

# The Living Church

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



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— See Page 441



# The Living Church

C. W. LEFFINGWELL, Proprietor.

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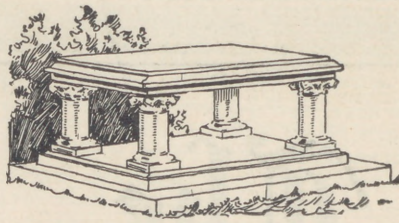
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# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

**A** POLITICAL CONVENTION WAS held in Kentucky the other day, and certain sentiments which were given utterance do not augur a peaceful and harmonious campaign. In fact, if threats made are carried out, a good-sized insurrection might develop. Some hot-heads among the Republicans, who by no means represent that political organization in the State, plainly indicated their intention of hanging a few election inspectors if unfair methods were resorted to. When the question of franchise in the South is being debated, an impartial observer may well wonder if the lawless white man, whose favorite diversion is a lynching or white-cap party, is any more qualified to cast a ballot and exercise other prerogatives of American citizenship than the ignorant negro who is the central figure in one of the afore-mentioned diversions. Respect for laws is one of the first duties of citizenship.

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**WARFARE ON MORMONS IN THE** South goes along merrily, and despite repeated invitations to leave, Mormon elders are conducting a vigorous campaign for converts. In a little Virginia town the other day Vigilants soundly threshed two preachers, for which offense they were arrested and brought to trial. While court was in session and the trial in progress, friends of the prisoners gathered in force, took possession of the court, and proceeded with the case. The prisoners were acquitted, and the Mormon complainants compelled to pay costs of the trial. The Mormon Bishop having jurisdiction in the section has made representations to the proper authorities, demanding that the law breakers be punished. While there is little sympathy for followers of Brigham Young, there is, nevertheless, a feeling that antagonism to their teachings should not assume a form of violence.

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**CLAY COUNTY, KENTUCKY, IS MAK-** ing undesirable history, owing to another outbreak of the Philpot-Griffith feud. Members and adherents of the two families have entered upon a war of extermination which the authorities seem unable to quell, as most of the deputy sheriffs are partisans. If there be militia enough in the State of Kentucky to put an end to this disgraceful game of murder, it should be stopped; if not, the government should take a hand. Usurpations of the law, punishing crimes which the law should punish, and thus prolonging bloodshed, do not add to the reputation of a State famous for chivalry and hospitality.

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**A** NOTHER SOCIETY FLUTTER HAS been occasioned by a forthcoming international marriage, this time between a Russian prince and the grand-daughter of General Grant. A strange feature of such an alliance is the light in which it is looked upon

by a large percentage of the class known as society. Tuft hunters may consider as a condescension the action of a titled foreigner in marrying an American girl, but certainly such an impression is not general. No man, no matter what his title may be, can confer any special honor upon a refined American woman by asking her hand in marriage, and in the present instance it may be added that as the grand-daughter of one of the three great generals of the century, a President of the United States, and as such the peer of any monarch on earth, Miss Grant cannot possibly receive an honor greater than is hers by birthright.

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**O** UTSIDE IMMEDIATE SPHERES OF British influence, there exists a strong feeling of sympathy with the Boers in the present controversy with England. Having thrice removed from a section where British influence became dominant, the Boers naturally feel they have a right to maintain complete independence, a condition which England does not, and her statesmen say will not, concede. If the Boers were to extend without restriction the right of franchise to all foreigners in the Transvaal, it would not be long before the Transvaal would become a British possession, as the Boers are outnumbered three to one. Mining interests and other branches of commerce are already practically controlled by English capital. It is estimated that mines in the Transvaal will produce five hundred million pounds sterling. Present indications are that war will be averted, although the Boers are making most complete preparations to resist the demands of England. Whatever troops have so far been dispatched by England to South Africa number no more than would be needed under ordinary conditions.

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**H** EREAFTER DEVOTEES OF AMATEUR photography will press the button and the kodak paper trust will do the rest. Manufacturers of Aristo, Solio, and other photographic print papers, have formed a trust and advanced prices from fifteen to one hundred per cent. From all accounts, this is not a top-heavy, water-logged affair, but the simon pure trust article warranted to hold together or money refunded. In preparing photographic paper, a white clay peculiar to certain sections of Germany is used, and as the entire supply of this is controlled by the trust, outside manufacturers must go into the combination or go out of business as soon as their supply of this particular ingredient is exhausted. It is the formation of trusts to raise prices which furnish the best ammunition to those who are combatting concentration of capital.

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**U** NION LABOR MAY HAVE TO BE reckoned with before the corner-stone of the new Chicago federal building is laid. This is to be one of the principal events of

the Fall Festival in October. There has been more or less trouble between contractors and laborers, owing to the claim that granite for the building, which is quarried in Vermont, is not being worked by union labor, hence the complications. If a non-union corner-stone is laid, organized labor will work against the success of the function, refuse to participate in the parade on the occasion, and display other manifestations of ill-will. If the contractors compromise the matter by having a union corner-stone, the labor tangle will not be straightened out because President McKinley who is to officiate at the ceremony, is not a member of a union, hence the proceeding would be irregular. It is now proposed to make the President a member of Brick-layers and Stone-masons' Union, No 21, and thus everybody will be satisfied.

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**C** IVILIZED NATIONS POINT THE finger of scorn at France. With innocence clearly established, Captain Alfred Dreyfus has been found guilty a second time by a court-martial on the charge of treason, and sentenced to ten years' imprisonment. The verdict was not entirely unexpected, as the attitude of his judges throughout the trial has been hostile, revealing a foregone determination to uphold the so-called honor of the General Staff, even though an innocent man be made to suffer. Steps have already been taken by friends of the prisoner to secure revision, but the outcome is problematical. It is a sad day for France when infamy takes the place of honor, when justice is perverted to cloak the crimes of corrupt officials. But the end is not yet. There are honorable men in France who will raise their voices in protest against the vicious verdict of the court-martial, who will for love of mother country endeavor to remove a foul blot from her escutcheon. This may lead to revolution, but better this than a compromise with dishonor.

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**W** ERE DREYFUS NOT A JEW, there would probably have been no Dreyfus case. Race prejudice seems to have been the incentive of the conspiracy against him, and hatred of Jews seems to blind the mass of Frenchmen to the injustice done him. Those who are not possessed of a high sense of honor appear to accept the verdict with satisfaction. Had he been declared innocent, anti-Semitic feeling, coupled with a desire to vindicate the "honor" of the army, would likely have resulted in an attempt to overthrow the government and establish a military dictatorship. Newspapers of England and Germany, and even Russia, a country in which a Jew has little standing, condemn in strongest terms the French caricature of justice. The world will watch with interest developments of the next few months. Nothing can now be a surprise.



# The News of the Church

## Death of Bishop Pierce

The State and diocese of Arkansas were profoundly shocked, Tuesday, the 5th inst., when the news was spread abroad that "Bishop Pierce had died." Although the venerable Prelate had been ill for some weeks, yet the end was not expected, as his general health had so improved during the past year that he was able to perform his official duty better than for years. The end came at the rectory of St. Paul's, Fayetteville, Ark., where the Bishop had gone to officiate during the absence of the rector on a much-needed vacation. As in life, so in death, he was helping others.

The Rt. Rev. Henry Niles Pierce, D.D., LL.D., the fourth Bishop of the missionary jurisdiction of Arkansas and Indian Territory, and the first Diocesan of Arkansas, and the 95th in the American succession, was born Oct. 20, 1820, at Pawtucket, R. I. In 1842 he graduated with high honors from Brown University. He was ordered to the diaconate in 1848, and to the priesthood the following year. In 1862 he received the degree of D.D. from the University of Alabama, and LL.D. from William and Mary College; also D.D. from the University of the South, in 1869. He worked in the following fields; viz.: Missionary in Washington Co., Tex., 1849-'52; rector of Christ church, Matagorda, Tex., 1852-'54; Trinity church, New Orleans, 1854-'55; St. Paul's church, Rahway, N. J., 1855-'57; St. John's church, Mobile, Ala., 1857-'68, and St. Paul's church, Springfield, Ill., 1868-'70. He was consecrated Bishop of Arkansas and Indian Territory in 1870, by Bishops Green, of Mississippi; Whitehouse, of Illinois; Wilmer, of Alabama; Quintard, of Tennessee; Wilmer, of Louisiana, and Young, of Florida.

When the Bishop took charge of his new work he entered upon a life of hardship, self-sacrifice, and unremitting toil. It was a purely missionary field with a very few scattered churches, very feeble, financially and numerically. The younger generation can hardly realize what an episcopal visitation meant in those days in labor, fatigue, and exposure. The only railroad of note in the State then was the Memphis & Little Rock. Traveling was by slow stage, private conveyance, or by boat. The roads were rough and very rocky.

In 1871, Ascension Day, a convocation was called, and a diocesan organization effected. The new work was prosecuted with renewed vigor. Then there were only five church buildings, one parsonage, 705 communicants. But now, what a contrast! There are nearly 30 church buildings, 16 parsonages, one guild hall, nearly 3,000 communicants, and a church membership of 15,000. The diocese has property valued at something over \$225,000, and the offerings for religious purposes are about \$25,000 a year. The Bishop built the magnificent Trinity cathedral, and also St. Philip's church, Little Rock, for the colored people.

Bishop Pierce was married April 18, 1855, to Miss Nannie H. Sheppard, at Matagorda, Tex. His wife survives him, likewise a son, the Rev. A. Wallace Pierce, and two daughters, Mrs. G. A. Lyman and Mrs. William C. Stevens.

The funeral services were conducted at Trinity cathedral, Little Rock, Thursday, the 7th inst., and, according to compact between father and son, the Rev. A. Wallace Pierce officiated. At ten o'clock the Holy Eucharist was celebrated, the Rev. Mr. Pierce, celebrant; the Rev. J. J. Vaux and the Rev. D. B. Ramsay (two oldest priests in point of residence, and bosom friends of the Bishop) being Gospeler and Epistoler, respectively. Nearly all the clergy of the diocese, together with the Rt. Rev. Drs. Brown, Tuttle, and Garrett, were present. On the casket were six candles lighted. At five o'clock, on account of the heat, the regular Burial Service was said. The large building was crowded to its utmost capacity, the people thus bearing silent-

ly their testimony of love to their beloved Bishop, venerable in years, patriarchal in appearance, and venerated by hundreds and thousands of hearts throughout the State of Arkansas, where he gave the best years of his life in the service of the Master and humanity.

At a meeting of the clergy of the diocese of Arkansas, held at Little Rock, on the 7th inst., the following minute was unanimously adopted:

To-day the clergy of the diocese, here assembled, bear witness to their grief at the death of our beloved Diocesan, the Rt. Rev. Henry Niles Pierce, D.D., LL.D. As our chief in Holy Orders, his scholarship and spirituality were constant inspiration and guide. As our father in God, he was essentially judicial-minded, in no case ever listening to an *ex-parte* statement, no matter from whatever source it came. His sympathy always responded to our experience of life. He listened with a patient ear to the story of all our trials and sorrows, and left the narrator cheered and comforted. His mind was particularly that of an instructor, and it was a liberal education to listen to and appropriate his views on any subject. His hospitality was limited only by the circumstances of his habitation. His works were manifold and will live after him. They were beset with the difficulties and hardships of an early episcopate—successes and disappointments, which are matters of history, and will be discussed elsewhere.

These are some of the prominent characteristics of the Bishop and the man which endear his memory, sanctify his influence, and impress the nobility of Bishop Pierce upon us. While we mourn our loss on earth, we are not unmindful of the admonition, "not to sorrow as men without hope for those who die in the Lord." Our Bishop's clear thought, firm faith, and childlike trust, have been a blessing from our Lord and Master.

May the soul of the faithful departed rest in peace, and may light perpetual shine upon him.

The Bishops' testimonial to their departed brother is as follows:

The brethren of the House of Bishops, gathered at the funeral of the late Bishop of Arkansas to lay his sacred body by with the offices of honor and reverence belonging to a soldier brother, with deep and affectionate sympathy extended to his family and friends, desire to leave on record this tribute to his memory.

The late Bishop of Arkansas was a man of unusual mental energy. He was a constant student, and delighted in keeping perpetually fresh the university attainments of his early years. He was a graduate of Brown, and also professor of higher mathematics there. The young people of Little Rock know well how often they brought their mathematical problems and other puzzling questions to him for solution, always finding a cordial welcome and ready solution of their difficulties.

To the great force of natural ability the late Bishop united marked persistence of character, working with unabated courage towards the attainment of purpose. The building of the cathedral illustrates these characteristics in an impressive manner. Almost single-handed he undertook the task of raising the necessary funds. The cathedral was to express in the concrete certain ideals which were dear to the Bishop's mind and lacked any exemplification in the diocese. The building in which the last solemn rites have just taken place over his remains stands as at once the monument and memorial of his earnestness and catholicity of mind and feeling. As a man, his scholarship and superior abilities gave him influence and authority; as a Bishop, he ruled his large and difficult field with courage and constancy. Every one knew his views. His trumpet gave no uncertain sound.

Consecrated Missionary Bishop of Arkansas and the Indian Territory, January 25th, 1870, and dying at Fayetteville, Ark., September 5th, 1899 while supplying the services of a faithful pastor who was taking a little time of needed rest, the Rt. Rev. Henry Niles Pierce, D.D., LL.D., was for nearly thirty years a leader of missionary work in one of the most eminently missionary regions of our domestic field. Obstacles were plentiful. Resources and help were meagre. But loyalty to the Church and his Master kept him unyieldingly steadfast to his aim of standing in his lot and doing duty to the end.

His counsel given in the House of Bishops was of great worth to his brethren, as was his leadership in the field of value to the Church at large. The Church militant mourns his loss, while grateful to the loving mercy of Almighty God that his faithful servant was

spared to do service to the last of his days, and up to the seventy-ninth year of his earthly life.

DANIEL S. TUTTLE, Bishop of Missouri.  
ALEXANDER C. GARRETT, Bishop of Dallas.  
WM. M. BROWN, Bishop of Arkansas.

## The Church in Honolulu

HONOLULU, H. I.

Festival of the Transfiguration, 1899.

