classes of minds the suggestion that "a man who wants to extend his influence into time," would do well to consider the opportunities which connection with the Church afford, is alluring. But we can imagine no suggestion more foreign to that spirit of humility which is the subject of the first beatitude, than that men should be asked to join the Church because their influence is likely to be valuable.

ON the whole, we cannot help feeling that our own spokesman in this symposium has failed to advance a single argument likely to effect the reform of the "young man." The Methodist bishop, in like manner, speaks of relief from nervous tension—which many men, in fact, find in a bicycle ride to the country; of "developing the mind," and "broadening the area of knowledge" of the gospel of the brotherhood of man as "the potent gospel of every Church." We find ourselves wondering what John Wesley would have said to this! Better things are said by some of the others. Dr. McGlynn, the Roman representative, touches the truth when he reminds us that Christ has sent authoritative teachers, and we must come together to hear them; that He has established sacraments—and we must come together to receive them; that the Church is the family of God, and we are bound to discharge our obligations as members of it. The Rabbi Gottheil strikes a true note when he speaks of duty rather than of advantages. Dr. Parkhurst gives his opinion that there is no good in going to Church unless the Church is worth going to. This has a promising sound, and we go with him entirely when he deprecates every kind of catch-penny scheme for filling up a place of worship. He seems to think it will not be necessary to ask the question when the Church becomes "in truth, the very



house of God," the temple of His Presence, "a meeting place between God and man." Dr. Bradford, Congregationalist, and Dr. Conwell, Baptist, are the two writers in this list who show the clearest sense of the truth, and express it in the most downright way. In the case of both the whole matter is summed up in this simple statement: "We go to church to worship God."

THE question of church-going can never be settled by any marshaling of minor or incidental advantages. There is not one of these—rest from nervous tension, introduction of higher ideals, enlargement of the mind, literary culture, nourishment of public spirit, even moral reform—which is not provided for in other ways. Even "the brotherhood of man," as many insist, is made a practical thing through the various philanthropic, ethical, and beneficiary associations with which the world is full. And so long as this is the case, and the advantages included under all these heads may be obtained without the uncomfortable pressure of demands upon the conscience and the faith, men will naturally prefer the less exacting path. It is of little permanent avail to appeal to men in the name of religion, on any but the highest motives. The reasons for going to church are at once simple and powerful. We must go in order to worship God. God is a Person, and He demands this of us. Our own nature, moreover, in its deepest instincts impels us to do this. It is needful for the salvation of the immortal soul. When we have faced these considerations, all others, true as they may be in their measure, seem worthless by comparison. Only, if our supposititious "young man of honest doubts" does not believe in God, and does not know whether he himself has a soul, these considerations are, of course, without avail. But in such a case, will any others have more weight?

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### At His Best

A VESTRYMAN says: "Our rector is an excellent man, a faithful pastor, and a good preacher—at his best, an unusually good preacher, and sometimes really eloquent; we wish he could always be at his best." And this suggests inquiries: How is it as to his parishioners? Are they generally "at their best?" Are they regular in church attendance? Do they join heartily in the services? Are they earnest in parochial work? Well, no, it can't be said that they are, in the congregation referred to. And how is it as to the vestrymen? Are they examples to the flock in these particulars? No, it can't be said that they are. They are not any more constantly at church than the rest of the people. Some of them are, in fact, very irregularly at church. It is a common thing for some of them to be absent for three successive Sundays, though at home and able to attend to their business every day. The rector of the parish has even been known to ask members of the congregation to assist in taking the offerings because there was not a lay officer of the parish present.

And yet a vestryman of this very parish wishes that his rector "could always be at his best." When will a clergyman be at his best? Manifestly, when his people are at their best; when he knows that his "labor is not in vain in the Lord"; when he sees that he is doing good and has reason to think that he is helping and inciting others to

faithfulness and godly zeal. It will be said he has nothing to do with results; he is to go on all the same, and in whatever he does, do it heartily as unto the Lord and not unto men. True enough, and yet the clergyman was a man before he was a clergyman, and is still of like passions with other men. It is idle to say that he should never be discouraged. Being human, he cannot help being below "his best" when he sees indifference where he has a right to look for encouragement, and habitual negligence in those from whom he has a right to expect habitual faithfulness.

Surely it is not too much to say that a vestryman of a parish, as well as the rector, ought to be examples to the flock in zeal and constancy in walking in all the commandments and ordinances of the Lord blameless. It is not claiming too much to say that the lay officers of a parish ought to be the most zealous and faithful men in it. In more than an ordinary degree, they are responsible before Almighty God for the souls of those around them. Is it unnatural that a parish priest should feel as if weighted and hampered in his work, when he knows, and his people know, that the lay officers of the parish do not seem to feel any responsibility for the spiritual well-being of the parish? A pastor will be "at his best" when his people also are at their best. They have a right to expect from him consideration, counsel, comfort, and encouragement. And the very same human necessities that lead his people to expect this of him cause him to expect this of them. \* \* \*

Few congregations imagine how much they have to do in developing the highest and best powers of their pastor. Let any parish priest have among his people a considerable number of earnest and devoted parishioners, and he will be sure to be an earnest and devoted man. If not, then the highest is not in him. If you want your rector to be always "at his best," try yourself, in your degree, to be what you would like to have him to be in his.—*From the Manual of the Bishop of West Virginia.*

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### The Recent Agitation

FROM *St. Chad's Parish Register*

IT is recorded in the first history of the Church of God ever written, the Acts of the Apostles, that when the Jewish Council was debating as to what steps they should take utterly to crush and repress the new superstition, there was at least one man who was alive to the fact that the movement that they were endeavoring to repress was one of heart and conscience, and that it could not be put down by forcible measures. And so Gamaliel, one of their most distinguished scholars, gave his counsel thus to his brethren: "I say unto you, refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts v: 38, 39.

We have sometimes wondered how long it would be before this simple truth would be recognized by some of the deeply sincere and conscientious men who have taken part in this present agitation, and when the protestant Gamaliel would arise. He has arisen, it appears, in the person of the editor of *The Christian World*, and this is what he says:

"Some of the utterances in the address of

Lord Halifax to the English Church Union are so significant, so bold and uncompromising, that they have far more than a passing interest.

"The main principle is that the Anglican Church, as only a part of the whole Church, has not, and never had, any right to alter her doctrines and formularies in a sense adverse to the teaching and example of the greater society. Lord Halifax does indeed mention, by way of exception, 'matters within the competence of a national Church to alter.' But the whole tendency of his argument is to confine such a field of Anglican dependence to the very narrowest limits.

"There are those who say: 'We will see about that; pass a more vigorous Church discipline act, and let us see who will dare to defy it!' Such a threat comes very well from those who regard religion as a creature of human law. But we cannot conceive how it can be consistently uttered by those who insist that Jesus disclaimed any kingdom of force. It is all very well to say that the law exists already, and that a new law is wanted only to secure obedience. But the law, so far as it seeks to force conscience, is sacrilegious, and any attempt to add to its terrors is more sacrilegious still. The proper plan is to repeal an impossible law, and let the Anglican Church go free to be as ritualistic as it likes. We have never said, we have never dreamed, that Disestablishment would abolish Ritualism. We only say that it is no part of the nation's duty either to endow Ritualism, or to forbid it. Let it alone. If it has no root in the spiritual life it will perish. If it has, who are we that we should pull it up?"

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### Ephphatha Sunday

THE Church Mission to Deaf-Mutes, New York, was incorporated in 1872, to promote the welfare of the silent people after they leave school. Its missionaries hold services in the sign language in ten different churches in the dioceses of New York, Long Island, Newark, and Connecticut. Other dioceses are provided for by missionaries, mostly deaf-mutes, acting under various bishops and rectors.

The Church Mission to Deaf-Mutes, New York, is active in the field referred to above, and has brought many into pastoral relations through Baptism, Confirmation, and the Holy Communion.

Deaf-mutes specially need the care and advice which they thus receive from the ministers of the compassionate Saviour who said "Ephphatha" to a deaf and dumb man, and restored him to hearing and speech. The miracle cannot be repeated in our day, but the hearts and minds of the deaf can be opened to the light of the Gospel, and they can be led to cultivate the Christian life.

The society's missionaries are constantly engaged in ministering to the sick and needy. Though the majority of the deaf are getting on well, and supporting themselves and their families, cases of destitution are daily arising, and must be met. Work is found for the unemployed, marriages and burials are performed, the Holy Communion is administered to the sick and dying. Deaf-mutes who find they have made a mistake in coming to our great metropolis for work, are often sent back to their relatives and friends, where they can fight the battle of life more favorably.

The society maintains the Gallaudet Home for Aged and Infirm Deaf-Mutes in the State of New York. This home, free from debt, is beautifully situated on a farm, by the Hudson river, between New Hamburg and Poughkeepsie. It cares for twenty-six afflicted people, both women and men. Three of the inmates are deaf, dumb, and blind.

Thus it can be seen that offerings and gifts



are needed for the moderate salaries of five missionaries, the Charity Fund, and the support of the Home for the Aged and Infirm.

## The Prayer of Faith

BY JAMES LOUIS SMALL.

"Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word." St. Matthew, xv, 21-23.

TO few of us is it an easy matter to pray, and how still more difficult is the exercise of devotion, when that exercise seems to bring no tangible reply or answering fulfillment. The above quoted portion of St. Matthew's Gospel has to many of even the most earnest of our Saviour's followers proved a stumbling-block. The transition of the Master from His usually mild and gentle demeanor to that of apparent harshness, presents to them a problem inexplicable.

We can imagine the feverish eagerness with which this humble suppliant approached the Divine Presence, nothing doubting that the great Physician would hearken and heal. From a heart full of maternal suffering and anxiety went up the agonized cry: "Have mercy on me, O Lord, thou son of David." What then must have been the disappointment and grief attendant upon the silence of Jesus?

Is it not so with you and me in our daily life? The way seems so rough to our weary feet, and the road is encompassed on every side by so many gloomy shadows. We cry out to our Captain in our loneliness and weakness, but no answer seems to come to our straining ears, and we plod along blindly and helplessly. Perhaps a dear heart's desire, a boon which we crave, has been for days, months, or perchance for years, the subject of unceasing prayer. At last, tired and worn by what we term wasted effort and unrequited supplication, we give up the strife, and lose by faintheartedness and lack of courage, that which God, if so He had willed, might have granted.

Then there are those who would fain have us discontinue our so-called "fruitless pleadings." "Of what use," they say, "are such unavailing prayers—prayers so destitute of fulfillment or reward?" Let us return for our example to the woman of Canaan. There were present those who endeavored to draw her away, but increased resistance seemed but to deepen her zeal, for the Apostle tells us that "she fell down and worshipped Him." Are you and I willing to fall down and worship our Lord when our cries seem unavailing, and only the eye of faith can penetrate the cloud that bars our vision? Are we not rather too prone to seek God for the benefits which we think likely we may obtain from Him, and when those benefits are withheld, selfishly inclined to turn away, nourishing in our hearts thoughts of bitterness instead of blessing?