DEAR LIVING CHURCH:—One of the pleasures in travel consists in finding in almost every place of any consequence, in every country, the Anglican Church in active work; truly, the sun never sets on her temples, and all peoples may hear her glorious liturgy and the Faith once delivered to the saints, from her gifted priests. This is none the less true of the Hawaiian Islands. About thirty seven years ago the S. P. G. planted her banner here, and the choir and part of the nave of a more imposing cathedral than our own in Chicago have been built, and the work is going on under the leadership of the Rt. Rev. Alfred Willis, D.D., Bishop of Honolulu, in three of the eight inhabited islands, and these are the principal ones. He has under his direction eight priests, one deacon, and a number of Sisters. There are, in addition to ordinary Church work, schools for boys and girls, and mission schools for the Chinese, on two of the islands.

This morning at seven we attended the Holy Communion in the cathedral; the celebrant was the Rev. V. H. Kicut, and his assistant was the Rev. Kong Yin Tet, the one a full-blooded Englishman, the other a full-blooded Chinaman; the congregation a mixture of native Hawaiians and Americans, or foreigners, as we are called here; the liturgy that of the Church of England. There had been, one hour before, a service in the Hawaiian language that I did not know of at the time, or I would have been there also. At eleven o'clock we attended service in St. Peter's chapel, the Chinese mission, the Rev. Kong Yin Tet, priest-in charge, a bright young man from Southern China, educated in the Bishop's Honolulu school. There were at least one hundred Chinese present in the congregation, and a choir, not surprised, of about fifteen Chinese boys. The men sat on one side and the women on the other. There were one dozen little babies with their mothers, and at least one was given the nursing bottle during the reading of the Psalter. It was very pleasant to see the babies; they were all good, and did not in any way disturb the worship; how much better to have them here than to deprive the mothers of the benefits of the service. The music was excellent; the organist was a young Chinaman, and I have never heard the familiar chants and hymns of our dear Church better rendered in any chapel; the whole service was hearty and most reverent. Truly a great work is being done among these our brethren.

At 3:30 o'clock we again went to the cathedral to attend a service in the Hawaiian language. It was conducted by a native lay-reader whose name I did not get. He read the service, played the organ, led the singing, and preached a sermon very earnestly, and without notes. The congregation made the responses very generally, and the service was very reverent.

To hear the services of our Church in three languages in one day is, to say the least, unique.

The annexation of these beautiful islands, "these gems of the Pacific," will soon be completed, and then the Church in the United States must take up this important work, and push it with no less energy than the Church of England has, for surely she has demonstrated, here as elsewhere, her power to bring all nations into a universal brotherhood through Jesus Christ our Lord.

Yours truly,

D. R. BROWER.



## Brotherhood of St. Andrew

Over 200 delegates, representing the dioceses of New York, New Jersey, and Pennsylvania, held a three days' conference at Asbury Park, N. J., beginning Sept. 2d. At Trinity church, at 7 A. M., Sept. 3d, the Holy Communion was celebrated by the Rev. J. O. S. Huntington, of the Order of the Holy Cross. In the afternoon a meeting was held in Educational Hall, at which was a large attendance. Silas McBee, 2nd vice-president of the Brotherhood, presided. The Rev. N. B. W. Gallaway spoke on "Service," and the Rev. D. V. Gwilym, on "Prayer." At the evening meeting, Sept. 3d, in Educational Hall, the Rev. Dr. W. B. Bodine presided. G. Harry Davis, of Philadelphia, spoke on "The people's responsibility to the Church," and Dr. Huntington spoke on "The Church's responsibility to the people." Both topics were summed up by Dr. Bodine. The third day's session opened with John W. Wood, general secretary of the Brotherhood of St. Andrew, presiding, and the subject for discussion, "The question box reversed," brought out some very valuable hints and suggestions. Bishop Scarborough followed in an address to the conference, urging activity and persistency along the lines of labor for which the Brotherhood was organized, and spoke of the work being done by Brother Gilbert, superior of the Order of the Brotherhood of Nazareth, and of the Home for Consumptives, at Priory Farm, Verbank. The afternoon session was consumed by the Junior Department of the Brotherhood in the discussion of "Opportunities," discussed under four heads: "How to seek them," by Benjamin Ludlow, of St. Matthew's, Philadelphia; "How to meet them," by Herbert A. Welch, of Holy Communion, New York; "The Brotherhood opportunity with Juniors," by George M. Kimberlin, of Memorial, Baltimore, and "The Junior director," by Henry W. Harvest, of All Angels, New York. The closing address was made by the Rev. Lester Bradner, on "The future of the Brotherhood depends upon the boys."

## Chicago

**Wm. Edward McLaren, D.D., D.C.L., Bishop**

The Bishop is expected to return on the 15th, and will represent the Presiding Bishop at Evansville on St. Luke's Day, when the Rev. J. M. Frances, D.D., will be consecrated Bishop of Indiana.

Bishop Gray of Southern Florida has been a visitor in Chicago, preaching in Grace church last Sunday morning, and in St. Peter's in the evening.

The Rev. Canon Knowles, now of St. Chrysostom's, New York, was a very welcome visitor at the Clericus in the Church Club last Monday, having preached in St. Mark's, Evanston, last Sunday morning, and in the Epiphany the preceding Sunday.

The Dean of the North-eastern Deanery has asked the Rev. C. P. Anderson to summon for him the members of the convocation for farewell to Bishop elect Williams.

### Corner Stone of St. Paul's, Kankakee

The deferred meeting of the Southern Deanery was held at Kankakee on Tuesday evening, Sept. 5th. On Wednesday morning there was a celebration of the Holy Communion, with the Dean as celebrant. At Morning Prayer, 10:30 A. M., a sermon on missionary work was preached by the Rev. Geo. W. Farrar, rector of Christ Church, Ottawa. Other clergymen present were the Rev. Dr. Rushton, W. B. Walker, of Joliet, Edward H. Clark, of Pontiac, and J. H. Edwards, of the church of Our Saviour, Chicago, for 10 years or more a member of the deanery as rector at Ottawa. After lunch and a business meeting, at the invitation of the rector of St. Paul's, the Rev. Dr. Phillips, an adjournment was had; and at 4:45 P. M., those named above, preceded by Mr. Frank Stebbins, soon to be ordained, proceeded from the public library building, in which the congregation has for some time been worshipping, to the site of the new church edifice, the

Rt. Rev. John H. White, Bishop of Michigan City, holding the position of honor in the little procession. Arrived at the new erection, the walls of which are already 12 ft. high, the Bishop conducted the brief, but impressive, service, which began with Psalm LXXXIV. said responsively. In the metallic box behind the corner-stone, the dean had deposited copies of the last Convention Journal, the Office for the Day, THE LIVING CHURCH, and other Church papers, the local newspapers, *Spirit of Missions*, names of city officers, architects and contractors, of officers, teachers, and scholars of the Sunday school, photographs of Dr. Phillips and his vestrymen, with a letter addressed to an unknown successor of 50, 100, or 500 years hence, when the box is found, giving a history of the parish and its present condition. On the face of the stone are the simple inscriptions, *Ad Gloriam Dei*, and "St. Paul's church, 1899," with a cross between. After laying this corner-stone, Bishop White, in a brief, but excellent, address, expressed his pleasure at participating in an event which crowned the life work of the loved rector, with whom he had been on terms of cordial friendship for 20 years. In a few remarks, the Rev. W. Bohlen Walker emphasized the fact that the builders of the church were those who needed it. And thus closed the proceedings of a day, the full issue of which, in the completion of the edifice about Jan. 1st, will stand as a splendid monument to over 30 years' faithful and beloved pastorate of the Rev. Duane S. Phillips, D.D., rector of St. Paul's, Kankakee, and dean of the Southern Convocation.

### Movements of the Clergy

The camping clergy have nearly all returned. The Rev. Messrs. C. H. Bixby, W. C. DeWitt, and P. C. Wolcott have resumed their respective places; the Rev. A. L. Williams is at the "Soo," but will be at home on Sunday; the Rev. Luther Pardee, the last to return, is on his way down. The Rev. Dr. Little has returned from the East, and is moving into his new rectory, which almost adjoins the church. After returning from camp at Paw-Paw Lake, the Rev. J. Henry and Mrs. Hopkins had two weeks' vacation in Burlington, Vt., their former home, the Rev. A. W. Higby "supplying" the Sundays at the Epiphany. Unusually large congregations were the rule in July and August; nor was the Sunday school closed. On the evening of the 3d, the Rev. T. D. Ward, of Philadelphia, was preacher. Bishop Gray is expected to preach on Sunday next. The Rev. Mr. Cross is in New York all this month.

## New York

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

Free open air services in New York city were conducted Sunday afternoon, Sept. 3d, by the Rev. Walter E. Bentley.

### Memorial of Professor Oliver

A memorial church, in memory of the late Rev. Prof. Andrew Oliver, of the General Theological Seminary, and his wife, is to be erected at Washington, among the Berkshire hills, in Massachusetts. It is to be called the church of St. Andrew. The corner-stone was laid Sept. 4th.

### Church of the Archangel

The congregation of this church, the Rev. Geo. S. Pratt, rector, which was given permission for a month to hold services in the crypt of the cathedral of St. John the Divine, have received from Bishop Potter official consent to continue holding services there for the present, pending the completion of an edifice of their own.

### St. Ambrose Church

A new arrangement has been made by the City Mission Society, for St. Ambrose's church, which is under its care. The Rev. Stephen Inness, a recent graduate of the General Theological Seminary, has been appointed head of a staff of workers, who are to conduct operations somewhat on the college settlement plan.

## Church Services Resumed

Several churches which have been temporarily closed for repairs or improvements, have been re-opened, and full services in all churches were resumed on Sunday, Sept. 31. At St. James' church, the Rev. E. Walpole Warren, rector, the work on chancel and aisles has been completed. The new tiling has distinctly improved the church's acoustics. At the church of the Holy Trinity, Harlem, services have been re-begun, after a temporary closing of the sacred edifice for changes in the heating arrangements.

### The Church of the Ascension

Is feeling the need of a summer home of its own, to provide for its fresh air work. It has nearly abandoned the sending of children to scattered farms, finding many abuses to be the result of that system. At present it concentrates the little ones in a few localities, and provides for about 2000 days of outing in this way during the heated term. The Brotherhood of St. Andrew is especially co-operating in giving free vacations to poor city boys. The Brotherhood has provided for about 50 boys this summer.

### City Mission Fresh-Air Outings

Under care of the City Mission Society, two excursions by water have been given to the children of St. Ambrose' chapel and God's Providence mission. Outings have also been given at a cottage at Tenafly, N. J.; Calvary Home, at Carmel, N. Y.; a boarding-house at Nyack-on-the-Hudson, and at the cathedral summer home, at Tompkin's Cove, N. Y. Two consignments of boys have been cared for at the home of the Brothers of Nazareth, at Verbank, N. Y., and women and girls have been looked after in a temporary home, at Haines' Falls, in the Catskill Mountains. St. John's Seaside Hospital has cared for the sick.

### St. Stephen's College, Annandale

A movement is on foot having in view the removal of St. Stephen's College from Annandale, N. Y., to this city. A committee of the trustees has been appointed on the question, consisting of Ven. Archdeacon Carey, D.D., of Saratoga Springs, and one of the most active of the alumni of the college, and Messrs. Spencer Trask, S. Nicholson Kane, Theodore Gibbs, and Charles Frederick Hoffman, Jr.—the father of the latter having been the chief benefactor of the institution. Some financial considerations will be offered, it is understood, if removal can be effected, but the heavy cost of land in New York stands in the way of the purchase of a large enough site. This difficulty has led to a proposal that the college be placed on part of the land now owned by the trustees of the cathedral of St. John the Divine, the trustees making a free grant for the purpose. The idea is being considered, as St. Stephen's is a diocesan institution, and as it mainly aims at fitting men to be candidates for Holy Orders. It is pointed out that the college would greatly gain by proximity to Columbia University and its library, and that the students would be enabled to attend some of the university courses of lectures. Arrangements have been made to supplement the income of St. Stephen's from its present endowment, for the next five years, by private subscriptions of some of its own trustees. Whether the college removes, or remains on its old site at Annandale, its affairs are decidedly looking up.

## Pennsylvania

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

Bishop Whitaker is expected home from Europe on or about the 23d inst.

Emmanuel church, Holmesburg, the Rev. A. H. Hord, rector, is to have a new chancel, choir room, and sacristy. The present gable wall of the chancel and side walls of the organ chamber are to be removed, and an addition 51 x 31½ feet erected.

The French church of St. Sauveur, Philadelphia, the Rev. Dr. C. Miel, rector, re-opened for



service on Sunday, 31 inst. At Holy Trinity church, the new assistant, the Rev. G. B. Griffith, assumed his duty on Sunday, 31 inst., and the new choir-master and organist, Ralph Kinder, took charge of the recently re-organized choir.

#### Girls' Friendly Society

The increase of members has been large in many of the parishes throughout the diocese, and this year's work has been of greater value than ever before. Holiday House, the vacation home at Cape May, N. J., has been most successfully operated during the present season, which will close about the middle of September.

#### Outings for Poor Children

The Sanitarium, organized by Philadelphia Churchmen in 1877, and still officered and managed by prominent members of our Communion, although generally characterized as unsectarian, has, during the present season of 70 working days, cared for 141,377 small children and infants, beside 23,046 mothers and attendants. Many of the children were admitted to the hospital on the grounds, and but one case, an infant, resulted fatally. The two Sanitarium steamers made several trips daily from various points of Philadelphia, to the charming locality down the river.

### Kansas

Frank Rosebrook Millspaugh, D.D., Bishop

#### Visitations by Bishop Millspaugh

The Bishop visited Argentine, five miles from Kansas City, on Aug. 27th, and held service in the new church, nearly completed. The parishioners have waited for it for several years, working at the same time, and now, with the help of the manager of the smelter, they are rewarded. It is free from debt. Mankato, the Bishop could not reach on account of the wreck of his own train. He was not hurt, and no one was killed. He made the next appointment at Goodland, 400 miles from the sea city. Here there was a pleasant surprise. The little band had added a chancel to their church, and paid for it. The chief railroad official of this division, headquarters of the C & R. O. R. R., was among the number confirmed. At Kirwin, the next place, the Bishop received one from the Church of Rome, without Confirmation, who made a public renunciation of R. C. dogmas.

### North Dakota

Samuel C. Edsall, D.D., Bishop

Bishop Edsall spent a part of July and August with his family at Detroit, Minn., but supplied the pulpit at Gethsemane church, Fargo, on Sundays in August, the rector, the Rev. Mr. Mooney, being absent on vacation.

On the occasion of his last official visit to St. John's church, Larimore, Archdeacon Appleby was presented by the congregation with a very handsome embroidered white silk stole.

#### The Bishop's Visitations

On Monday, Aug. 28th, the Bishop left for Crary, a small town on the Great Northern railway, east of Devil's Lake. Here there has stood for some years the shell of a frame church, which, however, was never completed; there had been talk of selling the church for old lumber, but as the result of Bishop Edsall's visitation, money was subscribed sufficient to complete and paint the exterior of the church; and services are to be held there once a month on a week night, by the Rev. Mr. Turner, of Devil's Lake.

#### Indian Work at Fort Totten

On the 29th, the Bishop visited our Indian work at Fort Totten. During the past year several improvements have been made in the chapel there; a chancel platform has been put in and the interior rendered more churchly. The Bishop found the work at Fort Totten in a most encouraging state. The Rev. W. D. Rees presented a class of 22 for Confirmation, and afterward the Holy Communion was adminis-

tered to between 40 and 50. The Bishop said most of the Confirmation service in the Dacotah, or Sioux language, and presented to each person confirmed, and to each one receiving Communion, a pretty gold cross, to be suspended from the neck with a purple ribbon. The Bishop's sermon was interpreted by John S. Brown, our native helper; Harvey Kerstetter, our white helper, also participated in the service. In addition to the services at the Fort, services are conducted every Sunday at two distant points on the reservation, Raven Hill and the Bend. These services are held in private houses, and in very cramped and inadequate quarters. The Indians at each place begged the Bishop to give them a little chapel, and said if they had these chapels they had many heathen neighbors who could be brought to the services.

#### Narrow Escape of Bishop Edsall

The next day the Bishop, accompanied by the Rev. Mr. Rees and Mr. Kerstetter, drove 17 miles to Minnewaukan, where services were held in the Presbyterian church, a congregation of about 40 being present; certainly a good showing for a Tuesday morning. It is hoped to inaugurate monthly services there, under Mr. Rees and Mr. Kerstetter. From Minnewaukan the Bishop and Mr. Rees journeyed via Jamestown and Bismarck, to our work on the Standing Rock reservation on the Cannon Ball. On the long stage ride from Bismarck to Cannon Ball, an accident occurred which might easily have resulted more seriously. At the first stopping place the three gentlemen in the stage alighted, the remaining passenger, a lady, remaining in the stage. While the stage driver was depositing his mail sacks in the vehicle, the horses suddenly started forward. Bishop Edsall sprang to their heads and endeavored to stop their course; they plunged and reared wildly, lifting him from the ground, and finally threw him violently to the ground, and broke away, the stage narrowly missing his prostrate body. The lady in the stage in whose behalf the Bishop had made this effort, jumped from the flying vehicle, and was seriously injured, having to be sent back to the Bismarck hospital for treatment; while the Bishop and Mr. Rees continued their journey to Cannon Ball.

#### Interesting Services at Cannon Ball

The visitation there continued from Friday until Sunday, Sept. 31. On Friday afternoon the Bishop administered Confirmation to eight Indians, who had been prepared by our faithful helper, Thomas Ashley. On Sunday there was an unusual combination of services; first, Mr. Rees officiated at the funeral of a young Indian woman—the first part of the service being held in our chapel, and the burial in our little church cemetery near by; next, the Bishop, with the assistance of Mr. Rees, baptized six Indian children, and an additional class of six was presented by Mr. Rees, for Confirmation; then followed the celebration of the Holy Communion, at which 49 received, and the Bishop performed the marriage ceremony for a young Indian couple, both of whom are members of our Church families. A large congregation were present, and were most devout in their demeanor. The chapel of the Cannon Ball is being improved by the erection of a tower, or vestibule, in which will hang the bell given by "The Little Helpers," under the direction of Miss Hart, of Rochester, N. Y. Still further improvements are sorely needed to render this chapel safe and habitable in winter. The Bishop gave directions for the bracing of the roof, ceiling of the interior, and construction of chancel platform and vestry. He will need at least \$125 to pay for these improvements. At Standing Rock, also, we need a chapel for the Indians living at Upper Cannon Ball. Services are held there every other Sunday by Alexander HisWar, a native Indian helper. The Bishop expects to ordain Thomas Ashley to the diaconate, and later on will also probably ordain Alexander HisWar. The Bishop congratulated Mr. Rees on the 36 Confirmations in his field; he has certainly been doing a noble work, under great discouragements and against bitter Roman opposition.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

#### Death of Rev. N. P. Charlot

The Rev. Nathaniel P. Charlot died at his home on Doan ave., East Cleveland, at 10 o'clock Sunday morning, Sept. 3d., having reached the great age of nearly 90 years. He was born in a small town in New Jersey, Jan. 2nd, 1810. His parents removed to Athens, O., while he was very young, and after receiving a collegiate and ministerial education, he was ordained by the Presbyterian Church. In 1857, while engaged in missionary work in the South, he became a member of the Episcopal Church, and in 1858 was admitted to the order of deacons by the Rt. Rev. Leonidas Polk, Bishop of Louisiana. In the following year he was ordained a priest by the same bishop. Shortly before the breaking out of the Civil War, the Rev. Mr. Charlot entered the army, and was appointed chaplain of the 22nd Indiana Volunteers. In 1866 he took charge of St. Paul's church, East Cleveland. From that time till his death his work has been in the diocese of Ohio, with the exception of five years when he was rector of a church in Illinois. In addition to his spiritual and intellectual gifts, Mr. Charlot was in many ways a wonderful man. He had great physical energy. Although nearly 90 years of age he had worn glasses only once, and then more for appearance' sake than from necessity. He was an enthusiastic wheelman and pedestrian, and even up to the time of his last illness, was accustomed to walk and ride distances which would put many a younger man to shame. His long ministry of 60 years was characterized by devotion to his work, and loving care for others, and after an illness of three months and much suffering, patiently borne, he rests in the Paradise of God. The funeral services were held at his home on Tuesday, September 5th, and were conducted by the Rev. E. W. Worthington, a number of the clergy of the city and vicinity being present.

#### The Cleveland Clericus

Held its first autumn meeting at "The Hillman," on Monday, September 4th. A good number of the clergy were present, and several new faces were noted, as for instance, the Rev. Harry St. John Hathaway, who has just taken the charge of St. Andrew's in the East, the Rev. Wilson R. Stearly, in charge of Emmanuel church, and the Rev. A. C. Jones, the new rector of the church of the Holy Spirit. The Rev. E. L. Kemp read an interesting paper, giving reminiscences of his work in the diocese of Ohio, covering a long period, which was all the more prized, since he is about to remove to the diocese of Arkansas. The Rev. W. Rix Attwood, of All Saints' church, was chosen president for the ensuing year, and the Rev. Mr. Hathaway, secretary.

### Nebraska

George Worthington, S.T.D., LL.D., Bishop

#### Corner Stone of St. Martin's, South Omaha

Laid in the presence of a large congregation, on the afternoon of the 10th Sunday after Trinity, Aug. 13th. The procession of choir and clergy marched from the present chapel to the platform erected near the stone, reciting antiphonally Psalm xxxii. Upon reaching the platform, the hymn "Christ is made the sure foundation," was sung. Prayers were read by the Rev. Dr. Doherty. A list of the deposits laid in the stone was read by the Rev. Irving P. Johnson, rector of the parish, after which the stone was placed and blessed by Canon Whitmarsh, who delivered an historical address, after which a strong sermon was preached by the Rev. William Everett Johnson, of the church of the Redeemer, New York, from the text, "Hallowed be Thy Name." The Rev. Rufus D. Stearns pronounced the benediction. The new St. Martin's, which is to be a memorial to the late John S. Minor, of Detroit, Mich., one of Bishop Worthington's devoted parishioners, is to be a handsome stone edifice of gothic style, and or a



ciform in shape, finished in oak, and having a seating capacity of 300. Two lots, the most desirable in South Omaha, which is a growing city of 20 000 inhabitants were recently purchased by Bishop Worthington at a great bargain, from a fund left to his discretionary use by Mr. Minor, the congregation stipulating to build as soon as possible a stone church thereupon as a Minor memorial. They have been able to build much sooner than expected. When completed, the building will have cost about \$10,000. It will be ready for consecration in October.

**Dallas**

**Alexander Chas. Garrett, D.D., LL.D., Bishop**

**Missionary Meeting at Fort Worth**

On the evening of Tuesday, August 8th, the Board of Missions of the diocese met in quarterly session in St. Andrew's parish house, Fort Worth, at the request of the Rev. B. B. Ramage, rector, the meeting having been held heretofore at Dallas, the see city. The Bishop and nine clergymen were present, also seven representatives of the Woman's Auxiliary, from different towns, and the members of St. Andrew's and Trinity branches, Fort Worth, who were invited to confer with the Bishop and clergy. After shortened Evensong, addresses were given, by the Bishop on general mission work in the diocese, and the ways in which he had been able to collect funds from cities in the East, to build churches and rectories, and support the first missionaries, also to build and endow St. Mary's Hall, the Church school for girls, at Dallas; by the Rev. J. O. Miller, on missions in towns, giving his own experiences in such; and by the Rev. W. K. Lloyd, on "Church extension in new fields." An offering of \$66 25 was received, and the whole amount was given to the Bishop for work in the diocese. The church was filled with a large and attentive congregation, and the music was excellent. On Wednesday, 9th, there was an early Celebration at 7 A. M., the Bishop being the celebrant, at which a large number received. At 9:30 a conference took place between the Bishop and clergy and the representatives of the Woman's Auxiliary. The Bishop's address was most excellent, suggesting ways in which the great work of Christian missions could be helped by the laity. Mrs. Wallace, president of the diocesan Woman's Auxiliary, spoke on the Triennial Offering, and the Auxiliary. Mrs. Ramage, secretary and treasurer of the diocesan branch, spoke ably and earnestly of the Junior Auxiliary and its work; a report of the work of one Junior Auxiliary branch was given by one of its members. Mrs. Joy, of Abilene, gave a very encouraging report of Auxiliary work in the parish. Mrs. W. G. Poole, corresponding secretary of St. Andrew's chapter, spoke of help in building churches and rectories, and suggested that money be raised by systematic offerings, however small. Several of the clergy spoke on these topics, and there was a general feeling of unusual interest manifested. At noon the meeting adjourned to a parish lunch at the rectory, thus concluding a very helpful and successful session. The next will be held in November at Denison.

**Oklahoma and Indian Territory**

**Francis Key Brooke, D.D., Missionary Bishop**

**Corner Stone of Church Laid**

On August 7th the Bishop laid the corner stone of St. Stephen's church, Alva, Okla. He was assisted in the service by the Rev. L. S. Swan, priest-in-charge, and Mr. S. G. Porter, lay-reader. The church is to be a modest but neat frame building, within the means of the people. Except for a small loan from the Building Fund Commission, there will be no debt, and the people will provide nearly all the cost themselves. The mission is small in numbers, but Alva is an important field, being the seat of the N. W. normal school of the territory, one of the

most promising of the territorial institutions, and to which will come this fall a large number of students.

**Massachusetts**

**William Lawrence, D. D., Bishop**

The Rev. Father Osborne has returned from England, and has been appointed provincial superior of the society of St. John the Evangelist in place of Father Longridge, who has been appointed assistant superior general of the order, and remains in England.

A large reflector has been placed in St. Matthew's church, South Boston. This will greatly improve the lighting of the interior, and supplies a long-felt need.

**St. Augustine's Church, Boston**

The festival of its patron saint was observed with special services. The sermon was preached by the Rev. Father Osborne. On Sunday of the octave, Father Hayward of Philadelphia was the preacher. A children's processional was held one afternoon, and many social events followed. This large work among the colored flock has greatly prospered under the Rev. Father Field.

**All Saints' Church, Worcester**

The Women's Missionary Society shows an excellent record of work during its 20 years' existence. It has supplied during this time the needs of clergymen in 13 States and Territories, and has sent out nearly \$10,000 in missionary boxes.

**Funeral of Mrs. Ellen C. Johnson**

Bishop Whipple officiated, Sept. 7th, at the funeral of Mrs. Ellen C. Johnson, superintendent for 16 years of the Reformatory for Women at Sherborn, and a well-known philanthropist and penologist. Mrs. Johnson entered into rest from the residence of the Rt. Rev. Dr. Talbot, Bishop of Rochester, where she was a guest at the time of the meeting of the Prison Congress in London, before which she delivered an address a few hours before her translation. The remains were cremated in London. During the service in the chapel, the urn containing the ashes rested in front of the chancel, and was completely covered with floral tributes. Afterwards, the urn was deposited in the family lot. Bishop Whipple made a brief but beautiful eulogy.

**Duluth**

**Jas. Dow Morrison D.D., LL.D., Missionary Bishop**

**Appointments of the Bishop for September**

- 17. A. M., Two Harbors.
- 18. Afternoon, Cass Lake Indian Mission; evening, Cass Lake White Village.
- 19. A. M., Pine Point Indian Mission; evening, Walker.
- 20. A. M., Leech Lake Indian Mission; P. M., Hemidji.
- 21. Old Chief's Village. 22. Red Lake Agency.
- 23. Bend-of-the-River.
- 24. A. M., Wild Rice River; P. M., White Earth.
- 25. A. M., Twin Lakes; P. M., Gull Lake Settlement.