Then, too, we are here taught that our prayers should above all else be humble. Our Blessed Lord said: "It is not meet to take the children's bread and to cast it to dogs." But unhesitatingly came the reply: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." Are not we apt to assume towards God the attitude of master of the house, rather than servant; much less the humblest of all postures, that of even a lowly beast in His Presence? Referring again to the narrative: After repeated effort and repeated exertion, what a glorious result followed! "Her daughter was made whole from that selfsame hour." If such was the devotion of a woman unlearned and untaught in the mysteries of the faith, how much greater should be the workings of the Holy Spirit in us who have been sealed with the seal of the Living God, and who find refreshment on our earthly pilgrimage in the *Esca Viatorum*, "the Pilgrim's Bread."

May we ever then remember that the withdrawal from us of God's Face is but a trial, a

test of the greatness of our faith in Him, and a means by which we may realize how infinitely sordid and base are the things of earth when compared to the beauty and brightness of His all-abiding Presence.

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## Letters to the Editor

THE CANONS ON DIVORCE

To the Editor of *The Living Church*:

I am persuaded that if my brethren, who advocate stringent legislation in the matter of marriage and divorce, come to understand my contention that it is not only unwise but wrong to enact an ecclesiastical law which forbids what both God and the canons of the Church universal allow, they will permit me and perhaps others to act and vote with them. For this reason I ask the use of the columns of THE LIVING CHURCH to republish a letter, which I addressed to the *New York Sun*, and which appeared in that journal July 26, 1899, and also a proposed canon, which I submit for the consideration of my brethren.

To the Editor of the *Sun*:—Sir, I am sincerely obliged to the *Sun* for its kindly editorial notice of my letter to the *Churchman* on the subject of marriage and divorce, and I now ask the privilege of responding to the *Sun's* request for information.

My proposed canon would bring before the bishop or presbyter such cases only as had been legally adjudged void *ab initio*, or from the beginning; and the jurisdiction of the said bishop or priest would go no further than to decide whether the parties, after they had obtained such a decree, were even then suitable subjects for the solemnization of holy matrimony. The marriage is affirmed to be absolutely void, but, notwithstanding, it might be that one or both of the parties might still be unfit to receive the blessing of the Church in the solemnization of holy matrimony. As, for example, if the original alleged marriage was secured by one of the parties passing himself or herself off as an unmarried person. In that case the guilty party would have committed the crime of bigamy, and if he were to enter into a new alliance it would aggravate the crime, and in such a case a clergyman, of course, ought not to officiate.

My position, then, is briefly this:

1. That marriage is indissoluble.
2. That no clergyman of the Church should marry persons who have procured a divorce for any cause arising after marriage.
3. That in cases where the causes existed prior to marriage, the only redress in the eye of the law is for a legal declaration that such marriage is null and void from the outset.
4. Such cases could only come under the jurisdiction of a clergyman when they rested upon such a legal declaration of a civil court; and the extent of such jurisdiction would be only so far as to inquire whether the parties were suitable subjects for holy matrimony, as is now the duty of every clergyman when asked to use the marriage service.

In regard to the case alluded to by the *Sun* I would say that it has not the slightest bearing upon my canon. The decree of divorce in that instance was based on the ground of desertion, and the statement that the marriage was null and void *ab initio* was based upon the private consensus of four eminent persons who are alone responsible for their assertion. They doubtless thought they were correct in their assumption, but they were, as subsequent events proved in error as to the facts. My proposed canon would have nothing whatsoever to do with private opinions and declarations. There must be in the first instance a decree of a competent court that the parties were never in reality married, or else the case could not come under the purview of any clergyman so as to allow him to solemnize the marriage. He must have the legal finding of a court or he could not take a single step in the matter.

GEORGE F. SEYMOUR,  
Bishop of Springfield.

Springfield, Ill., July 22, 1899.

### PROPOSED CANON

§ 1. No minister of this Church shall solemnize the marriage of any person, who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage. And in all cases where the marriage is alleged to be null and void *ab initio*, such fact must be proved by the decree of a competent civil court, before the clergyman may officiate.

But this canon shall not be held to apply to parties once divorced seeking to be united again, and in all such cases the officiating minister shall use only so

much of the marriage service, as shall satisfy the legal requirements as to the proclamation that the parties are in the eyes of the law man and wife, and invoke upon them the nuptial benediction.

§ 2. Questions touching the facts of any case arising under section 1 of this canon, after the decree of the civil court has been secured and exhibited, shall be referred to the bishop of the diocese, or missionary jurisdiction in which the same may occur; or if there be no bishop of such diocese or missionary jurisdiction, then to some bishop to be designated by the standing committee; and the bishop to whom such questions have been so referred shall thereupon make inquiry in such manner, as he shall deem expedient, and shall deliver his judgment in the premises in writing."

I would simply add in conclusion that in my experience there have come before me three cases, where the alleged marriage was no marriage, two were procured by fraud, and one by coercion. I have recently heard of a case, where in ignorance brother and sister were united in marriage.

GEORGE F. SEYMOUR.

Springfield, Ill., Aug. 8, 1899.

### OUR DEFECTIVE CANONS

To the Editor of *The Living Church*:

Your editorial on the enforcement of canonical requirements in the case of persons applying for Holy Orders, is very much *ad rem*, and there is nothing concerning which the conscience and the intelligence of the Church more urgently need awakening. But a large part of the present evil resides in the present condition of the canons, which practically provide between seventy and eighty different standards for admission to the ministry. That is to say, in every individual bishop there is vested so large a discretion in the way of dispensations (a) of time, and (b) of scholastic requirements, as to make it extremely easy to open the gates to a large influx of uneducated men. Add to this the fact that a candidate for Holy Orders, having failed to pass his examinations in one diocese, may, on one pretext or another, be transferred to another diocese, where it is known that the standards are lower and the requirements less rigid, and you have a situation full of the gravest mischief.

For its consequences are not only intellectual, they are moral. The vagrant minister, or he of unsavory record or doubtful soundness in the faith, is tempted by such a condition of things to turn from other communions to the Church, as a short cut to the honors and emoluments of a calling for which, it may be, he is doubly disqualified.

There is but one remedy for such a state of things, and that is the West Point rule. No man gets a commission in the regular army because he has passed an examination in Alaska or New Hampshire. There is one board, with one set of examiners, and one set of standards. Ours should be like it. The examiners should be elected, from tried and competent men, of universally recognized capability, by the General Convention. Their expenses should be assessed upon the dioceses, and their rejections should be final. All the inconvenience, the pecuniary expenditure, the delays that such a method would cost, would be repaid by the selection of men who, like the graduates of our military academy, have won their rank by sheer merit, and whose diplomas have been given them "without fear, favor, or affection."

New York, August 7, 1899. H. C. POTTER.

### NOT BLACK, BUT WHITE

To the Editor of *The Living Church*:

A few years ago, a writer describing a visit of some Sioux Indians, from the Cannon Ball, N. D., to Bishop Walker, stated that the Sioux called him "Chief of the Black Robes."

This was not true to fact. The Indians have given names to the several bodies working among them, and it so happens that they never speak of our bishop and clergy as Black Robes, but White Robes.

In a recent number of *The Spirit of Missions*, and also in THE LIVING CHURCH of Aug. 5th, is an interesting letter from the Ojibways, by Mrs.



Morrison, wife of the Bishop of Duluth, in which she says they call her husband the "Great Black Robe." I am not conversant with the Ojibway language, but am of the opinion that they too would call him Chief White Robe. I would like Brother Gilfillan to express his opinion on this. My experience of over twenty-five years is that the term "Black Robes" is invariably given to that body known as Jesuits, and also includes the Roman Catholic Church. On the other hand, the Indian sees the Bishop and missionaries ministering in their white robes, so that the name White Robes is true to fact as well as appropriate. My object in writing this is not to criticize, but merely to draw attention to the fact that we are not, in the Indian mind, Black Robes or Jesuits, but White Robes; and this describes the Church in her claims, white or pure in her faith and doctrine.

E. ASHLEY,  
Missionary to the Sioux Indians.

#### REASONS FOR DECLINE OF PRESBYTERIANISM

To the Editor of *The Living Church*:

New York city is just now agitated over strikes, but the secular and religious papers find time to discuss the "decline of Presbyterianism" in that city. I am not interested in the various reasons assigned for this "decline of faith in the pulpit and the pews," further than to note these significant words of a Presbyterian doctor of divinity: "Let us, like the Episcopalians, make the services of the grand old Presbyterian Church more ornate and beautiful, more attractive, so that they will appeal to the æsthetic tastes of the people. Then there will be a marked increase in interest in all lines of Christian activity." And yet, forsooth, it is not so long ago that the "interest in all lines of Christian activity" was to be promoted by banishing all forms and ceremonies. One writer in the controversy still holds the trouble to be "a decided departure from the simplicity of our ancestors, and a growing imitation of Prelatists and Catholics." The dispute rages, and Presbyterianism is being shaken up, and in the house of its friends, by its friends.

D. B. S.

#### THANKS FROM Y. M. C. A.

To the Editor of *The Living Church*:

In behalf of the army and navy department of the Young Men's Christian Association, I write to thank you most sincerely for your contribution of your paper, *THE LIVING CHURCH*, which is received regularly and forwarded to our representatives at Manila, and, with other papers, is distributed among the troops at that point.

H. J. McCox, Gen'l Secy.

#### A PERPLEXED PRIEST

To the Editor of *The Living Church*:

Will you kindly reply to the following questions?

(1) A priest who regards the Holy Communion as the chief act of Christian worship, but who is without an assistant, celebrates twice every Sunday, at 7:30 and 11 A. M. Is he justified in so doing? If so, on what grounds?

(2) Where in the Holy Communion Office is it proper to introduce a special prayer, say the prayer for a sick person? Is there any special place? E. W. T.

[ (1) Catholic usage fully justifies the second Celebration, where necessity exists, as may be assumed under the circumstances instanced.

(2) In the absence of any rubric, it is quite customary to introduce special prayers just before the final blessing.—Ed.]

#### Personal Mention

The Rev. George Parkin Atwater has entered upon the rectorship of the church of Our Saviour, Akron, Ohio.

The Rev. Dr. Frederick Bassett is in temporary charge of St. John's church, North Adams, Mass., during the absence of the rector.

The Rev. Louis De Cormis, D.D., is spending the month of August in Berkeley Springs, W. Va.

The Rev. Pierre Cushing is passing his vacation in Canada.

The Rev. Henry B. Ensworth has resigned the rectorship of St. James' church, Arlington, Vt., and accepted that of Trinity church, Wahpeton, N. D.

The trustees of Nashotah House have conferred upon the Rev. Joseph Marshall Francis, Bishop-elect of Indiana, the honorary degree of Doctor in Divinity.

The Rev. H. C. Goodman has returned from his vacation, and resumed his duties at St. John's church, Dubuque, Iowa.

The Rev. George G. Merrill has sailed for foreign travel.

The Rev. Dr. W. M. Pettis has gone to Europe.

The Rev. Frederick Pember will spend his vacation at Yarmouth, Me.

The Rev. Wm. P. Painter has gone to Europe.

The Mayor of New Rochelle has appointed the Rev. Chas. F. Canedy, D.D., a member of the Board of Education.