**Quincy**

**Alexander Burgess, D.D., LL.D., Bishop**

**Rev. S. G. Jeffords' Tenth Anniversary**

St. Paul's, Peoria, celebrated on Sunday, Sept. 3d, the 10th anniversary of the rectorate of the Rev. Sydney G. Jeffords. The key note of the common feeling, the services and sermons of the day, was profound gratitude to God to whom, as rector and people felt, was due all the honor and all the praise for the success attained during this period. The chief service of the day was the Holy Communion. The rector was celebrant; the Rev. Dr. Luffingwell read the Gospel; the Rev. Charles D. Andrews, rector of Christ church, St. Paul, Minn., the Epistle. Mr. Andrews also preached the sermon, Mr. Jeffords having been his curate before coming to Peoria. The ten years' report of the rector of St. Paul's church was read by the Rev. D. D. Hefter, curate: Number of families increased from 105 to 228; total number of souls, from 450 to

993; Baptisms—adults, 130, infants and children, 373, total, 503; confirmed, 336; marriages, 130; burials, 176; communicants, number reported at convention of May, 1889, 187, admitted by Confirmation, 336, received, 255, removed or transferred, 136 died, 41, present number, 601; celebrations of the Holy Eucharist—Sundays, 712, other days, 609, total, 1,321; services on Sundays, 1,123, other days, 1,384, total, 2,507. The financial report from May, 1889, to May, 1899, for parochial, diocesan, provincial, and general purposes, amounts to \$30,154.96. These statistics, however, fail to show the remarkable advance made by the Church, within ten years, in Peoria. During that time, the bequest of a pious layman has helped to the building of a \$20,000 stone church, and the gathering and organization of a new congregation, St. Andrew's. The Rev. Samuel G. Welles has been in charge of this promising and interesting work for two years, aided by a number of unusually earnest, devoted, and intelligent men and women. At St. Andrew's, with its Sunday school, under Mr. W. H. Boniface, and the Boys' Club, under Mr. Fillmore Millard, one may learn a practical object lesson as to the value and significance of the Sunday school in training the young, preparing them for, and holding them within, the Church. St. Stephen's mission is the third Churchly enterprise launched by the Rev. S. G. Jeffords in Peoria. In February, 1898, Mr. Jeffords rented the rooms on S. Adams st., still occupied by the mission. Dr. Collamer, lay-reader, took hold of the work with devotion, zeal, and tact. Mr. Richard Wray also devoted himself to the work. An inspiring story could be told of the men and women who, in the face of discouragements and at the cost of very real personal sacrifice, went out into the highways and byways and gathered in almost 100 children, who were instructed in the Sunday school, helped and taught in a Saturday afternoon industrial school, visited and looked after in many ways. The Rev. D. D. Hefter now has joined this band of lay-workers. The problem of the mission is a peculiar one. As carried on now, the work presents many features of a social settlement; in the part of the city where it is located, much institutional, social, and philanthropic work would seem to be required. Practically, at present, the whole work rests upon the rector of St. Paul's broad shoulders of faith; it is due to his enterprise and missionary zeal, and to the Caristlike devotion of a small band of lay-workers; but it is hoped that the Church at large and the community will soon awaken to the importance of the field, that within a year the necessary lots will be procured, within two years, at least, the basement of St. Stephen's church will be built, and so the foundation laid for what must rapidly grow into a large and widely influential Church work. Mr. Jeffords is already planning two other missions in the city of Peoria, and he hopes to see in time, the present number of parishes (three) doubled.

**North Carolina**

**Joseph Blount Cheshire, Jr., D.D., Bishop**

**Bishop's Visitations**

- | SEPTEMBER   |                 |
|---|-----------------|
| 10. Wadesboro; P. M., Ansonville.                 |                 |
| 17. Lillington                                    |                 |
| 20. P. M., St. Ambrose, Raleigh.                  |                 |
| 24. Mocksville.                                   | 26. Elkins.     |
| 28. Walnut Cove                                   | 29. Germantown. |
| OCTOBER   |                 |
| 1. Mt. Airy.                                      | 3-4. Concord.   |
| 5. Lexington.                                     | 6. High Point.  |
| 8. Reidsville.                                    |                 |
| 9. P. M., St. Cuthbert's, Greensboro.             |                 |
| 10. P. M., St. Andrew's, Greensboro.              |                 |
| 11. P. M., St. Barnabas, Greensboro.              |                 |
| 12. Burlington.                                   | 13. Durham.     |
| 15. Henderson.                                    | 16. Kittrell.   |
| 21. St. Mark's, Mecklinburg Co.                   |                 |
| 22. Statesville.                                  | 23. Mt. Mourne. |
| 24. St. James, Iredell Co.                        |                 |
| 26. Rowan Co.: St. Andrew's; P. M., St. George's. |                 |
| 27. Rowan Co.: P. M. St. Peter's; St. Matthew's.  |                 |
| 28. Rowan Co.; St. Jude's                         |                 |
| 29. Rowan Co.: St. Luke's; P. M., St. Mary's.     |                 |



## Editorials and Contributions

WE printed last week an appeal for poor Puerto Rico, issued by the Bishop who is in charge of the interests of this Church in that island. The appeal should be emphasized until a wide response enables our representatives at Ponce, San Juan, and elsewhere, to extend intelligent aid in the name of Christ and the Church, to the poor people who have been so terribly smitten. It is hoped that our clergy and laity will see the need of turning their donations in this particular direction, rather than in others where the Church will not have the credit, nor her faithful agents on the island the disbursing. And there should be no delay. In some of our dioceses the bishops have authorized a general collection in all the churches.

"SHAME! SHAME!" is the cry of the whole world upon the cowardly court-martial in France. "Guilty," is the verdict of mankind, not against the poor wretch who has been racked at Rennes, after five years of torture on Devil's Island,—not against Dreyfus, but against France. No doubt this monstrous perversion of justice is chargeable to "corruption in the army." France is responsible for her army, and she will have to answer before God and at the bar of civilization for one of the most infamous crimes of history. A man may escape the consequences of his sins in this world; there is an eternity in which his reckoning will be made sure. But a nation must expiate the wrongs it does, now and here. France should know this, for her punishments have been heavy. Another will come if she does not right this wrong. The case is thus briefly and forcibly stated by one of Chicago's great lawyers, Luther Lafin Mills:

The trial was a farce, and its result is a tragedy of injustice. The verdict against Dreyfus is utterly without credible evidence to sustain it, and is clearly, if not admittedly, rendered for ulterior reasons by a tribunal subservient to the power of the military, and willingly sacrificing human rights to a mere expediency. It is a blow to France, whose effects will be immeasurable; it places in the record of French civilization a fact of disgrace which will be denounced by mankind as long as the heart of Christendom continues to revolt against outrages upon humanity. But the end of the Dreyfus case is not yet reached.

A MAN is known by the books he reads as well as by the company he keeps, and so it is with a people. The immoral and flippant literature with which France is flooded, prepares a soil where scandals flourish, and the strong virtues fail. No nation is without degenerates who write and read such trash, but among the Anglo Saxons it cannot be said to be broadly popular as it is among the Latins. The books which have a large sale, the "books of the day" in England and America, are books which have at least a decent basis of morality. While they do not as a rule find their ideals in religion or the loftiest virtue, they do not and dare not scoff at the average morality which gives to this race its wide influence in the world.

THAT is very good, so far as it goes, but it is much to be deplored that it goes no

further, that a higher tone and higher ideals do not prevail. Even the better class of the books and magazines of the day, which are read by the most intelligent of our people, seem to aim at nothing but entertainment. Are we a race of intellectual dwarfs who must be everlastingly amused by pictures and stories? If we are not already, we are in danger of becoming so. How long will the sturdy morality of the race endure, if it finds all its ideals of conduct and character without any reference to God? Our popular literature is practically godless, as it is claimed our public schools must be. We are a nation of readers, but what do we read? The daily papers, the magazines, the books which make us laugh or cry, scarcely anything else. Publishers are afraid to undertake a serious book without a guarantee of expense for the first edition.

MR. SHELDON'S books, of which "In His Steps" is perhaps the best known, are a hopeful exception to the rule. They demonstrate the fact that there are millions of readers who are interested in the serious questions of life and duty. There is sale for books which refer to the "old, old story," which appeal to conscience and the higher life. There are vast numbers of readers who are glad to be reminded of the things unseen and eternal, of the realities which ennoble common life, which make poverty enduring and sacrifice sublime. If the taste of the age is for the picturesque presentation of such truths, let them be so presented. It is worse than folly, it is a sin, for writers who have the attention of the whole world, to ignore the Rock from which the choicest work of their imagination is carved, and to present it as the product of human excellence alone. Religion is a power that cannot be safely ignored in any great work of life or letters.

### Education and Religion in Japan

IN the June number of *The Church in Japan*, we find a long article on "Japanese Education," quoted from the *Japan Mail*. It is a discussion of the recent proposals of the High Educational Council, to which we referred in a recent issue. Besides other measures well calculated to embarrass the educational side of Christian missionary work, there is one to which *The Mail* points as the most interesting and important of all. It is a proposal that not only in schools under State control, but in all "schools which enjoy special privileges from the government, no religious instruction must be given and no religious exercises performed." This is the proposal which, if carried out, would be the severest blow to Christian schools. These schools, by conforming their curricula to the official standards, enjoy exemption from conscription. With that privilege removed, the parents of boys have a powerful reason for preferring the public schools. The mission schools might have to close their doors for want of pupils. *The Mail* makes an indignant protest against all such measures in the name of liberty of conscience which the Constitution of Japan professes to secure to all Japanese subjects. According to *The Mail*, it is the Christians alone who would be injured by such legislation. The Buddhists gave in to the State

system of non-religious schools long ago, and apparently have never cared enough about the matter to establish private schools. "Buddhism is at present moribund." "As for Shinto, it has no part in the discussion. It is a cult, not a creed. Its sphere is in the cemetery, not in the life of the people." "But both these elements join with the increasing body of educated free-thinkers in obstructing Christianity." It appears, also, that the "University Section" have set up a religion of their own, based upon certain patriotic principles, such as the heavenly ancestry of the sovereigns and the divine origin of their land. The old paganism has no fault to find with this, but it places the Japanese Christians in an embarrassing position. They are liable to the suspicion of lack of loyalty to their country and its government. The position of things is, in a small way, curiously parallel to that which existed in the Roman Empire in the early days of Christianity. There were the numerous pagan cults, and there was the State religion with its worship of the emperors, which all must recognize. The Christians alone could not conform to this, and hence they were stigmatized as traitors and put under the ban of the empire. Such is the result which the "patriotic" and anti-foreign party will bring about in Japan, if they succeed in their present aims. It is a singular fact that this distorted nationalism should emerge at the very moment when Japan, by the recent treaties, has been admitted into the fellowship of civilized nations. The suspicion forces itself that this movement may have been premature.

### Sir William Harcourt and the Archbishops

IT is to be supposed that Sir William Harcourt is satisfied with the effect of his letter to *The Times*. He declared, with his usual emphasis, that the decision of the Archbishops struck at the roots of the Catholic movement. It would seem, according to his reading of that decision, that the bishops have only to go on in the path which it marks out, and they will ultimately bring back the Church to the position in which it stood in 1833, on the day when Keble preached his celebrated sermon on "National Apostasy." The greatest religious revival in the history of the Church of England, and one which has affected, in a greater or less degree, every phase of English Christianity, is to be blotted out. This interpretation of the decision and its practical bearings, has apparently produced a commotion which the document itself does not contemplate. Whatever is to be said of the doctrine which makes the regulation of the worship of the Church depend upon an act of Parliament, it is certain from a careful reading of the decision, that the Archbishops would not admit the conclusions of Sir Wm. Harcourt. Moreover, it is not long since they appeared as the defenders against Roman aspersions of the sacrificial character of the Eucharist, one of the most important principles of the Catholic movement. But behind all this is the fact that Sir Wm. Harcourt is a principal leader of the liberal party. Upon the return of that party to power, it is possible that he will be Prime Minister. As such, he will be able to frame Acts of Parliament and to fill vacant sees. On the whole, it is not surprising that men



who were never before willing to contemplate the idea of disestablishment, are beginning to face it as the least of the evils with which the Church is threatened; notwithstanding the fact that disestablishment means, almost certainly, disendowment, and, in all probability, interior disruption.

**B**UT Dean Church long ago pointed out that matters do not proceed in the Church of England along the lines of smooth and inevitable logic. It is doubtful whether they do anywhere. Where practical concerns are involved, and a thousand conflicting interests insist upon a fair hearing, and there are for every question various solutions, each with its determined advocates, it is never likely that anything will be finally closed through any such means as the interpretation of an Act of Parliament. No cold and formal machinery of legal enactments can settle questions which concern men's deepest convictions. It has already been seen in recent times that men are willing to endure any penalty and to suffer any loss rather than obey a law which they believe to be unjust and destructive of principles which they prize above life itself.

**I**T is a very shallow view of things which I would attribute the present troubles in England to a childish attachment for incense or other matters of ceremonial. The use of incense is comparatively infrequent. But hundreds of men are taking part in this struggle who have never used incense, and probably never would use it. The root of the matter lies in the relations of Church and State, and the question is the perennial one, whether those relations can ever be so adjusted, that remaining in union, the one will not encroach upon the province of the other. The solution is rendered more difficult from the fact that the governing power in the State is no longer Christian, or if it may still be classed as such, it is only in a vague and general sense, in the way commonly called "undenominational." Parliament, as it is now constituted, is a standing menace to the Church. At any time, by the incoming of a new party, the old half-conscious traditions which have hitherto served as a barrier to extreme action, may suddenly be swept away. Those who do not appreciate the state of things which lies behind the present anxieties of Churchmen in England, must necessarily fail to understand the true significance of the "crisis."

**B**UT when a politician or statesman expects to be able with the wave of his hand, armed with the opinion of the Archbishops upon a phrase in an ancient Act of Uniformity, to destroy the movement which, beginning at Oxford nearly seventy years ago, has permeated and transformed the Anglican Communion, not only in England, but throughout the world, he surely reckons without his host. It is the principles of this movement which give to the Anglican Church all the value it has for thousands of souls. It is not out of devotion to the Crown or loyalty to the State that they have bestowed upon it their heartfelt affection and spent their lives in its service, but because they believe it to be part and parcel of the Holy, Catholic, and Apostolic Church. Once convince them that this is not true, that the Church of England is merely the creation of the State, and hence subject in all things to its creator, that it is simply and solely a department of the government, and their regard for it will be extinguished, like a lamp

blown out. But to effect this, it will be necessary to prove that Keble, Pusey, and the great company of able and devoted men who sprang up on every hand to carry out their teachings, were the victims of hallucination, and, more than all, that the wonderful change which has come over the Church is merely a transient phase, without permanent significance. In this case, the Anglican Church has no mission in the world except as one among the many Protestant bodies. The claims which have constituted her chief strength are seen to be invalid, and her glory will have passed away.