The Rev. Percy J. Robottom is resting with friends at Martha's Vineyard.

The Rev. Craighton Spencer has returned from his tour in Europe, and resumed his duties in St. George's church, Hempstead, N. Y.

The Rev. Dr. James McBride Sterrett is summering in camp in the Adirondack Mountains.

The Ven. John C. Tebbetts is spending the month of August at Lake Champlain.

The Rev. Chas. E. Taylor has moved from Racine, Wis., to Berwyn, Ill. Address accordingly.

Bishop Whitaker sailed for Europe July 29th, to be gone two months.

#### Ordinations

June 26th, at Cheyenne River Agency, S. D., Bishop Hare ordained to the diaconate Mr. Percy I. Philips, a full-blood Sioux Indian. Mr. Philips speaks English fluently, having attended mission and government schools several years. After spending two years at Seabury Divinity School, followed by a year's actual work in the field as a catechist, he was ordered deacon. He has been assigned work under the Rev. E. Ashley who presented the candidate.

#### Official

TRINITY COLLEGE, HARTFORD, CONN.

Examinations for admission will be held Tuesday, Wednesday, and Thursday, September 19th, 20th and 21st. Christmas term begins with Evening Prayer in chapel at 5:45 P. M., Thursday.

GEORGE WILLIAMSON SMITH, Pres't

#### Died

ROBINSON.—Entered into life eternal, at Hastings, Mich., Wednesday, July 19, 1899, Daniel G. Robinson, in his 89th year.

"Right dear in the sight of the Lord is the death of His saints."

Mr. Robinson was a warden of Emmanuel parish, and the treasurer of the Board of Missions of the diocese of Western Michigan for twenty-four years. He held both offices up to the time of his death, and his last work was for the Church he loved.

#### Appeals

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

Domestic missions in seventeen missionary districts and forty-one home dioceses; missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 231 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

*Spirit of Missions*, official monthly magazine, \$1 a year.

TO ALL WHOM IT MAY CONCERN: I beg to make the following appeal in behalf of the missionary station over which I have charge and for my personal effects. During the past months the heathens adjacent to our station have committed great and many depredations, by robbing the station of clothes, cloths, books, and school utensils, together with our own personal effects, after which they burned all the lumber, both the mission's and mine, with the remaining articles. Nothing, therefore, is left us but the clothes which

we now wear. The provisions were dug up, fruit and coffee trees were cut down and burned. Our once flourishing cultivated mission station is at present reduced to a waste. You will see then, dear friends, the necessity of the appeal, for we are in most distressing need for food, clothing, and shelter. "May God arouse your sympathizing hearts towards your distressed brethren."

J. A. K. RUSSELL.

Cape Palmas, June 14, 1899.

THE Church Deaconess Home and Training School, at St. Paul, Minn., has completed a successful year, and increased its sphere of usefulness. It combines a training school with a home for its graduates, and a variety of benevolent undertakings. It sustains a free Church kindergarten and school, numbering seventy pupils, does district nursing, relief work, and a large amount of parish visiting. It offers to its graduates who are found faithful, a home for life. It is the intention to make it a complete Deaconess Institute and Mother House. During the past year, six single rooms have been added, four of which have been applied for. Lectures begin the first Tuesday in October, and continue until the end of May, with short vacation at Christmas and Easter. The instruction is entirely free, but students who live in the home are expected to pay fifteen dollars a month for board. Worthy persons who need assistance in taking the course of studies, can sometimes secure it through their bishop. There is no work more genuinely missionary in its character than the finding of the waifs and strays of our city population, and training them in the fundamentals of religion. The Church needs an order of consecrated teachers as well as nurses and visitors. Is there not as complete consecration among the women of our Church as is found in other branches? It must be confessed that the deaconess cause languishes both for workers and the means of support. Both of these, however, will be supplied as the deaconess becomes better known.

THE third annual Retreat for priests and seminarians will be held in St. Peter's church, Westchester, New York city, beginning Monday evening, Sept. 18, 1899, with Evensong at 7:30, and concluding with celebration of the Holy Eucharist at 7 A. M., Friday, Sept. 23d. The expense for board and lodging for the period of the Retreat will be \$5. The conductor will be the Rev. J. O. S. Huntington, Superior O. H. C. The reverend clergy who expect to attend, will kindly send their names to the Rev. R. R. UPJOHN, committee, 296 Clinton st., Brooklyn, N. Y. City.

NEXT Ephphatha Sunday (Aug. 20th) rapidly approaches, with the usual reminder to parishes within the limits of the Mid-Western Deaf-Mute Mission that offerings are needed to meet its expenses.

THE REV. A. W. MANN,  
General Missionary, Gambier, Ohio.

#### TWELFTH SUNDAY AFTER TRINITY, AUG 20TH

The Church Mission to Deaf-Mutes, New York, appeals for special offerings from churches, and gifts from individuals, on this appropriate day.

REV. THOMAS GALLAUDET, D. D., General Manager, 112 West 78th st., New York City.

MR. WILLIAM JEWETT, Treasurer, 467 Broadway, New York City.

A CLERGYMAN is in danger of losing his library under a mortgage soon to be foreclosed, unless \$200 are forthcoming. He appeals to forty Churches for \$5 apiece to relieve him in his distress. Address the REV. CAMPBELL FAIR, treasurer, Omaha, Neb.

#### Church and Parish

BISHOP MILLSPAUGH needs five or six devoted missionaries who can live on six hundred dollars for the first year, in fields white for the harvest. Address, Bishop's House, Topeka, Kas.

WANTED.—Organist and choir-master. Vested choir; Catholic ritual; choral celebrations. Stipend fair, but not large. Western city. Population, 40,000. Excellent field for first-class teacher, voice and piano. Address, ARCHDEACON, this office.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—A competent organist and choir-master, to take charge of and train a surpliced choir, one who has had experience in a southern parish preferred. Salary first year, \$600. Address with references,

REV. HENRY D. AVES,  
Christ Church, Houston, Tex.

WANTED.—Consecrated men and women for rescue work in the Church Army. Training of six months free. Commission, with a living assured to those satisfactorily completing the course. Fall term begins Sept. 13th. For further particulars, address MAJOR M. H. WURTS, Sup't Training Home, 33-37 Gregson st., New Haven, Ct.



## The Editor's Table

### Kalendar, August, 1899

6. TRANSFIGURATION. 10th Sunday after Trinity.	White.
13. 11th Sunday after Trinity.	Green.
20. 12th Sunday after Trinity.	Green.
24. St. BARTHOLOMEW.	Red.
27. 13th Sunday after Trinity.	Green.

### "Very Members Incorporate"

BY W. B. C.

Golden links of soul to soul,  
As the pilgrim-yearsswift roll,  
Welded under earthly skies  
For the halls of Paradise;  
There a chain as diamonds bright  
In the day that knows no night.

In the Body Mystical,  
Living, toiling partners all;  
At the altar's vestibule  
Learners in the heavenly school;  
Children at the Father's feast—  
Welcome all—aye, e'en the least!

Midnight pilgrims, starward led  
To the Manger's humble bed;  
Then upon Temptation's hill,  
Down to Kedron's omened rill;  
There beside the Victim's Tree,  
Faithful in His agony.

Then at early morn the Tomb,  
Radiant o'er the night of gloom:  
And at His Ascension's sight,  
Peering into worlds of light;  
In His Pentecostal morn,  
As one speech, one race new-born,  
They whoround His throne behold  
One unbroken chain of gold,  
They who in this low vale wait,  
All in Him incorporate!

— x —

IN one of the seaside towns on the Devonshire coast an association has been formed called the "Brothers of Pity." It is modeled after a similar association in some of the Italian cities, and is for the purpose of rendering aid to the sick, and affording reverent ministrations to the dead. The members are liable to be called upon for these services at any time. Sometimes it is to keep watch over a delirious or dangerous patient, sometimes to carry out the dead from the hospital, and with careful hands perform the last offices, and sometimes it is to bury those who have no friends. Everything is carried out very simply and unobtrusively, and no one but the members know who they all are. The organization was brought about by the priest-in-charge of the parish, and on the first night twenty-four fishermen enrolled themselves as members. They recruit their ranks by a simple invitation to any man likely to join them. The men seem to have taken to this work very heartily, and are glad to be of use.

— x —

A SUBSCRIBER, commenting very kindly on the good work which has been done by THE LIVING CHURCH, says: "It has given me pain to see the paper diminishing in size, from time to time, while the price was increasing." The change noted was in the page form. This has been changed twice, being made smaller each time, but the paper has, with each change, really been made larger. The size of the paper depends upon the number of pages, as well as the size of the page. It seems best to correct the misconception above noted, as it may be entertained by others. The annual "output" of THE LIVING CHURCH is greater now than ever before.

ANOTHER correspondent suggests that a space should not be devoted to secular matters in a Church paper, and expresses regret that THE LIVING CHURCH is following the tendency of the religious press in this direction. He says: "I think the same objection applies here, as to the clergy who preach politics, science, or business. The laity know a good deal more about such matters than the clergy do." The latter proposition may be open to question, unless it be largely qualified. The parallel assumed between the Church weekly family paper and the pulpit, is altogether inadmissible. The religious journal may, to some extent, be an auxiliary of the pulpit, but it makes no claim, and has no commission, to take the place of the preacher and pastor. Any topic which is of interest to the Christian family is suitable for discussion in its columns. It may fairly have for its scope the whole world of life, thought, and action, from a Christian point of view. Its mission is to interest and influence many kinds of readers, of various ages and conditions; some will value one feature and some another; perhaps no one will care for everything in any issue of the paper. How much of the secular paper does any one read? Very little; yet every item is of interest to some readers. Suggestions are always welcome, and are carefully considered.

— x —

### Pen-and-Ink-lings

DR. HILLIS, discoursing in *The Ladies' Home Journal*, on "The secret of a happy life," devotes an entire article to pain and sorrow! And he is right. The worldlying, the sensualist, the agnostic can have no conception of a happy life except by the avoidance of trouble. The Christian philosopher sees that real happiness comes only by the acceptance and patient endurance of it. "Troubles are appointed," he says, "to refine away our grossness; to transmute selfishness into self-sacrifice; to destroy vice; to transfigure all our life. Refused, troubles bruise without softening; crush without maturing. Accepted and rightly used, they change their nature and become joys. Tears are seeds; planted, they blossom into joy and gladness."

ANOTHER passage among many worth quoting, is this: "Culture and character come through suffering. Life is God's university; happiness is the graduating point, but trouble and adversity are among the chosen teachers. The world is built for joy, but man comes to his full estate through the tutelage of sorrow. If man washes his eyes in tears and makes his garments white with blood, he, too, is promised the throne and sceptre of the higher manhood."

MR. BROWER, in his "Travel Notes," *International* for June, strongly commends the new rule on ocean liners which forbids officers of the ship from social intercourse with the passengers. It is a good rule, and should have been enforced long ago. Some of the best officers on the Atlantic have made it a rule for themselves these many years. We never feel safe on a vessel where the captain seems to be "having a good time."

VACATION never comes to the Editor's Table, though one or other of the staff may be off for an outing. Some are always "digging" in the ink-well, a well in which there seems to be no bottom. Fifty-two times a year, with inexorable regularity, the pen-and-ink-lings of one kind and another must be forthcoming; if not wise, then otherwise. The moral is not far to seek: Be not over critical in hot weather. As Widow Bedott says, we are all poor critters; especially when the mercury forgets to retire even at midnight. Avaunt, thou wing-footed Mercury! Wilt thou stay up all night?

CAPTIOUS critics from old seacoast cities, where there is little to be done except to keep clean, declare that the streets of Chicago are dirty! What would they? Shall we stop growing that we may sweep our streets? Nay, but how can we clean them? In wet weather the ooze is too thin to be handled, and in windy weather the dust is mostly in the air. It is the case of the Arkansas man whose roof needed mending—in the rain he could not mend it, and in fair weather he did not need to mend it. People should provide themselves with respirators, if they would not breathe filthy dust. Let us have an automobile respirator; then, "blow wind, come wrack," at least we may live long enough to see the city council cleansed.

THIS queer advertisement is clipped from a Chicago paper: "Situation wanted—Energetic theological student of liberal views, but having an inherently keen sense of veracity, wants employment, local or to travel. Address —, *Times-Herald*."

SCOTCH reverence for the late Mr. Gladstone is displayed in this conversation between two Scotchmen, reported by the *British Weekly*. One of them said, with much emphasis: "There hasna been a law-giver equal to Mr. Gladstone since the day o' Moses." "Moses!" retorted the other, "Moses got the law gien tae him frae the Lord, but Mr. Gladstone makes laws oot o' his ain heed."

REPORTERS are funny fellows! One who wrote up the opening of the General Convention in Washington, must have smiled as he pictured Bishop Whipple in the procession, "the senior Presiding Bishop present, his tall, patriarchal form clad in a crimson Oxford hood, and his white hair surmounted by a purple biretta." It reminds one of a summer costume said to be once popular in a certain locality, consisting of a collar and a pair of spurs!

GOOD old Dr. Morsell—may his soul rest in peace—was for many years rector of the parish of Smyrna, Del. It was in the days when tramping was first becoming a legitimate occupation (?), and the presumption was still that the man asking for food was a "genuine case." However, the good rector had been deceived once or twice, and determined to give the next comer a rigid cross-examination. It so happened that the next "case" claimed alms on the ground that he was a Churchman—or an "Episcopalian," according to the usage of Delaware in those days, and the Dr. called upon



him to prove his right to the name by reciting his belief—"no creed, no pie." Whereupon came the stammered reply: "I believe in all things visible and invisible."

AN answer, given in one of the Cambridge local examinations, was particularly bright. The question was in mechanics, and was: "Why will a pin not balance on its point?" The reply was, "Firstly, because a point being that which has no magnitude, it cannot stand upon what does not exist. Secondly, it will, if you stick it in." "The people of Herculaneum and Pompeii died from an eruption," was the answer to a question concerning the deaths from the great eruption of Vesuvius in A. D. 79, and an eminently practical answer to a question as to where *Magna Charta* was signed, was, "At the bottom."

CLERICAL brother sends us the following: In a Scotch theological seminary, the president used to ask the young men from time to time to lead in the daily devotions, so that they might be enabled to know how to pray aright. This is a part of the prayer uttered by one of them: "Oh, Lord, bless our professor. We know he is poor, weak, and ignorant; strengthen his hands, confirm his feeble knees, that he may go in and out before us like the he goat before his flock."

### Notes from "Eaglesnest"

VIII.

THE harbor of Old Mission is thus described, in the account of Mr. Hannah's voyage from Chicago (1850) to examine the site of what is now Traverse City.

"The scene before them as the vessel rounded to in the harbor, appeared to the tempest-tossed voyagers the loveliest ever beheld by mortal eyes. The sun was just sinking behind the western hills, the white-washed houses of the Indian village gleaming brightly in his parting rays, while the tops of the forest trees seemed bathed in a floating mist of gold. On the bank sat a picturesque group of Indian men, enjoying the fragrant fumes of the pipe. The women were seen engaged in the feminine avocations pertaining to their simple mode of life. The shouting of a company of children in gleeful play, mingled with the sound of tinkling bells from a herd of ponies feeding on the hillside beyond, made music in harmony with the quiet beauty of the scene."

Old Mission harbor is even more beautiful now, I think than it could have been then. There is of course the same "floating mist of gold" at sunset, the sound of children at play, the forests and the shore. At some points even the "fragrant fumes of the pipe" may still be discerned. But there are charms and varied notes of beauty now that never were seen when lazy red men lounged along the beach. On one side of the harbor, bright cottages gleam out from under the dark pines and hemlocks, and bright flags at sunset flash upon the background of the dim northern sky. Opposite, on the southern shore, there are gleaming harvest fields and orchards, and houses that are real homes, and roads and fences and other marks of thrift and prosperity. Pretty boats cleave the clear waters, whereon the gold, the green, the crimson, and the blue of the sky have fallen. The floating mist of gold has been smitten by fire, and out of its depths glories of colored light have sprung;

they leap to the zenith, they spread out along the horizon, they submerge the clouds, they go down to the depths and incarnadine the waters. We seem to float between two fathomless seas of fire, and the flames touch us not. From ten thousand shattered rainbows the palette could not be furnished with color to paint such a scene.

In other words, we still have remarkably fine sunsets at Old Mission, and "Eaglesnest" is in a position where we have full view of the wondrous effects of color in the sky and on the water, such as no other point on the harbor affords.

But what is the use of sunsets and rainbows and birds and flowers, and all that sort of thing?

"God might have bade the earth bring forth  
Enough for great and small;  
The oak tree and the cedar tree,  
Without a flower at all."

He might, but He didn't. He might have made the world all one color, have made the air to vibrate only to one tone, have constructed everything on one pattern. That is what we should expect of law and force working out blindly to develop a world. What a saw-mill world it would have been! But our God is not an abstract Almightyest, a vague Somewhat, turning the wheel of Fate behind the scenes. He is Reason and Love and Beauty and Goodness, as well as Law. The beauty of the world is not thought into it by mind of man; it is in the world by the Will of God, and is a reflection of the beauty of His own nature. It was there before man was made to share the delight of it with Him. He looked upon these flashing seas and flaming sunsets before the dry land appeared, and He rejoiced in the beauty and splendor of the light. Even now He makes flowers to bloom and birds to sing where He alone can see and hear them. "O Lord our Governor, how excellent is thy Name in all the world; thou hast set thy glory above the heavens."

C. W. L.

*Old Mission, Mich.*

### The Rev. Hoong Niock Woo

FROM *The Spirit of Missions* we condense the following interesting story of the life of the oldest native priest of our Chinese mission: Hoong Niock Woo was connected with our mission boarding school in 1850, and was among the twenty boys whom Bishop Boone placed in charge of Miss Fay upon her arrival in the mission. For several years he remained under her instruction, and was considered a patient, studious pupil. In the course of time a change was made in the administration of the school, and a new teacher was placed in charge. This change, however, proved disastrous, as one boy after another took refuge in running away. Miss Fay, upon going to her class-room one morning, saw a slate lying upon her desk, on which was written: "Now, dear Miss Fay, I run away like other boys. Superintendent says I am dunce. I think I stupid. I go. Your affectionate Hoong Niok." Some of the boys sought employment in the city, which they easily found because of their knowledge of the English language. Others secured positions as stewards upon an American man-of-war then lying in the harbor and about to leave for America. Hoong Niok was among the number who sailed with the ship.

The late John S. Messersmith, M.D. (who afterward became Medical Director of the United States navy), when attached to the

U.S. man-of-war "Mississippi," under Captain Buchanan, with the expedition of Commodore Perry to Japan, took "Hoong" with him to his home in Lancaster, and apprenticed him to a local paper, *The Examiner*. In this position he served faithfully for seven years. He was a devout member of St. James' parish, and a regular attendant upon the services. He became a naturalized citizen, and during the Civil War joined an emergency regiment, the 50th Pennsylvania militia, in which he served three months. Mrs. Messersmith, the widow of the surgeon, speaks very enthusiastically of "Hoong," laying stress on his "unique ability, sterling honesty, and his appreciative qualities."

In a private letter written to a friend in Lancaster, Mr. Woo says:

I am the only naturalized Chinese citizen in Lancaster. There were two Chinese in the army in the Civil War, one serving in the Southern Army, and myself in the Northern; now both of us are serving in the greatest and noblest army of Christ, fighting for the last twenty-five years or more against Satan and the darkness of superstition, and the greatest heathenism on the globe.

After eight years' residence in this country, Hoong Niok returned to his native land, arriving in Shanghai just after the death of Bishop Boone. The Rev. E. H. Thomson, who was in the mission, and who was well known to Hoong Niok, was applied to for work. Not having the means to pay him, Mr. Thomson was obliged to let him go, much to his regret. So Hoong Niok engaged himself as an interpreter in an English establishment where Chinese workmen were employed. In the meantime he attended regularly the Sunday services of the mission, and under the guidance of the Holy Spirit, was led to seek for Orders. On March 1st, 1866, he joined the mission, and devoted his whole time to its interests.

He developed a strong liking for the practice of medicine, nursing and caring for the sick. When Mr. Thomson projected the plan of establishing a hospital in Shanghai in 1868, Hoong Niok was at once interested. Dr. McGowan, an American physician then living in Shanghai, took a great fancy to him, and cheerfully gave him instruction in medicine, loaned him books to study, and often took him upon visits to patients. In this way he became after a while so expert in treating the ordinary diseases of the people, that Dr. McGowan often trusted him to administer medicine to them during his absence. This was the beginning of our present hospital work in Shanghai. Under Bishop Williams, he was admitted candidate for Holy Orders in 1868, and studied zealously under the Rev. Mr. Thomson, and afterward under the Rev. Dr. Nelson and the bishop. He devoted much time to the native mission schools that were under his charge, and made addresses several times a week. On May 1st, 1873, Hoong Niok Woo was admitted to the Order of Deacons, and was placed in charge of St. Paul's chapel at Kong-wan, then a town of 30,000 inhabitants, four miles from Shanghai. For seven years Mr. Woo labored at this station with great zeal and enthusiasm. A new church was erected soon after his entering upon the work, and many persons were baptized and confirmed.

On May 25, 1880, he was advanced to the priesthood by Bishop Schereschewsky. Mr. Woo still continued the charge of St. Paul's, Kong-wan, but kept extending the sphere



of his labors. During the building of St. Luke's Hospital in 1883, Mr. Woo was especially active in eliciting large contributions from the Chinese with which to carry on the work. In 1885, he was appointed chaplain of St. Luke's. He has also been successful in establishing dispensaries in several places, a work which his ripe experience particularly qualified him for. In every department of missionary work—in building and equipping churches, chapels, schools, hospitals and dispensaries, in preaching the Gospel, or teaching the young, or caring for the sick and dying—this noble servant of God has been faithful, in season and out of season.

Mr. Woo is still in charge of St. Paul's, Kong-wan, with seven other places. He is assisted by two deacons, the Rev. T. M. Chang and the Rev. T. L. Wu.