**I**T is a curious question, and one which presses for an answer, just how the Archbishops would define the present relations between Church and State, and whether they regard those relations as satisfactory. Many would like to know how far they are prepared to go in the direction of submission to Acts of Parliament in the field of religion. There seems no doubt that, according to the present English Constitution, there is no limit to the power of Parliament. It may pass the most radical and drastic laws in any department of government. There is no Supreme Court to pass upon the constitutionality of a law, and no fundamental instrument, like the Constitution of the United States, to which all legislative enactments must conform. There is nothing, except precedent and conservative tradition, to restrain the English Parliament from passing Acts vitally affecting the character of the Church. That the Church can endure anything which affects merely her temporal welfare is evident, but the question is how far can she submit to legislation touching her spiritual concerns and her inherent character? At what point would the constituted authorities, the Bishops and Archbishops, raise the standard of revolt, and say: "We must obey God rather than man?"

**I**T is true that in England men are not accustomed to deal so much with underlying principles and the possibilities of the future as with conditions as they arise, and it is well understood that an attempt on the part of Parliament to meddle directly with spiritual affairs, to take in hand, for instance, matters of faith, or the rubrics of the Prayer Book, would produce a convulsion which might give pause to any ministry, however radical. At present, and probably for some time to come, this will constitute a strong safeguard against such proposals as those brought forward last spring. But this means for English Churchmen an opportunity for strengthening their position. It is a time for disseminating the true doctrine of the Church as a spiritual institution which, as it existed before the State, so it has in itself all that is needful for existence apart from the State; and, in anticipation of the time when the present relations shall be severed, must be vigilant to allow nothing that may weaken its force or impair the strength and vigor of its life when the day of independence at length arrives.

### Providence and Catastrophes

**T**HE terrible explosion at Toulon raises once more the old, old question: Why does God permit such events to happen? It is not likely that the modern man by searching will find out God any more than those Eastern men whose speculations recorded in the Book of Job have expressed the thoughts and yearnings of countless generations of

mankind. We can only restate the eternal problem, and suggest conclusions which have been suggested before, but which are always capable of restatement. Here are scores of innocent people killed and injured (some of the latter for life) by an unforeseen and sudden catastrophe, due either to "accident" or, as is whispered, to some diabolical act of treachery. How can it be justified? If society puts to death the man who causes acts like this, must we not impeach the Providence which permits the act and sustains the arm of the miscreant who effects it? The question is still asked by men whose faith in a divine and beneficent order is shocked by the occurrence of a tragedy which overtakes innocent victims, and who ask in the desolation of their souls, Can God be just?

The first answer which occurs to the mind when this problem is raised, is whether the negation of a divine Providence is of any help. If the tragedy was all without purpose, if it was merely due to molecular action uncontrolled by any supreme spiritual power, are we any further? Does the agnostic gain anything on that hypothesis? Obviously he does not, for he admits that matter is triumphant, and that the noblest aspirations of the noblest human soul may be cancelled by a mere physical act. The idealist (we use the term to cover all believers in a divine order) holds the faith that not a sparrow falls to the ground without the divine will; that "nothing walks with aimless feet"; that death is not the final fact in life, but only an inevitable means of transformation to a higher plane of life. Faith can meet the catastrophes of life with a firm hope that the merely subjective impressions which a finite being entertains of these catastrophes is not, and cannot be, identified with the objective facts as seen by an infinite intelligence. Thus the sceptic really gains nothing by his scepticism; the actual fact is to him just as terrible as to the believer, while the latter finds a hidden clue to the mystery which is sealed to the former. That a mere sudden chemical combination, itself without thought and controlled by no thought, irresponsible, regnant, a final fact in nature, should exercise the power of absolutely destroying that wonderful piece of work called a man, of cancelling his will, intellect, soul, in a moment, and of wiping his personality out of the universe, is a thought so horrible, so unbearable, that if it were really believed by the bulk of the human race, madness on a gigantic scale would inevitably follow. We are kept sane by a reasonable faith that all we see, as Wordsworth says, is "full of blessings."

But, in the next place, it is worth noting that it is only the unusual tragedies of the world that call forth expressions of doubt or positive unbelief. "Every moment dies a man," and yet this constant passage of souls into the unknown produces no impression. It is only when wholesale death within a given area takes place, that men's minds are swayed by unbelief. The earthquake at Lisbon, we know, seriously affected the religious thought of Europe; though, we must recollect, it affected Europe at a time when faith was at a low ebb. But why should such an event affect the minds of men who profess, above all things, to be governed by reason? These men know how the crust of the earth is composed, they know of the volcanic formations, they know that if you build on these you must be prepared to take the consequences. They do not expect that



letters of warning shall be traced by divine power on the sky; the uniformity of nature is the very fundamental article of their creed. So much for the naturalness of the catastrophe. But there is the subjective human side. Well, every one at Lisbon, every one at Toulon, had to die at some time; why not in one way as soon as in another? Is it worse to die suddenly than to die after months and years of protracted suffering? Is not the most painless death, so far as we can guess, the instantaneous death by a stroke of lightning? The victims at Toulon felt one tremendous shock, and all was over. But the victim of consumption in some dark city slum suffers a daily death, as it were; the patient in a cancer hospital can tell of a lingering agony which the thousands engulfed at Lisbon or in Ischia never knew. We need not for the moment, to use the words of Herodotus, carry up our story into the unseen world. Taking the facts as given here, we can only say that it is a vulgar illusion which strains at the Toulon explosion as being inconsistent with Divine Providence, and yet swallows without difficulty the single, common, every-day tragedies of human life.

But are there not, then, tragedies in life? It may be asked. Undoubtedly there are, but the tragedy is a thing of the soul, not of the body. Agamemnon, Hamlet, Othello, are not subjects of tragedy because of any misfortune which has happened to their bodies, or to their material goods; when we think of them we never think of these things which in the long procession of the ages are matters of absolute indifference. It is in the maimed or impotent soul, in the degraded character, that tragedy consists. Think of Shakespeare making the ground of tragedy the fact that the hero had broken his leg or lost a fortune! No, the souls in hell are there because, as Dante said of Epicurus, they have lost spiritual good. There, and there alone, is the groundwork of life's tragedies. What, then, it will be asked, are we to express no regret, no grief for these occurrences which shock the world? Now, we do not say that, for grief is natural to man, and it purges his nature and sweetens his character, so long as it does not degenerate into futile, hopeless melancholy. We are but men, and we needs must grieve with our fellow-men, either when sitting by the bed of suffering, or hearing of the harrowing incidents in which scores of human beings are involved in what we cannot help, from our point of view, in regarding as a dire catastrophe. But we must always remember that grief is a pure expression of our point of view, which is limited, partial, finite. We know but a tiny segment of a vast circle. Within our little creek, to use Carlyle's simile, we have the minnow's right to say what we find there. But beyond that creek is the river, and beyond that the infinite sea; shall we, in our self-important littleness, dare to say what boundless possibilities are there? Who knows that the human soul called hurriedly from this little earth may not be needed in "the sounding-house vast of being"? What beneficent fate may not have been in store for those on whom the Tower of Siloam fell? In an infinite universe there are infinite possibilities. Let us recall to our minds the meaning and methods of the ever-renewed process of creation as the best suggestions of science and religion reveal them to us. From a merely subjective point of view, Nature seems "red in tooth and claw"; but Dr. Alfred Russel Wallace,

writing as a man of science, tells us that, given sentient life, he cannot conceive of a universe capable of yielding a greater sum of enjoyment to every living being. We shudder to see the hawk swooping on the pigeon, or the snake holding the bird by its deadly fascination; but, as a matter of fact, we have every reason to believe that the victim in either case dies without pain. Once admit a world like ours to be gradually evolved, once admit the fact of sentient life climbing to higher and yet higher grades until it forms a vehicle for the expression of mind, and we see that facts are necessitated which, from our subjective standpoint, seem terrible. But even then one of these facts is no more terrible than another, and the death of a tiny child is as tragic as the death of a thousand people,—no more and no less. But if we hold that the world is not a final fact at any moment, that it has a purpose, that that purpose is being constantly worked out, but that the ultimate issues are revealed within the unseen, that the death of the body is not that of the soul, and that all which happens was included in the divine plan,—if we have faith to look at the universe in this way, and to see that it is not to be measured by our little subjective plummet, we shall not despair at the many seeming ills of human life.—*The Spectator*.

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## Letters to the Editor

CHURCH AND COLLEGE

To the Editor of *The Living Church*:

The undersigned earnestly request rectors having young men in their parishes who are now about to enter college, to send at once the names of such students to the rector in the college town. In one institution ten communicants were found in the freshman class last year, whose pastors had failed to communicate with the rector in the town. Church influences are needed at the outset, and often a long time elapses before Church students become known to the rector.

GEO. P. HUNTINGTON,  
Hanover, N. H.  
THEODORE SEDGWICK,  
WILLIAMSTOWN, MASS.  
DANIEL SPRAGUE,  
Amherst, Mass.

Sept. 6, 1899.

RECREATION FIGURES

To the Editor of *The Living Church*:

I was much interested in the article in *THE LIVING CHURCH* of Aug. 26th, under the above heading, but, permit me, as an arithmetician, to say that the article in question does not go far enough; in fact, it goes only a very little way.

It speaks of the figure nine as being a peculiar number, and so it is; but let us go back to one of its factors, and in this case its prime factors are the same number, viz., three. Some remarkable results can be attained with this number; for instance, take the numbers 4923631. Add these numbers together and we get the sum of 33. As 33 can be divided by three without a remainder, three will divide these numbers 4923631, and so with any sum where three will divide the sum of the numbers. Now to divide by six, add together the numbers, as in the first case, and if the right-hand figure is an even number, six will divide it; for example, 8264214. This added together produces 27. Three evenly divides 27; and as the right-hand figure of the quotient 8264214 is an even number, six will divide it. If the sum of the numbers can be divided by nine, as, for instance, 28143, then nine will divide the whole; and if the right-hand figure were an even number, then it can be divided by eighteen. If, after dividing by three, the two right-hand figures can be divided by twelve without remainder, twelve will divide the whole. If the two right-hand figures can be divided by four, then four will divide the whole. If the

three right-hand figures can be divided by eight then eight will divide the sum. If the right-hand figure is five, or a cypher, five will divide it. If a cypher, ten will divide it. I know of no rule for testing seven for a divisor, but have showed how to divide by any number from one to ten excepting seven.

I might add a curious circumstance in connection with the figure nine, viz:

9 times 1 equals 9	The sum of the figures are:
9 " 2 " 18	1 plus 8 equals 9
9 " 3 " 27	2 " 7 " 9
9 " 4 " 36	3 " 6 " 9
9 " 5 " 45	4 " 5 " 9
9 " 6 " 54	5 " 4 " 9
9 " 7 " 63	6 " 3 " 9
9 " 8 " 72	7 " 2 " 9
9 " 9 " 81	8 " 1 " 9
9 " 10 " 90	9 " 0 " 9
9 " 11 " 99	9 " 9 " 18
9 " 12 " 108	10 " 8 " 18
9 " 13 " 117	11 " 7 " 18

And so on *ad infinitum*.

J. B. HATHAWAY.

St. Augustine, Fla.

"IS IT RIGHT?"

To the Editor of *The Living Church*:

There can be no doubt that our work among the colored people is a most important one. But, seriously, is it not a mistake to maintain separate divinity schools for the education of colored men for the ministry, since nearly all of our theological seminaries most cheerfully admit colored men just as they do others? Is there any real need for such "colored" institutions? I verily believe that they are hindering, rather than helping, this great work. I understand that a colored presbyter of this Church is at the present time making an effort to raise an endowment of \$50,000 for one of these "colored" institutions, known as the Bishop Payne Divinity School, located at Petersburg, Va. Whether it is wise to perpetuate such an institution or not may be judged from a quotation from a little paper published by the Archdeacon of Southern Virginia, *The Southern Missioner*, which will certainly give some idea of the men who have been trained for our ministry in that institution. Mark you, the words quoted are from the archdeacon's annual address to the "colored" convocation.

Archdeacon Russell says, in part (August number *Southern Missioner*):

I am sorry, dear brethren, that I have to again remind some of you of the careless, indifferent way in which you render the Church services. I find in some of our churches that the ministers conform to a great extent to the denominations around them, instead of holding up for a true rendition of our beautiful liturgy, and thus attract others to our way. . . . Strange to say, in some places our ministers hold "class meetings" at the regular services, just as they would be conducted in the Methodist Church. And others seldom or never wear their surplices when ministering to certain congregations. Is this right?

Mr. Editor, I hardly think further comment is necessary. The few colored men drawn to our ministry ought to represent the best in character and literary attainments of that race, and certainly their co-education and contact with white men in our large seminaries, well equipped, ought to insure the very best results for themselves, their people, and the Church. Any colored man able to fulfill the canonical literary qualifications ought to be able to do good work in our existing seminaries. Do we not hurt the colored people themselves, as well as injure the Church, when we encourage unfit men for the ministry, by way of these little "colored kindergartens?"

PRESBYTER.

"ANGELICAN," NOT ANGLICAN

To the Editor of *The Living Church*:

Really, it is too bad, when a poor unfortunate writer tries to poke fun at the compositor of a secular paper through your columns, that your own compositor should reverse the misprint, and so lose the point altogether. I plead not guilty to saying that the expression "Anglican Church" does not describe accurately our Communion. The words I referred to in this manner should have read the "Anglican Church."

LAIUS.



## Personal Mention

The address of the Rev. E. A. Angell is changed from Stamford, Conn., to 407 W. 57th st., New York city.

The Rev. James H. Ashton, D.D., is in temporary charge of the church of the Good Shepherd, Brooklyn, Greater New York.

The Rev. A. Sprague Ashley will have charge of the church of the Transfiguration, Norfolk, Conn., during the month of September.