### Book Reviews and Notices

**The True Limits of Ritual in the Church.** Edited by Robert Linklater, D.D. New York: Longmans, Green & Co. Pp. 250. Price, \$1.50.

This is a volume of singular interest and importance. There is no denying that there is just now a crisis in the Church of England. Lawlessness in the conduct of divine service has gone to great lengths amongst all parties of Churchmen. A large majority of the English clergy are accustomed to disregard the plain ceremonial provisions of the Prayer Book, adding to, subtracting from, and altering the services according to their own will. We in America would find it impossible to realize how far this has gone. It has at last become intolerable, and vigorous efforts are being made to secure a strict observance of the law. This book is an effort by some of the Catholic leaders to define the limits of ritual liberty, and to bring about a general recognition of the fundamental principles, doctrinal and liturgical, upon which the Church of England rests. They have brought together into one volume a series of practical and scholarly essays, dealing with different phases of the subject, and making altogether a very strong and full presentment of their case. The papers composing it are as follows: Introductory Essay, by Dr. Linklater; "The Ornaments Rubric," by J. T. Micklethwaite; "The Catholic Principle of Conformity in Divine Worship," by the Rev. C. F. G. Turner (very valuable); "A Plea for Reasonableness," by the Rev. John Wyld; "Intelligible Ritual," by the Rev. Henry Arnott; "The English Liturgy," by the Rev. T. A. Lacey (a liturgical treatise of solid and permanent value); "Eucharistic Ritual," by the Rev. W. F. Cobb, D. D., and "Suggestions for a Basis of Agreement in Matters Liturgical and Ceremonial," by the Rev. H. E. Hall. We strongly advise Catholic Churchmen, and all others who feel an intelligent interest in religious questions, to buy and read this book. We know of no other in which present day questions are so wisely and ably dealt with. If its sound and sensible principles are generally adopted, the ritual crisis which now convulses the Church of England will soon be past, and will leave her stronger than before.

**Enchanted India.** By Prince Bojidar Karageorgevitch. New York: Harper & Brothers. 1899. Price, \$1.75.

"Enchanted India" it surely is, for no country on the earth presents such fascinating contrasts as India. The flow of every day life is a vast pageant of magnificence and misery, this last as interesting as the first. Over it all is an atmosphere of mystery, coming from gods and men and nature. The various religions of India bind all together in a weird unity of sacred plants and animals and worshipping people. The strange growths of the teeming land are reflected in the gorgeous cults of heathenism, and all life is a varied combination of color and motion, rapturous to the æsthetic sense. Behind all this is a past full of the prehistoric remains

of forgotten temples and powers. Our author passes from end to end of India, embracing also in his travels the Island of Ceylon. We are given vivid impressions, like gorgeously tinted miniatures, of all that he sees.

If one would have a living impression of India, its past and its present, one should read this book. The heathen worship, the vast architecture of the temples, the crowds of pilgrims, the dying devotees by the waves of the Ganges, the awful sights of the burning dead, the fearful effects of plague and famine, the wild mixture of Indian cities where European vice and native profligacy meet, all can be found in this well-told story, where everything is presented with a sure touch and the most refined purity and taste. Through it all also one can detect a certain wonder at the strange occupancy of this marvelous land by a comparative handful of Englishmen, who by consummate pluck and diplomatic skill, backed up by an ever-ready willingness and power to fight, have kept the masses of that enchanted India under control, crowning the edifice of their occupancy by making their own Island Queen the Empress of this very India.

**The Perfect Life.** Sermons by the Rev. W. J. Knox Little, Canon of Worcester and Vicar of Hoar Cross. New York: Longmans, Green & Co. Pp. 368. Price, \$2.

No doubt most of our readers are familiar with Canon Knox Little's pulpit style. He has been so often heard, and his published sermons have been so widely read in America, that he is by no means a stranger amongst American Churchmen. It is sufficient to say that the contents of this volume exhibit the well-known characteristics of his work. He has brought to their composition his most highly matured powers as a preacher, and they probably represent the best that he can do. Their range of topics is very wide. After a series of sermons on various aspects and experiences of life, he enters upon ground which he has made peculiarly his own. We know of no living preacher who has so closely studied the Passion of our Lord, and entered so deeply into its sacred mysteries, as he. We are therefore glad to find in this volume three sermons on Labor, Society, and Moral Life in the Light of the Passion. Another series of great interest and value treats at length of the sacraments of the Church, devoting a sermon each to Holy Baptism, Confirmation, Holy Orders, Penitence, Holy Marriage, Unction, and the Holy Eucharist. In these sermons his sound theological learning and wonderful powers of lucid expression are brought into full play. We recommend them to all students of theology and lovers of good preaching. It goes without saying that they ought to be found in every well-stocked clerical library.

### Periodicals

*The International* for August has a unique cover design. A simple chalk sketch on a blue ground, representing a weary woman sitting in the window, worn out with the heat and toil of the long summer day. It is a touching reminder that the heated term brings suffering to many who are compelled to work in unhealthy tenement houses. The leading paper (illustrated) of this issue is, "Quebec, the Silver City." Dr. R. W. Conant's comments on leading articles in other magazines are very clever. The Paris Letter has valuable suggestions for those who intend visiting the Exposition next summer. With Lesson XIV in this issue the course in Spanish is completed.

### Opinions of the Press

*Philadelphia Ledger*

**EASY DIVORCE.**—No expression is more completely descriptive of the methods pursued in many cases, than the hackneyed one, "divorces secured with secrecy and despatch." It is a rule of the Prothonotary's Office that the papers in such litigations shall be accessible only to parties in interest or their counsel. This is

founded on the principle that such litigations are private matters, to which the general public have no right. The title of the case, the memoranda of papers filed, rules taken, and decrees made, forming a skeleton record of the litigation, are usually placed on the docket of the office. This is not always the case. Instances occurred again and again during the *Ledger's* investigation where the deepest secrecy seemed also to be sought in the skeleton records. This was accomplished by omitting portions of the entries, making it impossible for a searcher to learn who were the parties to the proceeding. Divorce cases and foreign attachments take the first numbers in the books. In very many instances the space reserved for a case would be entirely blank, or sometimes the name of counsel, or the surname of the parties, scrawled across the page in lead-pencil. The dockets for 1898 show twelve such blanks in that portion of the books where divorces appear; those for 1899 have forty-four unfiled spaces of this character.

*Christian Register* (Unitarian)

**SUPERFICIAL CRITICISM.**—The present writer is probably as far as any one of his readers can be from sympathizing with the doctrines, spirit, and practices of the Anglican High-Church party. But he sees that much of the adverse criticism passed upon these things is futile, because the meaning of the High-Church movement is not understood, and no account is made of that which is the real heart and inspiration of the movement. No party is formed with adherents who are prepared to labor and suffer for their cause, unless somewhere in the ideas and purposes of the party there is something real, and which seems to earnest men to be a sufficient reason for devotion and toil. All parties, no matter how good their cause, may have camp followers, mercenaries, and pretenders. But he is a poor judge of human nature and the movements that make history who judges parties by the eccentricities, the vanities, the duplicities, and the vagaries of those who are caught and held for a time by some passing excitement or selfish advantage. It is easy to laugh at the fuss made about candles, processions, robes, gestures, intonations, and confessions. But gibes and jests and superficial criticism never clear the air. Directed against the High-Church party, they make it more difficult than ever to understand why such trivial things should engage the attention of men and women who are so earnest, so intelligent, and so devout.

*Presbyterian Review*

**ROMANISM IN ENGLAND.**—A subject which is frequently discussed is the possible return of England to the Roman Catholic faith. It was a dream of Cardinal Manning, a hope of Cardinal Newman, and that Church has periodically given out her great gains from the educated and well-to-do classes. The subject is once more a favorite topic, following the publication of an able article by Mr. Richard Bagot, himself a Roman Catholic. Since Manning's days, Mr. Bagot holds that no great advance has been made by his Church. True, monasteries have been built and new churches added, but these he attributes to the never-dying zeal of the Church, which looks well to her outposts. The people, however, are not responding to the appeals of the priests. Many of those who attend the services at the large churches do so to hear the music, or out of curiosity, and are a transient, passing by, element, not to be counted upon as sympathizing with, or even understanding, the doctrines of the Church. The fact that persecution for the faith is unheard of now in Great Britain is only a proof that perfect toleration exists, but is not to be taken as an indication that the English people are less tenacious of their Protestantism because more tolerant of other views. Then, says Mr. Bagot, the accessions for many years have been from the substratum of the population. Rarely indeed are to be found the names of men or women noted in science, commerce, learning, or society, among the converts. Such are the conclusions of a devoted Roman Catholic, a writer of known ability, whose article has obtained world-wide publicity through the religious and secular press.



## The Household

### The "Lady of the House"

THE swing of the pendulum has been wide: from the ridiculous effrontery of the "washerlady" and the "competent lady" desirous of doing our cooking at a wage of \$50 a month, society has taken refuge in the use of "woman" as a name never lacking in dignity when unstained. Yet this also has found its abuse, and the newspapers now use the new form with an indiscriminating freedom which frequently jars upon fastidious ears. The abuse of an ennobling appellation should only make it more honorable when rightly used as distinctive. I have in mind the description of a recent accident in which two unprotected gentlewomen showed much dignity and presence of mind in an alarming position. The reporters, with great unanimity, declared that "the women were very plucky." The courtesy of calling them ladies would have been in this case a protection which they deserved. It is good to remember that being a lady means a very lovely thing, and something widely different from living in splendor and wearing gorgeous raiment.

"This beneficent and legal dominion of the *Domina* or House-Lady is great and venerable," and is something to aspire to. With its utterance, visions arise of what such a one ought to be. An effort has been made to find a derivation which would make it infer benevolence, "a divider of bread," but the more learned philologists claim for its origin the feminine of the old Anglo-Saxon word for lord, and surely it means to us one who rules home and herself after the codes of highest human development. It lifts the mistress into the higher realm, where courtesy and decorum and refining gentleness reign paramount, and the uplifting law of love is administered to the defeat of all rancor and strife.

It means also a responsibility, the forgetfulness of which forfeits the title. She cannot truly be worthy to be called "*Domina*," who lays down her sceptre and lets hirelings rule in her stead. The draperies may hang in all due order, the silver may gleam upon the board, the viands may be pre-eminently excellent, through the skilled service of men and women of lower order, but the atmosphere which makes the home pure, restful, inspiring, and wholly beautiful, cannot be created by any one without the training of a Christian gentlewoman and the education which has come from higher sources than text-books

"It is little to say of a woman that she does not destroy as she passes. She should revive." From the Lady-of-the-House should come the refreshment of all the dwellers under her roof. When she gives her orders for the programme of the day, the hot and weary cook should feel that an invigorating, inspiring influence has passed over her, after the brief visit which brought a figure of delicate daintiness to sit in the hastily dusted chair, and a kindly and commending voice changed the drudgery of cooking into a pleasant duty by which the weak were to be made strong, the children to be pleased by wholesome "goodies," and the purse of the master kept from waste and robbery. And by ascending steps each in turn should find in this guiding genius of the small realm a place of rest and refuge,

up to the master, whose only solace for life's care is found at her side.

Through her comes the order which makes the mere necessary eating and drinking a grace and pleasure; through her the ribald word is held in check, the unfair judgment reprov'd, the voice of scandal hushed. The poor emigrant girl who, motherless and thrown on her own resources, seeks her bread in the service of the household, feels the restraint of a steady, instructed teacher of its economics, and finds a friend, in the light of whose example and the strength of whose counsel she is kept from folly.

The woman who makes her morning a time of mere slatternly gathering up of the disordered fragments of yesterday, can never hope to hold the reins which guide the domestic forces into "the realm of upper-day." The fair serenity of a cheerful face and the sweet freshness of a well-chosen breakfast dress are like the rising of an indoor sun to those who gather about the family table for their morning meal. The school-boy orders his boisterous tone to respond to her thoughtful questioning; he feels conscious of his personal untidiness or the careless gathering of books and papers; he realizes the latent barbarism in his strong young life, and feels that influence which, until he develops the unique allegiance of a lover, makes him bow to the lady-of-his-love, his mother. The door does not slam, the hands are cared for, the body is clean to the standard of a gentleman's cleanliness, and he is tamed by the presence of the lady whom he honors as much as by the parent he obeys. There is scarcely a more sure way of lifting the standard of family life up to the rule of true refinement than by guarding the morning meeting from disorder and discord, and inviting both beauty of service and gentle good order to preside over the breakfast-table.

In old tournaments, knights could not meet for honor's sake alone, unless they bore the favor of a fair lady; it was not possible, according to knightly faith, that a man should do his best in any feat of arms without a name and face to conjure by which were for him the noblest and the fairest in the world. In life's harder tussels, in the grim and sordid fight for bread and recognition in the world's fierce battle for supremacy, the old chivalric idea holds true to-day, though we

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see no token worn outwardly over men's hearts or pinned upon their sleeves.

"But thou that hast no lady canst not fight"

means more to-day than it did in Arthur's time. He that lacks the inspiration for endeavor given by the tender sharer of his life; he who hears only of more money, more luxury, more adornment from the wife for whom he toils, or, being single, knows no loftier cause for effort than his own aggrandizement, is terribly handicapped. He who is sent forth from an atmosphere calmed by the gentle sway of the serene "*Domina*" who lives to exercise her healing charm, enters office or workshop of any sort where toil awaits him, blessed with a strength to do his best; he who knows that the eyes that gave a silent benediction as he closed the door, would welcome him with tenfold joy if he came back an honorable hero, is never tempted to lose her respect by too keen a reaching after wealth. He knows that were his home a hut and his sustenance a crust, the lady of his home would make the one beautiful and his other enough to suffice.

To deserve truly the name, this ruler must see to it that the poor know her to be their friend; that the dishonest and unjust do not rob or defraud her; that everything is beautiful after its kind. If her dress be of cotton-print, it must be fair in color, spotless and uncreased, and fit to be

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adorned with a rose, if she should chose to wear one. No need for velvets and satins to adorn, or a many-roomed dwelling to enthrone, the lady who makes everything elegant by her own informing touch. I have in my remembrance one who outrivaled every other whom I ever knew, but whose frugal simplicity would alarm most of our workingmen's wives to-day, and whose "high breeding" hid endeavor so effectually that it was never seen.

With a mixture of chagrin and surprise, on turning to "Sesame and Lilies" to verify a quotation, I find that all that I have written is but a weak paraphrase of Ruskin's faultless essay. I have not even read it for twenty years, and it recalls the eager, far-away first reading, and the thirsty drinking-in of his inspiring counsel. It had "rooted and grounded" itself so deeply that I had forgotten its tenacious growth; transplanted into soil that welcomed it, it seemed to be indigenous.

I leave it, the borrowed and the original, as it stands. The girls and women of to-day do not read Ruskin, as we, his contemporaries, did; we see stray essays illustrated by various photographs, which talk much of his artistic theories and show how cleverly he drew a feather or a snow-capped mountain. But the man who set women thinking what to do with their lives; who bade them remember with awe what they could do with the magic of a fair face; he who called men to recognize the brotherhood of man, and to reverence toil; who demanded with the strenuous force of a prophet and a seer that no one should eat the bread of idleness, is not known among us to-day, except when some faint echo reaches us of the thunder tones he sent pealing through the world of his young day.

It matters comparatively little whether he thought Turner greater than his fellows, or set forth certain rules of criticism, or even of endeavor for a purer art wherewith to enrich the world. What he did best was to speak to the youth of both sexes as never other man of his race and generation spake, as to their gifts and their responsibility. How many men born since 1870 know of that extraordinary address to the young soldiers at Woolwich, which he called "War"? How many have read the "Mystery of Life and its Arts"?

How many young women making ready to marry and rule their households, have learned from him that "a woman's power is for rule, not for battle"—that "her intellect is for sweet ordering, arrangement, and decision"—that "the true nature of a home is a place of peace"—that "marriage, when it is marriage at all, is only the seal which marks the vowed transition of temporary into untiring service, and of fitful into eternal love"?

What a white light these suggestive thoughts throw before the entering bride as she steps over the threshold of her new home to become the centre of its order, the source of its good or evil influences. How small do the furnishings appear in her eyes who lifts her glance to the possible measure of good she may attain, and trembles lest she falls short! With what pride does she strengthen her faith in the boundless possibilities of her endeavor; with what humility does she feel the ease with which she may fail?

In what we call "society," it is said that 1898 was the "year of weddings." Will any bride write over her door: "Where a true wife comes, there home is always around her"—"C." in *The New York Evening Post*.

### Curious Places Where Nests Have Been Built

A FEW days ago the *Daily Mail* gave publicity to the eccentric behavior of a number of robins which had built their nests in the organ pipes of St. Augustine's church, Bournemouth.

Places of worship have always been favorite building places for birds, but it is not often that a nest is found in a pew. One Sunday, however, when the family of Wykeham Musgrave were entering their pew at Thame Park chapel, Oxfordshire, they found a half-made robin's nest on the book-ledge, between a hymn book and a prayer book. They decided to retire to another seat in favor of the little red-breast intruder, and by the following Sunday the nest was not only finished, but five eggs had been laid in it.

During the whole of the next Sunday's service the robin sat in the nest, and it was subsequently found that four young ones had been hatched. For two or three Sundays afterwards, the attentive mother could be seen flying in and out of the chapel during the service, conveying food for her offspring.

The extraordinary situations in which nests are occasionally discovered almost give one the impression that birds must be endowed with a sense of humor. For instance, when a bird selects a scarecrow whereon to build a habitation and a home, it really seems to be poking fun at the farmer or gardener who has resorted to this device to frighten off the winged ravagers of his crops.

At a flower show held at Whitstable, Kent, last year, an exhibit which attracted a great deal of attention, was a scarecrow from a field of growing peas, in the head of which a very confiding bird had constructed its nest. But a still more curious kind of scarecrow which had been utilized for the same purpose, was presented to the Grosvenor Museum, Chester, a short time afterwards. A gamekeeper on the Carden Park estate in that county, one day shot a sparrow hawk, which he hung upon a tree as a warning to other feathered depredators. The interesting discovery was subsequently made that a wren had, in the most ingenious manner conceivable, built its nest upon the scarecrow, fixing it on the underside of the dead bird's body, between the wings and legs.

In another case, a wren chose an almost equally strange place for a nest. In a sheep yard on Mr. Hodson's farm at Iford, Sussex, there happened to be last year an old jacket hanging from a beam. In one of the pockets of this the gentle little bird had made its nest, which, when it was discovered, contained five eggs.

It was a wren, too, that made its home in an old cannon at Kiel Harbor. Into the bore of this ancient piece of ordnance some mischievous urchins had stuffed a quantity of rubbish, and on its being cleaned out, a wren's nest was found at the extreme end of the bore, immediately below the touchhole.

The neighborhood at that time was much



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### MONUMENTS

Now is the time to discuss the erection of Artistic Memorials. Photographs submitted on request of Churchly designs recently completed.

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infested by the predatory feline, and it was doubtless instinct which prompted the wren to make its nest in the cannon, where it could bring up its young without the risk of molestation.

The ubiquitous sparrow seems to have a great partiality for the railway. A few seasons ago, one built a nest between the Westinghouse brake of one of the London, Tilbury and Southend Railway Company's coaches and the bottom of the coach. The carriage was one in constant use, forming part of the local train running between Fenchurch Street and Dagenham. The nest was not disturbed, and the eggs were duly hatched.

In several instances a letter box has been used as a nesting place. At Spaulding, a season or two ago, a bird built its nest, and successfully reared its young, in a farmer's letter box. In order that it should not be disturbed, the farmer went to the trouble of having a temporary box fitted up for the reception of his letters.—*London Mail.*

### Visiting the Sick

VISITING the sick is one of the greatest privileges we have. Often a call will do a sick person as much good as the medicine he is taking. Frequently one hears the words: "His visit did me so much good," or "I believe I feel better for seeing him." But one hears, too, the remark: "Oh, dear, how tired that man makes me." It is for this last reason that I venture a few words on this delicate subject.

The sick are often very thoughtful; they not only look forward to seeing visitors, but watch every expression of the face, and treasure up every word that is said. After the visitor is gone, too, the words said often occupy the patient's whole mind and thought until the next visit. It must be evident, then, that one should speak with great care, particularly if the conversation turns to the sick one's condition, and the matter of progress or improvement is touched upon. Often a single careless remark or unguarded answer will cause a patient great anxiety or even a sleepless night. It is well to avoid talking of the patient himself, or of matters relating to the sick room. There is everything in expressing hopeful and encouraging opinions, and the brighter you appear the more good you have done the patient. Glum faces have no business in the sick room, and do more harm than good.

Flowers are almost always a blessing. I have often heard people say that it was the flowers that helped them get well. It is only occasionally that flowers are disagreeable or that their odor does harm, and they are surely a greater blessing when one can enjoy them than when past enjoyment. As some one has said: "It is better to be sweetened with a little taffy while alive than to be showered with epitaphy when dead." In short, don't wait until your friends are dead to send them flowers.

Books, particularly illustrated books and magazines, are most acceptable, for when one cannot read, pictures may be enjoyed. And if you wish to direct the mind to religious things, the magazines of to-day are filled with copies of the world's most famous religious paintings. For a few cents a great number of these can be procured. It is a fact that current periodicals are doing a great work in the education of the masses in art. Through them, famous pictures, with their ennobling influences, find their



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way into sick rooms, hospitals, manufactories, unsavory alleys, and tenements, and help countless thousands by the lessons they teach. It takes but a few minutes to cut out choice pictures and make a scrap book, and then you have a lasting collection of improving pictures of which the sick will never tire. Copies of "The Madonna" and pictures of the life of Christ are much more fitting in hospital wards than illuminated texts, such as: "If riches increase, set not your heart upon them," and "Man is but vanity." Too often the sick in hospitals are there from necessity, not from choice, and it is hardly probable that their pocket-books are as full as the horn of plenty.