The Rev. J. Cullen Ayer, D.D., has resigned the rectorship of St. Paul's church, Nantucket, Mass.

The Bishop of Colorado has returned to Denver, Colo.

The Rev. L. P. Bissell, D.D., is seeking rest during September among old friends at Litchfield, Conn.

The Rev. Clarence A. Bull has been resting in the Adirondack Mountains.

The Rev. Francis Byrne, canon St. John's cathedral, Denver, will, about Sept. 20th, take a much-needed rest from active duties at Littleton. Please address accordingly.

The Rev. J. Baptiste Blanchet, D.D., rector of Zion church, Little Neck, L. I., is summering at Palmville, N. Y., with his family.

The Rev. Charles H. Bohn, M. resigned the rectorship of St. James' church Oskaloosa, and accepted the rectorship of St. Michael's church, at Mt. Pleasant with supervision of the work at Fairfield: St. Peter's church. Address Mt. Pleasant, Iowa.

The Very Rev. Samuel Cox, D.D., is spending his vacation at Seattle, Wash.

The Rev. John Carr, rector of the Holy Communion, Maywood, Ill., who has been on a two months' visit to his native Scotland, sailed on Saturday last from Hull on the steamer "Idaho," on his return to his parish.

The Rev. Dr. F. W. Clampett is spending vacation at Nantucket, Mass.

The Rev. E. Arthur Dodd is in temporary charge of St. Andrew's church, Wilmington, Del.

The Rev. Herman L. Duhring has accepted temporary charge of the church of the Holy Apostles, Philadelphia, pending the election of a rector.

The Rev. Charles Donohue, curate of St. Mary's church, Brooklyn, New York, has accepted a call to become rector of St. Paul's church, Grand Rapids, Mich., and will enter on his new duties Oct. 1, 1899.

The Rev. R. E. Dennison has gone to the seashore at Atlantic City, N. J.

The Very Rev. S. H. Green has gone to St. Louis for a vacation, and will follow his visit there with a tour.

The Rev. Edwin A. Gernant is in temporary charge of St. Philip's church, Philadelphia, in the absence of the rector.

The Rev. Henry S. Getz, late rector of the church of the Holy Apostles, Philadelphia, having returned from his sea-shore residence may hereafter be addressed at 3210 Powelton av., Philadelphia, Pa.

The Rev. Wm. M. Hughes is at the Lower Saranac Lake, in the Adirondack Mountains.

The Rev. George C. Houghton, D.D., has been making a visit to the Yellowstone Park.

The Rev. Frederick Wm. Harriman is visiting among former parishioners in Portland, Me.

The Rev. Edward M. Hardcastle, Jr., M. D., took temporary charge, Sept. 1st, of Trinity church, Elkton, Md., during the absence of the rector in Europe.

The Rev. Geo. B. Johnson, chaplain to Bishop Hall, of Vermont, has been taking vacation at Sag Harbor, N. Y.

The Rev. H. W. Jones, D.D., has returned from England.

The Rev. W. W. Kimball is staying at Orkney Springs, Va.

The address of the Rev. De W. C. Loop is 1546 Lynbrook ave., Baltimore, Md.

The Rev. Canon Christopher S. Leffingwell has resigned the rectorship of St. Saviour's church, Bar Harbor, Me., and become rector *emeritus*.

The Rev. Wm. P. Lewis, D.D., is staying at Poland Springs, Me.

The Rev. Geo. Linsley is passing the month of September in the Adirondack Mountains.

The Rev. John K. Mason, D.D., is visiting among old friends at Homestead, Ky.

The Rev. F. E. McManus has had summer charge of the free church of St. Barnabas, Reading, Pa.

The Rev. J. G. Meem has sailed for Brazil.

The Rev. Geo. Brinley Morgan has been resting at Nantucket, Mass.

The Rev. Austen F. Morgan, late rector of St. Stephen's church, Grand Island, Neb., has accepted the position of vicar of the cathedral at Sioux Falls, S. Dak. Please address accordingly.

The Rev. W. T. Moody has resigned the rectorship of St. Peter's, Denver, Colo., and accepted the headmaster-ship of Toronto Church School, Toronto.

The Rev. Wm. Wilberforce Newton has sailed for Europe.

The Rev. John Nichols is passing vacation at Nantucket, Mass.

The Rev. W. H. H. Powers has been spending his vacation at Eaglesmere, Pa.

The Rev. John T. Patey, Ph.D., returns from his European trip in September.

The Ven. Archdeacon Radcliffe has returned from vacation spent in Canada, and has resumed work in Colorado.

The Rev. D. Brainard Ray has temporary charge of St. John's church, Huntington, N. Y., in the absence of the rector.

The Rev. Lawson Carter Rich is passing his vacation at a cottage at Nantucket, Mass.

The Rev. J. W. Sparks has resigned the rectorship of St. Mark's church, Waterville, Me.

The Rev. Wemyss Smith has resigned the rectorship of the church of the Good Shepherd, Cleveland, Ohio, and has accepted a call to St. Matthew's church, Bloomington, Ill., taking charge Oct. 1st. Those who use the "Church Series" will kindly notice the change of address.

The Rev. Nassau S. Stephens has been elected rector of the cathedral at Davenport, Iowa. His address from Sept. 1st, is 1127 Perry st., Davenport, Iowa.

The Rev. Wm. Schouler has gone to Europe.

The Archdeacon of New York, the Ven. C. C. Tiffany, D.D., has returned from Europe, whither he went in June, with Prof. Fisher, of Yale University.

The Rev. E. S. De G. Tompkins has sailed for Europe.

The Rev. S. H. Watkins is seeking recreation at the seashore of Massachusetts.

The Rev. C. Campbell Walker entered upon the rectorship of St. John's church, Clifton, Staten Island, on the first Sunday in September.

The Rev. Robert H. Wright has been in temporary charge of Emmanuel church, Holmeburg, Pa.

The Rev. James Yeames has been in charge of summer services at St. Matthew's church, Sugar Hill, N. H., in the White Mountains.

## Married

CURRY--LEWIS.--On Wednesday, Sept. 6th, at the chapel of the Good Shepherd, New York city, the Rev. J. H. Watson officiating, Marie E. Lewis, of Middletown, N. J., to the Rev. E. Norman Curry, of Rouse's Point, N. Y.

## Official

THE annual Retreat for clergy, under the auspices of the Massachusetts Catholic Club, will take place at St. John's, Bowdoin st., Boston, Oct. 10th-14th, the Rev. E. Osborne, conductor.

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. 22d. 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.

Notwithstanding the destruction of the church by fire, the Retreat will be held, *Deo Volente*, as already announced.

THE Berkeley Association of Yale University is an association of Churchmen for the purpose of keeping the Church before the students of Yale.

It maintains weekly services on Friday evenings in Dwight Hall, provides an annual course of sermons in Trinity church, and from time to time arranges for other addresses setting forth the claims of the Church.

Rectors of parishes throughout the country may greatly aid the association by telling young men entering Yale the name and objects of this society, by urging them to attend its services and assist in its work, and by sending the names of Churchmen and others entering Yale to the office of the association.

WILLIAM B. STOCKOPP, 1900 President,  
13 Vanderbilt Hall,  
New Haven, Conn.

## 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

FRENCH.--Entered into life eternal, at St. Luke's rectory, Noroton, Conn., Aug. 29, 1899, Martha A., wife of the Rev. Louis French.

HIGBY.--Entered into rest, Wednesday, Aug. 30th, at his home in Fairbank, Iowa. Milo L. Higby, warden of St. Luke's mission church since its erection, ten years ago; father of the Rev. Arthur W. Higby. The funeral was held Friday, Sept. 1st, the Rev. Otto J. Scovell, of Independence, officiating.

LEE.--Entered into rest, at Waukegan, Ill., Sept. 1, 1899, the Rev. Dr. John Newton Lee a priest of the missionary district of Oklahoma and Indian Territory; in the 72nd year of his age.

LEWIS.--Entered into rest at Seattle, Wash., on Tuesday, Aug. 29th, De Lancey B. Lewis, son of the late Rev. Ammi M. Lewis, in the 60th year of his age. "Numbered with Thy saints in glory everlasting."

LADD.--At Grenada, Miss., Sept. 5th, Mrs. Susan Ladd, a native of Dover, County Kent, England, in the 75th year of her age. Her last conscious act was the reception of the Blessed Sacrament.

WILKINS.--Died suddenly, at Skedmore, Nodaway Co., Mo., on the 3d inst., Martin I., second and beloved son of the Rev. L. M. Wilkins, rector of St. Paul's church, Maryville, Mo.

"The Lord gave and the Lord hath taken away, blessed be the Name of the Lord."

## Appeals

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

Domestic missions in 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, 281 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.

## Church and Parish

THE fourteenth year of study by correspondence as conducted by the Society for the Home Study of Holy Scripture and Church History, president, the Bishop of Washington, will begin on Oct. 1st. A few more students and readers can now be entered. For circulars, address MISS SMILEY, the Library, 1316 N street, Washington, D. C.

WANTED--By a married priest, a parish. A salary sufficient to afford a comfortable living will be acceptable. Address, MARRIED PRIEST, care THE LIVING CHURCH.

WANTED--Position as organist and choirmaster by competent organist. Salary to begin with no object. Excellent references. Address ORGANIST, care of THE LIVING CHURCH.

An elderly clergyman, capable, with small outside means, wife independent, would like chaplaincy, small cure with good music, or curacy in a larger city parish, having musical services, etc. Small stipend, only, demanded. Address PRIEST, care THE LIVING CHURCH.

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5 handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH plus 20 cents for carriage.

A WESTERN priest, now resident in the East, is in danger of losing a valuable property by foreclosure of mortgage, unless he can raise \$200 by Sept. 30, 1899. He is, therefore, under the necessity of asking forty of his clerical brethren to send him \$5 each, to help him in this emergency. Please address MISSIONARY PRIEST, care THE LIVING CHURCH, Chicago.



## The Editor's Table

### Kalendar, September, 1899

3. 14th Sunday after Trinity.	Green.
10. 15th Sunday after Trinity.	Green.
17. 16th Sunday after Trinity.	Green.
21. ST MATTHEW.	Red.
24. 17th Sunday after Trinity.	Green.
29. ST. MICHAEL AND ALL ANGELS.	White.

### Which One?

One of us, dear—  
But one—

Will sit by the bed with marvelous fear,  
And clasp the hand  
Growing cold as it feels for the spirit land—  
Darling, which one?

One of us, dear—  
But one—

Will stand by the other's coffin bier,  
And look and weep,  
While those marble lips strange silence keep—  
Darling, which one?

One of us, dear—  
But one—

By an open grave will drop a tear,  
And homeward go,  
The anguish of an unshared grief to know—  
Darling, which one?

One of us, darling, it must be,  
It may be you will slip from me;  
Or perhaps my life may first be done;  
I'm glad we do not know  
Which one.

— x —

### Pen-and-Ink-lings

SLANG has now become so general as to need dictionaries of its own. Dr. Babbit, of Columbia University, is preparing a dictionary of college slang, the existing American one not having been revised since 1853. Germany has six such dictionaries. *Literature* says: "The differentiation of the dialects of Yale and Harvard is believed to be as clearly marked as that of the speech of Georgia and Mississippi negroes."

MR. WALTER H. PAGE has resigned the editorship of *The Atlantic Monthly* and has accepted an invitation to take a prominent post in the direction of the literary work of the allied houses of Harper & Doubleday-McClure Company. His successor in *The Atlantic* is Mr. Bliss Perry, well known in literature as an author. Since his graduation from Williams College in 1881, Mr. Perry has been in the department of English, first at Williams, and afterwards at Princeton University, where he was lately appointed to the Holmes Professorship of English Literature.

POKAGON, late chief of the Pottawatamies was a man of great moral strength. His appetites and passions were always under the control of an awakened conscience. There was also something of the woman's tenderness and sweetness in a nature that could be stern when wrongs were to be denounced. He was a poet, orator, and philosopher. In his orations there not infrequently flashed forth much of the fire and impassioned eloquence which for generations had marked the great chieftains of the Algonquins, and which not infrequently suggest the old prophets of Israel when they fearlessly denounced wrong and injustice. With his death there passed from view one of the noblest children of the red race—a man whose life, thought,

and deeds proved how closely akin are the noble natures of all races, ages, and times—  
*The Coming Age.*

HAIL storms are of such frequent occurrence in this country, and often do so much damage to crops, etc., that one wonders why no use is made of the mortars employed in Europe to avert these disasters. They are constructed and operated on scientific principles, and are practically successful. If a hail storm is in process of formation, one of these mortars is fired in the neighborhood, and in place of the hail stones, a heavy shower of rain falls. In Styria and Carniola, an Italian agricultural journal of high reputation states, the vineyards defended by mortars have not been injured by hail for the last three years.

A RECENT issue of the *Sing Sing Star of Hope*, issued by the convicts of the New York prison, contained the following "business chances":

TO EXCHANGE—The advertiser will be glad to exchange a banjo, a mouth organ, a pair of blankets, 47 Moody and Sankey tracts, and three prize sermons by Talmage for a jack-screw, a three-cornered file, and 30 feet of rope. Address DISSATISFIED DICK, Clinton P.

TO EXCHANGE—A person owning a life interest in a small but comfortably furnished apartment in a well lighted, well-ventilated stone building, will exchange the same for a blanket, a yellow dog, and a cave in the side of a hill situated in any desert country on the face of the globe. Address LIFE LARRY, Clinton P.

GOOD BUSINESS OPPORTUNITY—A party having an eight year's stone-cutting contract with the State wishes to relinquish it. Any person may have the same if he can make the proper arrangement with the governor. The contract includes free board, grand music by string and brass band, expert medical attendance, and spiritual care. Must be investigated to be appreciated. Address GOOD THING GEORGE, Clinton P.