If you bring books, let them be of the kind calculated to take the mind away from suffering. Under no circumstances should you give a sick person a book you would not enjoy yourself. The treasures of literature are inexhaustible, and there is a vast list from which to choose. If your friend is in the hospital, leave something that you do not wish returned, and when he has recovered from his illness, the books may be of use to other patients or nurses. Poetry is particularly acceptable, but in all cases you should study the patient to see what will please and interest him.

There are many other things that are al-

ways acceptable in the sick room, whether the patient be rich or poor, such as cologne, good things to eat, etc., and when you are gone, they serve as a remembrance.

Never make a long visit on a very sick person. If you do, you have defeated your own end and have done the patient harm instead of good. Then, too, you are saved the chagrin of being asked to withdraw by the nurse or physician. A short visit full of bright conversation, with perhaps an allusion to something of the outside world, and always with words of encouragement, is what does good. And if you promise to call again at a certain time, be sure to do so, for you will probably be expected, and there will be disappointment if you are late or fail to appear.

If you intend to talk of religious things, and quite likely your friend will want you to, use tact in presenting them. Lead his

### Refreshing. Horsford's Acid Phosphate

A few drops added to half a glass water refreshes and invigorates.  
Genuine bears name Horsford's on wrapper.



thoughts rather than command them. Always avoid the long face and solemn tone that we have learned to associate with hypocrisy. The sick are most appreciative and rarely fail to recognize sincerity and sympathy. For it is this very same sympathy that you have called to express, and this is nothing less than a fulfillment of the divine commandment "to comfort and help the weak hearted," to carry solace to those who need it most.—W. LEWIS CHAPMAN, M.D., in *St. Andrew's Cross*.

### Tin and Rats

A TWO-HORSE load of tin clippings was being transferred to the rear basement of a prominent hotel. It had come from a can factory, and the narrow, curling strips had become so twisted and intertwined as to form a conglomerate mass that was moved with the greatest difficulty by two sturdy fellows with stableforks. A bystander who was curious enough to inquire what use a swell hotel had for such truck was answered by an attache of the house: "We use it for rats. I mean the big, gray fellows with whiskers. The hotel rat is bigger, bolder and wiser than any other rat. He laughs at traps, fattens on poison, and the killing or chasing of dogs, cats, and ferrets is his pet diversion. Even when energetic measures have rid us of the pests they are with us again in augmented force within a day or two. They will tunnel through almost anything for incredible distances. It is their boring ability that has given us so much trouble hitherto. No matter how we closed up their passageways, the routes were promptly reopened. Filling the holes with broken glass was considered a good scheme until we found that with marvelous patience they removed the glass piece by piece.

"But we think we've got them now. With this tangled up tin we construct a sort of abatis, covering all places where the beasts are likely to enter our cellars. They can't get through it. They can't chew it, and they can't carry it away as they do broken bottles, for when Mr. Rat takes hold of a single strip of the tin he finds it an inseparable part of a net-work weighing many pounds."—*Philadelphia Record*.

### The Geysers of Iceland

PROBABLY most of us think of Iceland as a very unattractive place, especially as to scenery, but Lady Anna von Rydingsvard, in the July *International*, treats us to some new ideas of that lonely little island. In "A Visit to Iceland" she gives an interesting account of a trip she took to the geyser fields.

"Barren as the place really is," writes Lady von Rydingsvard, "the artist's eye would revel in the beautiful effects on the snowy *jokulls*, the twilight softening shades of mauve, greens and grays on the distant lava peaks, and the luminous midnight sky. The intensity of the blue water of lake or ocean is superb, and the mighty waterfalls are grand. And the Geyser fields! All the warm tints, from cream to russet, are found in the mineral deposit around the basin of the Great Geyser, Little Geyser, Strokkr (the Churn), and the Little Strokkr, while Blesi (the Blue One) is lined with exquisite white, like porcelain, making it a fitting vessel for the cooking of food, and for furnishing boiling water for our tea and coffee. It was so smooth and beautiful that I seemed to be mutilating something rare

when I chipped off pieces of its lining; but I knew they would be valuable souvenirs, and the uneasy, bubbling water would soon amend the deficiency.

"The mud pools on this plain are the most dangerous, for they spout hot mud diagonally out of the earth. Coming upon them in one direction, they are not seen, and many a visitor has gone home with a scalded foot. The hydraulic display is now very fitful, as inconsiderate tourists have injured the spouting fountains by loading stones into them to see them cast out, so you must take your tent with you, and encamp on the plain to await the pleasures of their majesties. Blessings will serve you well while waiting. The Great Geyser had not spouted for a week when we were there, and such surliness indicated a near activity. The water spouted unusually high when it finally appeared, 150 feet, and showed all the tints of the rainbow, majestic at the same time and mysterious. It played for fifteen minutes, and then its beautiful cascades subsided in feathery mist, a refined and graceful withdrawal."

WHEN the church of the Nativity, Huntsville, Ala., was built, the words "Reverence My Sanctuary" were placed over the front door. During the late war a surgeon in the Federal army seeking a large building for hospital purposes, selected this church as most suitable, intending to take out the pews, put in hospital cots, and thus convert it into a hospital, using the adjoining building for his supplies. Another surgeon who was with him remarked: "You can't do that, look over that door." The first surgeon read the inscription aloud and replied: "You are right; I can't take that church with that written over the door."

"ARE you glad to see me, Johnnie?" asked the minister, as he took the pride of the household on his knee. "Yeth, thir" lisped the little fellow. "Tell me why you are glad to see me," asked the good man. "Becauth," was the reply, "when you vithit uth we alwayth have a good dinner."

### WELL FED, WELL BRED.

#### Proper Food Makes Brainy Men and Beautiful Women.

To know just what to eat is a problem for many people who find their strength and health not keeping up to a proper stage. From food we must expect our bodily nourishment, and not from drugs. True, a physician's care is required at times, but the true physician will always seek to put his patient on properly selected food and drink.

A food expert has discovered Grape-Nuts by experimenting on the treatment of grains to artificially pre-digest the starches (the principal part). Grape-Nuts, as now made by the Postum Cereal Co., Lim., of Battle Creek, Mich., and sold by grocers generally, is a delicious dainty, suitable particularly for the brain worker, as it quickly supplies the parts of food the body needs to supply the daily loss produced by brain work. Unless the right food be furnished and properly digested, the individual discovers a gradual failing, and some form of disease sets up.

Users of Grape-Nuts discover that they assist in the digestion of cream and other food, and that a "well fed feeling" follows their use.

# Wool Soap

## For Toilet and Bath

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## Children's Hour

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

### The Baby

We have no king, we have no queen, so all the people say;

But that is wrong, because there's one we always must obey.

It's known in truth, on ev'ry side, though men may rise and fall,

There's one supreme, to whom we bow—the baby rules us all.

In hut or palace, town or wood, in circles high or low,  
At home, abroad, afloat, ashore, wherever we may go,  
We say we're independent in whatever we would do,  
And yet we show our slav'ry when we hear a baby coo.

We dance, we sing, we clap our hands, we buy all kinds of toys;

We do all sorts of foolish things we think the child enjoys.

There's nothing in this wide, wide world, as ev'ry one must know,

We will not do that we may hear the baby laugh and crow.

We have no king, we have no queen, so all the people say;

But that is wrong, because there's one we always must obey.

It's known in truth, on ev'ry side, and it should give us joy,

The babe is king of all the world—what say you, eh, my boy?

—Chicago Post.

### One Way

I HAVE always been sensitive to cruelty to animals; therefore, one day some years ago, when I heard the unmistakable sickening thud of blows, and a furious voice, I ran to the door. I knew what I should see—two horses with quivering nostrils and frightened eyes and straining wet flanks, a loaded wagon fast in the mire, and a man with cruel whip lashing the horses in vain.

There they were, all three, and on the sidewalk, either side of the muddy road, the usual half-dozen advisers. Advisers and man had lost their tempers.

"Don't beat those horses," shrieked a woman, "or I'll call the police!"

"Say, you'll never get out without unloading, or another pair of horses!" This from a man between puffs of his cigar.

An undistinguishable chorus of pity and indignation made a background for these louder remarks; and even through my own anger, I had a perception that the man was getting a drubbing as well as the horses. Not a word said he, except to his horses. But he heard and he felt, and he grew more furious every moment. One of the poor beasts tugged with every muscle at each shout; the other had, apparently, abandoned the effort in despair, and gave no sign beyond a tremor of his limbs when the lash fell.

I felt a sting of pity and anger at the sight, and then I saw my brother coming down the street. "Now," I thought, "it will be all right. Nat will thrash him if he doesn't stop!"

He came, he took in all the scene in one quick glance, and then, to my intense astonishment, instead of the stern reproof and a threat to give him a thrashing with his own whip, Nat shouted in a positively friendly tone: "Want a little help?"

The man nearly dropped his whip; he

stared sullenly, but with a new expression, at the speaker. In a minute Nat had turned up the rims of his new light trousers, had found two boards, and somehow got all the men on the sidewalk behind them prying the wagon out of the hole; and, without another blow, the horses had pulled it safely over the bad place, and were on firm ground again.

"Another time you get into the mud," said Nat cheerily, "don't whip the horses; get the fellows on the sidewalk behind your wagon to help you."

"Well, I'm very much obliged to you," said the man. "I guess I got madder than I needed to."

"That was quicker than sending for the police, or even beating the man, don't you think, Sis?" said Nat, as he came into the yard.

Nat has forgotten all about the episode, but I have not. Many a time have I rescued a beaten animal from the whip, not by reproaching, but by helping the harassed man who was beating, because in most cases he did not know anything else that he could do.

Once, after a teamster and I, on a country road, had together pried a wagon out of the mud, I said: "Now, you'll remember, won't you, that a stick on the wheel is better than a whip on your horse's back?" and we both smiled, while he answered: "Yes, lady, I will; but I guess I'd have gone on licking the mules if you'd a scolded me instead of lending a hand."

So, I suppose the moral is that it is better to lend a hand than to scold, and that a kind act may have a longer life than its doer's memory.—OCTAVE THANET IN *The Journal and Messenger*.

### The Cook-Stove

"GRANDPA, the big folks have had you all day, and now you belong to us."

"Well, children," said Grandpa, smiling, "what do you want—some birthday cake?"

"Oh, no! We've had plenty of that. We want a story."

Just then mamma came in, and passing over to grandpa, she laid her hand lovingly upon his head, and said:

"You must be very tired, father. You have seen so many to-day. Let me take the children and tell them one of my stories. The boys say mine are pretty good, but not half so good as grandpa's."

"No, Mary; let them stay a little while. It rests me to be with them."

"At any rate, I will carry off the baby; and, boys, do not lean against grandpa, so as to tire him."

As she looked back, when leaving the room, a lovely picture met her eyes. Her white-haired father whose eighty years had been one long service of love to others, formed the centre of the group. His arm was thrown around her Isabel, and standing



## Fresh Milk!

Put the case to yourself for a minute. If, for the next six months, it was necessary for you to live on a milk diet exclusively, would you prefer dried milk, condensed milk, milk that is weeks and months old, or would you prefer nice fresh milk? Think of this and give the baby good fresh milk modified with

## Mellin's Food

In August our babe, then 8 months old, had a very severe attack of cholera infantum; she had also been troubled with indigestion from birth, and previous to her sickness had always used condensed milk. Our physician recommended Mellin's Food with fresh cow's milk, and since the use of Mellin's food our baby is getting fat and rosy. I will cheerfully say to all mothers, Mellin's Food is just the best thing for bottle fed babies. Mrs. John K. White, Lumberville, Pa.

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around their grandfather were her sturdy boys.

"Now, what shall the story be about?" asked grandpa when they were again alone.

"Oh! something you did when you were a boy, or something you saw."

Grandpa thought a moment, and then said:

"I am going to tell you about the first cook-stove I ever saw."

"Didn't they always have stoves? How could they cook without them?" came in a chorus from the children.

"No. We had a large open fireplace in our kitchen, and in it was an iron crane that had hooks of all sizes upon it. Mother would swing it out, and hang the tea kettle or potato kettle on one of the hooks, and then swing it back over the fire."

"But, grandpa, didn't you have anything to eat but boiled things—no bread or cake? How could you live without pies?"

"Most likely," said Tom, "they put the pies right down on the sticks of wood."

"Oh Tom! what if the sticks burned out and broke when the pies were half done? Then where'd they go to?" said Dick.

"Of course we had biscuit and pies," said grandpa. "Mother had a tin baker—"

"A tin baker! Was he like our baker who goes around with a cart?" interrupted Tom.

"Hardly. Ours was a kind of tin box, with a shelf in it, and one side was open. Mother put in the pies or cake, and put it very near the fire. She had to keep turning the things in the baker, or they would scorch. One day, when something had scorched, father said: 'Patience, wouldn't you like a cook-stove?' and mother said she did not know. She had never seen one, and she did not know as she could learn to cook in one. 'Well, dress up Charlie, and I will take him down to the tavern,' said father, 'for they have a new one there, and I want to see it.' So mother put on my cap, and I took father's hand and trudged off to the tavern.

"Of course they had stoves in the cities some time before this, but my home being in a small country town, when the first one came it was quite an event. So a number of men had gathered around the stove, and they were wondering how the heat could be carried to the oven so as to heat it. Finally the cook said it was his opinion that you would have to put a fire directly under the oven to heat it, and that was what those little doors were for."

"Not those little doors where the soot is cleaned out, grandpa?"

"Yes, he said the fuel must be put in there."

"Why, they couldn't put in more than three shavings at a time! Oh, I wish I could have been there. I would have told them all about the stove," said Tom.

"No doubt," said grandpa, with a smile. "But they studied it out without you. They put a fire in the fire-box, and, when the oven was hot, the cook put in a pan of cookies to bake. In a few minutes they were baked and passed around, every one pronouncing them just as good as if baked before the fire.

"In a few days our stove came, and it was such a wonder that the people came from the country all around to see it. I remember the day it came, for it was my birthday, just seventy-five years ago to-day, and I was five years old."—*Sunday School Times*.

# GOLD DUST

## THE BEST Washing Powder

### Bessie's Cheerful Giving

"O WHAT a beautiful morning!" said Bessie, as she pulled aside the little white curtains and looked out of her window. "Josie will be at the station to meet me, and we will have a lovely drive."

Bessie was going to spend two weeks with a friend of hers in the country. She had planned and planned just what she was going to do and what a fine time she was going to have.

She had planned to go last year, but Roy, her little brother, was taken sick, and mamma had to do all the work, so she had to put it off.

But just as she was feeling so happy, she heard some one call her name. It was her father.

"Bessie, dear, mamma is very sick, and I guess our little girl will have to play house-keeper, and cook breakfast."

The bright smile was gone, and great, big tears were in Bessie's eyes. The father had been in a hurry and gone downstairs, so he did not see the change.

"Why should mother get sick to day? Everything is against my trip. Now I will have to stay home and cook and clean up after those mean boys, and—" But here Bessie stopped. Would it be hard to take care of mother? Mother never said it was hard to take care of Bessie when she was sick.

Then Bessie remembered what the League lesson had been, "God loveth a cheerful giver," and she remembered her kind superintendent's words, "We cannot all give money, but we can all give something—a cheerful smile, a cheerful word, a cheerful life."

Yes, Bessie would give up her trip, and give it up cheerfully. So she wiped her eyes, and, kneeling down beside her bed, asked Jesus to help her. And when a few moments later she entered the kitchen, she was all smiles. All the work seemed easy that morning to Bessie, and Roy and George were so kind and thoughtful!

"I am so sorry to have to disappoint my little girl," said her mother, as Bessie brought her some breakfast.

"Now, mother, don't you feel bad at all. I am going to keep house just as nice as you could, and there will be plenty of time next year to see Josie." Bessie brushed back her mother's hair, and kissed her fevered cheek. After breakfast there was lots of work to

do. But Bessie went singing along, and everything seemed to fly. The boys' rooms were not half as untidy as they usually were. Roy had picked up all the books and papers that he always left on the floor.

After her work was done Bessie read to her mother till she fell asleep.

Bessie was very happy when night came, but she was still happier when papa said: "Bess, little woman, I don't know what we would have done without you to day. Your being cheerful has helped me so much." And mamma said: "Bessie, dear, you have made my pain much easier to bear by your cheerful face and cheerful words." Then Bessie told her mother of her superintendent's words, and her resolution.

"How much better it was to be cheerful than to have gone about frowning and making myself and everybody else feel bad!" said Bessie that night as she went to bed.

That night Bessie's Aunt Mary came, and two days later her mother was well enough to be up again.

Bessie felt very happy as her father handed her into the car, and said: "Now be very careful—but I know you will. A little woman that can keep house like you can take care of herself."

Josie was at the station to meet her. And O what a fine time they did have! The country seemed never so pretty before.—*Selected.*

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**Finance and Commerce**

THE important event of the last week in financial matters was the decision of the Secretary of the Treasury to issue treasury certificates against deposits of gold. The bankers are already taking advantage of the offer, and are depositing their gold coin and accepting the gold certificates in lieu thereof. It is expected that this will increase the available circulating medium of the country to considerable extent. Of course, until Congress declares the financial standard of the country to be gold, gold will be hoarded to a greater or less degree, but at the present time, there is an abundance of gold, and the banks find it difficult to make it circulate. Bank notes are so much more convenient for everyday uses, and people have become so accustomed to them, that many times gold is taken under remonstrance. Then, too, the expense of transporting it is so much greater. The law under which this is being done by Secretary Gage was passed in 1882. Its operation was suspended by Secretary Carlisle, in 1893, and is only now resumed. It also provides that when the gold in the treasury reserved for the redemption of United States notes falls below \$100,000,000, the issue shall be suspended. This latter provision was intended to prevent the hoarding of gold, but its value in that direction is doubtful. Interest rates are still firm. The curious feature of the situation—curious because it is new—is that money is easier in the West, seemingly, than in the East, and Western banks are buying up commercial paper in the East. Also the rate of interest is higher in Berlin than in New York.

The New York bank statement was favorable in the way of increased legal reserves. There have been fairly liberal exports of wheat, corn, and provisions, for several weeks past. The government report of the crop condition, August 1st, showed the condition of the spring wheat crop nearly eight points lower than on July 1st, and estimates a total crop of spring and winter wheat at 500,000,000 bushels. This is in line with what we have been giving our readers on this point; but the government is still 50 millions too high. The acreage of corn is large, and the general condition is good, but the crop is not yet made.

A slight reduction in the condition of cotton is also reported. Wheat and cotton both have responded slightly up to this writing, and prices are not materially higher. In respect of wheat, it must be borne in mind that this year's shortage is in the exporting countries, and the importing countries have average crops, and plentiful immediate supplies. The pinch, if any, will likely come later. There are no signs of diminution in general business. Bank clearings are about 40 per cent. over last year. In Wall st., the tone of the stock market continues strong, and, though slow and somewhat labored, the advances are well maintained.

**Items of Importation**

The chief increase in importation last year aside from sugar, is in articles used in manufacturing; hides in 1899 being \$41,988,045, against \$37,068,932 in 1898, and \$27,863,026 in 1897. The imports of crude rubber for use in manufacturing were in 1899, \$31,876,242 in value, against \$25,545,391 in 1898, and \$17,558,163 in 1897. Imports of raw silk in 1899 amounted to \$31,827,461, against \$31,446,880 in 1898, and \$18,496,944 in 1897. Imports of fibers for use in manufacturing, which in 1899 were \$20,290,727 in value, were in 1898, \$13,446,186, and in 1897, \$12,336,318.

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ALL THE WHEAT BUT THE OVERCOAT

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### "Sponging" Made Easy

ONE of the worst stumbling blocks in the path of the amateur dressmaker—or indeed, that of the professional, often—is the difficulty of properly shrinking certain materials before they are suitable to be fashioned into wearing apparel. This operation of shrinking or sponging, as it is termed by tailors, is essential whenever broadcloths, ladies' cloths, or fine flannels are employed, in order to prevent future spotting, cockling, or shrinking from rain or dampness.

Have you never thought, when you have seen Bridget taking the half dried wash from the clothesline on "blue Monday" that, perhaps, you might borrow a suggestion from her work? Then again, are not clothes left out upon the line over night thoroughly and evenly dampened by morning? What, pray, is there to prevent taking your full length of new cloth out to this same clothesline some night after darkness sets in, when the air is damp, but no rain threatens, and allowing it to remain hanging therefrom, securely fastened with clothespins, until the following morning? Thieves might possibly make way with your new gown, or the posts of the line might be troublesome, but putting these possible obstacles into the background, what is the objection, if you can rejoice in a long, straight rope or wire line? The following morning the sun will, at an early hour, place the cloth in exactly the proper state for easy pressing—for the material may be brought into the house when at any desired state of dampness or dryness. Then, by keeping the unpressed portion smoothly folded, so that it will remain as damp as is required, the cloth may be ironed quickly and easily, and without hurry or nervous strain.

Then again, should you be so unfortunate as to be the owner of a gown which was made from unsponged material, and it should be spotted by rain, do not throw it aside. Take off the belt; rip the gathers, and hang it out over night the same way. In the morning the fabric will be dampened evenly, and the spots will not be so conspicuous, and will probably not show at all, for the surface of the cloth will then be all alike. Remember, though, that the garment will be considerably shorter after its bath of midnight dew. The shrinkage which should have been permitted before the material was made up, will now take advantage of the situation, and quite a good "let down" from the waistband will probably be found necessary. Such is the result of personal experiment and experience. Try it, and avoid the tailor's bill! —Good Housekeeping.

FROM New York a clergyman writes: "Please pardon delay in this remittance. It does not mean any want of appreciation of the paper, but simply oversight by a busy man. Have not been without THE LIVING CHURCH for a single week for at least twelve years, and could not very well do without it."

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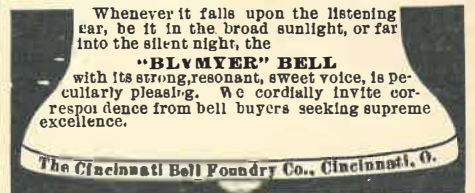
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