"WE have no table talkers now, they say. We are too well-bred to talk. If any one is so unfortunate as to have an idea, he has at least the good grace to turn it into a joke. Then it can take its place with the crabs and olives and other delicacies, comfortably and harmoniously. There is a ripple of laughter, a little nervous chatter, a *repartee* from the brilliant woman, another ripple and the idea is safely over. Every one breathes more freely. It might so easily have passed into vulgar discussion if they had not been prompt and quick-witted and helpful. . . . If you want to talk—really talk, not bandy words and epigrams—you must dine alone. Never try it at the modern dinner table. Never, as you value the salad and your next invitation."—*The Critic.*

AN amusing story is told of a patient in one of our London hospitals in whom the sporting instinct was well developed. His ward was visited in the usual course by the surgeon with a retinue of fifteen students. The surgeon described minutely the nature and extent of the disease from which the patient was suffering, then, turning to the first of the students, he asked: "Now, Mr. Sawyer, would you operate on this case?" "No, sir; I think not." One after another the fifteen students gave the same negative answer to the question. "Well, gentlemen," said the surgeon, "I'm sorry to inform you that you are all wrong. I'm going to operate." "Not

if I know it," said the invalid. "Fifteen to one agin it. No chance. 'Ere, give me my togs—I'm orf."

THERE is a bright ten-year old youngster in Bangor, Me., whose aunt has a fad of keeping an autograph album. Some appreciative friend wrote upon one page before the name, the quotation beginning: "What is so rare as a day in June?" etc. The young man in question was looking over the book for a place to put his name, and noticed this. The next page was vacant, and he wrote, in the bold, if somewhat scraggly, chirography of youth, the answer as he saw it: "A Chinaman with whiskers," and then signed his name.

### LIFE AND DEATH

Stronger than life is death, for all things die.  
Stronger than death is life, for death is nought.  
Life—what is life? A flash that streaks the sky.  
Death—what is death? A name, a haunting thought.  
Stronger than life is death for death subdues  
Life's flaring torchlight with its argent rays.  
Stronger than death is life, for life renews  
Through death the firesprings of its vanished days.  
Stronger than life is love, for love's warm breath  
Kindles and keeps aglow life's myriad fires.  
Stronger than death is love, for love through death  
Kindles a larger life when life expires.  
Life—what is life? Love's foreglow in the skies.  
Death—what is death? Love dawning on our eyes.  
—Edmond Holmes.

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### Notes from "Eaglesnest"

#### XII.

THE last day of summer is drifting into the autumn haze. The little fleet of white-winged canoes floats lazily eastward to the bay, turning from the gold and crimson of the setting sun, from the quiet harbor and the dreaming shore, to seek the livelier air and rougher sailing of the open lake. The iridescent waters in the west palpitate at the touch of day's drooping wings, and the waves subside to ripples that scarce are heard in whispers on the sand. The tinkle of deftly-handled oars in the pellucid water is attuned to the sweet-toned talk and laughter of young men and maidens who are floating between earth and heaven with hushed hilarity.

Twilight does not linger long. The moonless night comes down, and even the glimmer of stars lends no light to the pathway of the vanishing season. The smoke of the forest fires, during the long drought of August\*, has filled the atmosphere with more than a mellow haze. The sky is "ashen and sober," a sombre background upon which the pines are painted with a blackness such as no colorist ever compounded. It is an "impressionist" picture, in which sea and sky and shore are mingled, over-canopied by the inky silhouettes of the forest. But see! The lights kindled by man begin to twinkle from cottage windows. Around the crescent of the harbor, fires of sympathy and social fellowship gleam, green and red and white; and here and there on the shore delighted children shout and clap their hands as the big bonfire leaps up in flame.

The vacation table is placed on the broad veranda of a cottage near the shore, over which the pines of Northern Michigan soar

\*This sketch was written in 1894.



and sing, while the waves keep time in rhythmic monotone. Here I sit till near the "witching time of night"—recline and listen to the voices that the waves lift up and the wind wafts down. Sometimes, as now, songs float across the water, blending with the sweet tones of the guitar; and on clear nights the moon scatters silver and pearls over the water, and floods with quivering light a wide pathway to the horizon.

Fainter grow the lights, and dimmer the sounds, as night nears its meridian, and the smoke cloud grows denser. I am dreamily following them that go down to the sea in ships, thinking how difficult it must be to make port in such a smother, when I am aroused to the reality of danger by the hoarse bellowing of a steam "whistle" near at hand, and a great barge looms up not far from shore, apparently mistaking my red lantern for the pier-head light. I turn out the light and run to the beach, shouting: "Keep her off; starboard your helm!" The engines are stopped, the wheel is whirled, and the huge hulk drifts off to feel her way around the harbor till she finds the dock.

The clock has struck. Summer has gone out in smoke, and autumn enters behind the curtain. Vacation is over, and work begins with the dawning. What shall be its record and result? We enter the cloud, perhaps, with the momentum of the steam barge, and drive on through darkness and the deep to make our port. If we go wrong and mistake the lights, may God put it into the heart of some one to shout the warning: "Starboard your helm!"

C. W. L.

*Old Mission, Mich.*

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### The Literature of Snippets

ABOUT eighteen years ago an enterprising editor began, in a very modest way, to issue a weekly collection of extracts "from all the most interesting books, periodicals, and contributors in the world." It is probable that very few, and the inventor of this happy thought least of all, imagined that the seed so unobtrusively sown was destined to be the parent of a harvest of literary docks and darnels absolutely unprecedented in the history of man. The new venture found first hundreds of readers, and then thousands; some ten years ago, its success became notorious, and a host of rivals determined to prove to the original editor that he had no copyright in his idea. A whole tribe of weeklies appeared, each closely imitating the parent journal, each asserting that its intention was "to interest, to elevate, and to amuse." Of these a few have forced their way to the front, and compete with their predecessor in a settled success. Others, in astonishing number, come forth, and run their little course upon the bookstalls and disappear. Every railway station displays them, in multi-colored rank on rank—orange and sage-green and dull pink, golden yellow and lead blue and buff—all thronged with advertisements, each for the price of one penny, offering snacks and snippets of instruction, elevation, and amusement.

We believe that the effect of all this gaudy, kaleidoscopic literature on the minds of the generation which is just passing from boyhood to manhood is immense, and, *pace* Canon Scott-Holland, emphatically bad. Thousands of unformed minds receive no mental discipline but what these scrappy journals supply for a modest penny. You slip your copper coin into the slot, and

by a mechanical process you are instructed, elevated, and amused. We are bound to say that we are unable, after a wide, comparative study of these journals, to admit that the three aims of which they boast are carried out to an equal degree. The purpose is, first of all, to amuse at any cost, and to instruct in a strictly secondary degree. To elevate seems entirely neglected; nothing could be less elevating than the whole tendency and character of these papers. We are not sanguine, we confess, that any efforts of ours will stem, for a moment, the tide of emptiness and folly on which this rainbow-colored literature floats and flaunts itself. Here, we are afraid, is a supply which answers more and more to an imperative demand. The production of all this penny-in-the-slot journalism has led to the formation of a large public which not only reads it with avidity, but reads nothing else, and is thereby so demoralized that it loses the power of exercising any intelligent persistence. The snippet journals are educating a vast population into an inability to fix the attention on any subject whatever for more than, say, two minutes at a time.

Our readers, we know, belong to the dwindling minority which does not find its intellectual pastime in these compendiums of scissor-cuttings. We believe, therefore, that a statement, offered without prejudice, of what these penny journals really do present to their myriad subscribers, will not be unwelcome. In the first place, the idea that anything immoral or "improper" is printed in these popular papers is a complete error. The jesting in some of the vulgarer "comic" journals is occasionally rather gross, but nothing could surpass its intensity of moral purpose. The Nonconformist conscience leans back in its padded chair, with a lapful of scraps, in buff and pink and green, and finds not a word or a thought which, in its own vernacular, "could bring a blush to the cheek of a young person." We are tempted to say that the morality of the colored journal is one of its faults, so utterly empty and conventional is it, so indicative of a timid and insincere outlook upon life. In this twilight of the lower middle classes, all the cats are gray. We are willing, however, to commend this decency for what it is worth, and to admit that the absence of any approach to license contrasts favorably with the carnal obsession of the French or Italian newspapers of the same class. When we have said this, our commendation of the so-called "comic" papers must cease. The fun in their illustrations and their text alike is of the poorest, the most monotonous, the most degrading kind, and from week to week, in journal upon journal, the same sort of pictorial practical joke, preposterously violent, recurs over and over again with so amazing a want of freshness, that it is difficult to understand how such jaded merriment can be offered to the youngest subscriber with the faintest hope of awakening a smile.

When we turn to the serious part of these journals, however, we find that what the convinced lover of snippet literature really desires is decorous enough. No joint of information is put upon the table, but there is supplied a bewildering profusion of science tabloids, and dish upon dish of literary mince. Here we find, for instance, in twenty-five lines a complete history and geography of Christmas Island. An essay on

training-ships for sailors is finished in twenty-four lines. The biography of a successful Russian engineer is exhaustively treated in twenty-six lines. All information is, in this way, cut down on the Procrustean bed of brevity, and what the nature of it is, is of no consequence, if it is only succinct and short. Hence, in breathless haste we pass from "Remarkable Flags" to the "Newest Fixed Star," and back by the annals of the Pharmaceutical Society to the statistics of heavy football teams. We are informed, in exactly the same style, about "A Gold Mine on the Kaiser's Upper Lip," and about the new satellite of Saturn, while improvements in the cinematograph jostle the ancient dialects of Mexico. The ingenuity shown in rummaging the visible and invisible worlds for the siftings and scrapings of information is really laudable, and we need not reproach the compilers with an accuracy to which they make no claim. Their object, frankly confessed, is to concentrate the attention of idle-minded readers for the shortest practicable space of time.

We have made various experiments as to the amount of time which these journals have decided should be given to each of their snippets. In other words, their business being accurately to gauge the duration of their readers' capacity for concentration, we have taken for granted that they have now discovered it, and have come to the conclusion that the space in which the attention of a reader can be held is not safely to be extended beyond eighty seconds. To read the longest average snippet aloud, and to dwell proportionately on what it purveys, does not, we find, take any longer than this, and the only exceptions to this rule of brevity are the passages of fiction, which demand no attention at all, and the "competitions," which excite the commercial instincts of the reader, and are, without doubt, the mainstay of all these publications.

We propose to take no other feature of snippet literature into consideration to-day. Its brevity is, perhaps, its greatest curse. It is, as we have said, encouraging a vast population of readers to grow up with brains which become fatigued, and hopelessly inattentive, if a mental effort is demanded for more than eighty seconds. It assumes that information is welcome to the mind, but that the modern reader is incapable of pursuing it to its sources, or holding it when it is presented to him. We believe that the old habit of reading standard works in poetry or history or biography is almost extinct among young readers to-day. For the chronicle of the early growth and slow intellectual development of a celebrated character, crude anecdotes are substituted, as in one of the papers now before us, where we are informed, under the head of "literature," that a well-known and much-esteemed author of to-day, "with the proceeds of some blueberries sold to the mother of her future husband, bought the pencil with which her first story was written." This is the fabulous and vulgar trash which takes the place of history and criticism, and this is the full extent to which the editors of these journals can venture to tax the strained attention of their readers with the exhausting topic of "literature."

It is useless to resist these abuses of the printing-press, but we think the nuisance which they cause worth protesting against. Cheaply illustrated, and still more cheaply



edited, with scissors and paste instead of independent thought, they are aiding in the mental deterioration of hundreds and thousands of young minds. They weaken the power of the brain in assimilating information, they reduce to a minimum its capacity for retaining and connecting ideas. The only hope we have is that when the whole generation has been fed upon nothing but pap and mince-meat, there will come a revolt against the purveyors of this miserable diet, and that the victims of violent mental indigestion will decide that their children shall, at least, not be fed upon the trash which was supplied to them. But they will not be able to concentrate their attention on their sufferings for more than eighty seconds at most, and this is hardly a long enough time to determine upon a plan of revolution.—*The Saturday Review*.



### Book Reviews and Notices

**Lady Louisa Stuart** Selections from Her Manuscripts. Edited by Hon. James Howe. New York: Harper & Bros. 1899. Price, \$2.

When one looks at the striking portrait sketch of "Lady Louisa Stuart in Her 94th Year," which is the attractive frontispiece of this volume, one is prepared to find much that is interesting in the ensuing pages; and one is not disappointed. Lady Louisa Stuart was born in 1757, and died in 1851. What a reach of eventful years is covered by such a life! In these pages one sees the evidence of a genial, thoughtful, womanly nature. The writer, for doubtless she would herself decry the name of author, from her earliest years, possessed keen powers of observation, and soon developed within herself the ability to record her impressions. This she had done through all her long life, but never permitted herself to appear in print before the public. To a lady in her high position such a condition of publicity would be abhorrent. Now that she has gone from this life, it has been thought well to gratify other than her own immediate circle of friends, by printing these selections. They contain "Some Account of John, Duke of Argyll, and His Family"; "Notes" to the "Fairies' Frolic" and "The Diamond Robe," also the "History of the Fortunate Youth," and several unpublished letters of Sir Walter Scott. Through all these there runs a splendid vein of healthy humor; a high feeling for that which is really noble, and that kindly common-sense, which with such a combination of high-toned spirit is always attractive. The Lady Louisa never married, but there is not the suspicion even, of angularity or vinegar. She is good and jolly through all her life. She laughs heartily, possibly even loudly, also. She speaks very plainly at times, as a lady may, on occasion. Somehow one feels as if Thackeray might have known her, and learned from her clear pen how to set down the foibles and vanities of humanity, and do it all with a smile.

One can follow her through her child-life, with her aged parents, in the seclusion which is unlike any other seclusion—that of an English mansion and an English park. Then into that old London of the Georges, which did not attract her much, but from which came to her friend after friend, to tell her of all its happenings. It is to this power of attracting others to her that we are indebted for all that these memoirs contain. None but a genial soul could thus constantly attract, and by this attraction keep ever young, even unto the long drawn term of ninety and four years. The book will be read over and over again by those who are fortunate enough to read it once.

As a specimen of her acute observation, her genial and true spirit, let us hear what this dear old lady in her life of singleness has to say upon womanly nature and affection. She is referring to an expression which Pericles used as an admonition to the women of Athens, when, in an oration, he thus alludes to them: "The less

that is said of you, the less that is heard of you, the better for you." Lady Stuart confesses that this saying seemed to her "harsh, affronting, illiberal, savoring of barbarism, and dictated by prejudice, if not by jealousy." "So," she says, "every woman who joins a high spirit to some degree of self-conceit will probably think it while on the bright side of twenty-one. But what was thus indignantly repelled made itself remembered, it could not be got rid of. And why? Because it was grounded on truth. It is surely a misfortune to women to be rendered conspicuous even without their own consent, as in the case of transcendent personal beauty, or a high and responsible situation. But if a woman labors to attain the dangerous pinnacle of power, fame, fashion, or any other species of distinction, she will find reason to pronounce the Athenian statesman not only a sage but a prophet." For all this, however, Lady Louisa Stuart gives full scope to woman's affection. She thus writes on that subject, in continuation of the foregoing: "Madame de Stael has justly said that love is but an episode (she might have added an insignificant one) in the life of a man; the whole poem, the main story, in that of a woman. And whether it be love, commonly so-called, or friendship, or maternal, or filial, or sisterly affection, no one can deny that some affection, something belonging to the heart, influences female conduct far more than male. I do not say this in censure of men. But such as men and women were created, such, I presume, is (in a certain sense) what they ought to be. 'Why has not man a microscopic eye? For this plain reason—man is not a fly.' Why has not he (generally speaking) feelings that melt his resolution, impede his exertion, weaken his reason, combat his interest, overpower his prudence? For this plain reason—he is not a woman. Were it otherwise, how could the business of the world be carried on? How a single step be taken in public life?"

Thus Lady Stuart writes out of her own heart, and with rare good sense.

There are some delightful letters from Sir Walter Scott also in the volume, which have never before been printed. We see in them how genially and philosophically the great author of the Waverley novels took the reverses in his fortune, and set himself manfully to work with mind and pen. These few letters bring vividly before one the library at Abbotsford and its genial occupant, noble at all times, whether in the full flush of fame and fortune, or under the cloud of a lowering adversity.

We can promise to all readers of selections from Lady Louisa Stuart's manuscripts at last put into print, a really enjoyable time in their perusal.

**Sermons, Biographical and Miscellaneous.** By the late Benjamin Jowett, M.A., Master of Balliol College. Edited by the Very Rev. W. H. Freeman-tle, M.A., Dean of Ripon. New York: E. P. Dutton & Co. 1899. Price, \$2.50.

This interesting volume contains nineteen sermons, which reflect the well known amiability and broad mindedness of the famous Master of Balliol. No one can read these learned dissertations, without being better for the exercise. The smiling, genial scholar takes you along with him, and you find him pleasant company. You may not agree with him, but his differences are so natural to himself, and so well put, that you never think of leaving him until the journey is ended. In these charming excursions you are introduced to John Wycliffe, and following him comes Ignatius Loyola; you have also for companions Richard Baxter, Blaise Pascal, John Wesley, Dean Stanley, Canon Hugh Pearson, and Professors Henry Smith and T. H. Green. These all come singly, but there are curious relations also, in which John Bunyan and Benedict Spinoza are yoked together; and Leon Gambetta and Archbishop Tait walked side by side. But there is nothing incongruous in all this. The range of men and the range of subjects in the miscellaneous sermons reveal a man of wide and varied sympathies. He has a genial outlook upon both the Church and the world, and will not assume a pessimistic view

about anything whatever. Perhaps these two extracts will serve as good examples of style, temper, and matter:

Faith, without knowledge, is a willful and unmeaning thing, which can never guide men into light and truth. It will pervert their notion of God; it will transfer them from one religion to another: it may, and often has, undermined their sense of right and wrong. It has no experience of life or of history no power of understanding or foreseeing the nature of the struggle which is going on in the human heart, or the movements which affect Churches, and which, as ecclesiastical history shows, always have been, and will be again. It is apt to rest on some misapplied quotation from Scripture, and to claim for its own creed, theories, and fancies, the authority of inspiration.

But then, again, knowledge without faith is feeble and powerless, unsuited to our condition in this world, supplying no sufficient motive for human action. It is apt to sink into isolation and selfishness, and seems rather to detach us from God and our fellow-men than to unite us to them. It is likely to pass into a cold and sceptical temper of mind, which sees only the difficulties that surround us, and thinks that one thing is as good as another, and that nothing in this world signifies.

The last sermon but one in the book was preached to the servants at Baliol. A few lines will give a pleasing glimpse of such relationship. And the minuteness of the detail recalls the quaintness of our own Dr. Houghton, in his addresses to his St. Anna's Guild

The servants, too, must help their masters in maintaining order and regularity in the household. They must keep up its character for hospitality. They are part of the family, and also, if they deserve to be so, in a measure the friends of his friends. They are not serving for him, but for the sense of duty, for the love of God. There is one thing which it may seem almost vulgar to mention; it is cleanliness. Cleanliness, it has been said, is next to godliness; and it is impossible to exaggerate the importance of it to health, to good looks, to the fairness and growth of everybody and everything. All persons should be alike scrupulous about it, for it has an effect upon the mind, and is itself the mark of a superior mind. Let it be admitted also that it causes a great deal of trouble, and that there are many excuses for neglecting it.

Even in this extract on such a commonplace subject, the genial nature of Jowett comes out. What a fine touch that is when speaking of cleanliness, he says, "it is itself the mark of a superior mind"; and how full of sympathy the admission "that it causes a great deal of trouble, and there are many excuses for neglecting it."

**The Bi-Centennial of the Founding of the First Baptist Church of the City of Philadelphia, 1698-1898** Edited by William Williams Skeen, M.D., LL.D. Philadelphia: American Baptist Publication Society.

This portly volume will of course be of primary interest to the congregation of the "First Baptist Church," but it also has a value as the record of a long course of earnest Christian work, and in its earlier portion throws some interesting side lights upon the history of religious development in Philadelphia. Appendix D contains the Baptist indictment of the Church of England in a letter to the Rev. Mr. Clayton, rector of Christ Church, who took the new congregation to task in the spring of 1698, for their act of schism. The letter must have opened his eyes to the fact that in dealings of this kind there is no short and easy method. He was required to give Scriptural authority for everything in the Church of England as it then existed, from archbishops down to organists, vergers and singing boys, as also for every service of the Prayer Book in all its details. If he had been a man of humour and resource, he might have answered by a similar demand, and thus have approached a basis of discussion. But he seems to have dropped the matter without further notice. The contents of the book include an historical sketch by the editor, biographies of the successive pastors, addresses by several prominent ministers, the programme of the celebration, and histories of the organizations connected with the society. To these are added fifteen appendices on special subjects of interest. There are a number of well executed engravings. The whole forms a handsome volume of over five hundred pages.



**Reminiscences of the Santiago Campaign.** By Captain John Bigelow. U. S. A. With a Map. New York: Harper and Bros. 1899. Price, \$1.25.

This is a manly recital of adventures in Cuba during the late hostilities there, and a current criticism upon the whys and wherefores of some disagreeable happenings. All is done by a gentlemanly hand, and with a frankness which is never insinuating or abusive. In the preface our author states the purport of his book in these words: "The enlisting, organizing, drilling, and equipping of an army of over two hundred and fifty thousand men, the transportation of about twenty thousand of them to a theatre of war a thousand miles or more distant, and from a temperate to a tropical climate, on less than one month's notice for preparation, involved endless confusion, and an almost total disregard of the rules and precautions of scientific warfare. In this narration I have not sought to give undue prominence to, still less to disguise, any of the consequences of this want of preparation. On the contrary, if what I have to report can have any value, professionally, or otherwise, and I hope it will be found to have some, it must consist mainly in the frank disclosure of everything that fell under my personal observation, the recurrence of which our government in the future should strive to avoid." The honesty and honor that pervade all that Capt. Bigelow has written, may be inferred from what he is courageous enough to say of himself when under fire: "At the first volley, being entirely unprepared for it, I ducked my head involuntarily, and felt as if I must or ought to be hit. On realizing that I was not, I was pleased to observe that no one seemed to have noticed me. I am pretty sure that nobody did. Every one was doubtless absorbed just then in his own sensations and deportment. After that I did not attempt to dodge bullets, though I repeatedly sought shelter from them." The incidental mention of wounds and suffering and death, told in the most matter of fact way in these pages, helps one to realize somewhat of the horrors of war.

**The Gospel for a World of Sin.** A Companion Volume to "The Gospel for an Age of Doubt." By Henry Van Dyke, D.D. New York: The Macmillan Company. 1899.

Dr. Van Dyke has given to the world one of the most eloquent, persuasive, and comprehensive presentations of the Gospel of Atonement through the Precious Blood of Christ, that has appeared in any age. He has grasped the broad idea of the Atonement as a fact so many-sided that it defies definition; as a power so persuasive and transforming that it can be expressed only in a life. There are many passages of remarkable force and beauty in this book. The author writes from his heart even more than from his head, and both are full of the clear, pure light of everlasting, divine truth which streams from the Cross of the Redeemer of the world. We do not see how any serious person can read this book without catching the inspiration of it, and being helped by it to higher living. It is a strong plea for the Gospel of Divine Love as the only cure for the evils which abound in a world of sin.

**Thoughts on the Collects for the Trinity Season.** By Ethel Romanes. New York: Longmans, Green & Co. Pp. 296. Price, \$1.

This dainty little book, in green and gold, is a distinct addition to our devotional literature. It is designed to help those who wish to keep up the practice of devout meditation, but to whom, for lack of time or training, more elaborate books of formal meditations are not helpful. Each of the collects is broken up into half a dozen paragraphs, which furnish food for practical contemplation for as many days of the week. Thus the rich stores of devotional meaning contained in the collects of the Prayer Book are made available and distributed throughout the week. The idea is an excellent one, and is well worked out. The tone of the meditations is thoroughly healthy, and the book cannot fail to be helpful to any thoughtful person. The treatment of the Saints' Days of Trinitytide is particularly good.

**Pabo, the Priest.** A Novel. By S. Barrington-Gould. New York: Frederick A. Stokes Company. Price, 50 cts.

Our readers will take it for granted that any work from the pen of Mr. Barrington-Gould must be well written and full of interest. This story is no exception to the rule. It is a story of the struggles of the Welsh for the freedom of their Church in the reign of Henry I of England. It is full of historical incidents and allusions, and the devotion of the people to their priest-chief is full of the spirit of the martyrs of early days. The story ends with deliverance from oppression, and the restoration of the rights of the people.

**Cromwell's Own.** By Author Paterson. New York and London: Harper & Bros. Price, \$1.50

As the title would indicate, this is a story of the Rebellion or the Revolution in Charles I's time. You call it one name or the other, according to your lights and beliefs. The hero is a Unitarian, though why he is one, except that his father was one, is not told. A Unitarian in those times was considered by both Royalist and Roundhead as being as near a devil as a man could be, and so the hero gets more kicks than ha'pence from all sides. He is tough, however, and gets along with it all, and slips his neck out of a halter and rides off to his lady love, Cromwell's ward. His rival, Cromwell's son, dies in the nick of time, and Cromwell who ought to curse the Unitarian, feels, like Balaam, constrained to bless, so they marry. It is a mildly interesting story, but does not tell much about Cromwell.

**The Garden of Swords.** By Max Pemberton. New York: Dodd, Mead & Co. Price, \$1.50.

A sad story, and yet one that arrests the attention from the very beginning. The title is very mysterious, but it means that lovely garden of France, Alsace Lorraine, which indeed became a Garden of Swords in the Franco Prussian War. The scene is laid in and around Worth and at Strasburg, and the gruesome terrors of the siege of that fair city are depicted in vivid colors. The love story that winds in and out through bursting bombs and burning villas, has one or two very dramatic chapters in it. The style is full of animation, and the interest never flags. The author is no "prentice hand," and the book is fully up to the standard the public has set for him.

CHARLOTTE M. YONGE'S new story this year is entitled "The Herd Boy and His Hermit," and is historical in its setting. Mr. Thomas Whittaker will publish the book about the middle of September.

MR. THOMAS WHITTAKER will soon bring out a second series of "The Chief Things," by the Rev. A. W. Snyder. The first series was published some ten years ago, and is now in its fifth edition. The new volume will discuss the fundamentals of the Faith, under such heads as The Necessity of Belief; Of Belief in God; Atheism; Agnosticism; Revelation; The Christ; Christianity; Inspiration; The Bible; How to Read the Bible, etc., in such a way that any man can understand. The popularity of the first will make a good sale for the second series.

## Opinions of the Press

### *The Congregationalist*

INGERSOLL'S CAREER.—Mr. Ingersoll was one of the few infidels whom this country has produced. In fact, he is about the only one who has won notoriety, and the only one who has traded on his unbelief. Thomas Paine was a deist who earned immortality by his services as a patriot, as a trenchant pamphleteer. Voltaire profoundly influenced the political history of France, and still shapes somewhat its current popular philosophy of life, if not its metaphysical speculation, and he must ever be reckoned with as one of the masters of French prose and verse. But no such fame awaits Mr. Ingersoll when our

children's children study either the history, the literature, or the philosophy of the period in which he lived. . . . He was a Don Quixote tilting at wind-mills. He was a bold assailant of views, which, however much they obtain among the illiterate and superstitious, no longer obtain among intelligent, rational men.

### *The Saturday Review*

THE ARCHBISHOPS' DECISION.—All the arguments for the ceremonial use of incense, and the carrying of lights in procession as catholic and edifying practices, remain absolutely unaffected by the legal prohibition pronounced by the primates. The fanatics who denounce every unfamiliar rite as superstitious or idolatrous, will find little satisfaction in this judgment. So far is incense from being condemned as evil, that "even now the liturgical use of incense is not by law permanently excluded from the Church's ritual." If the ecclesiastical atmosphere were less heated, the archbishop suggests that this latent authority might even now be used. "Many things might become probable when our toleration of one another has risen to a higher level, which are not probable at present." Only one thing can give the Archbishops' decisions the character of a Protestant triumph, and that is the disobedience of the ritualist clergy. It is indeed very difficult to see how disobedience could be excused. It is certain that no weightier confirmation could be given to the popular charge against the Ritualists that they are essentially lawless, following no better authority than their own preferences. We would earnestly press on the clergy concerned to consider calmly the position in which they are placed.

### *The Spectator*

Those who throughout the present troubles and discontents in the Church have held fast to the belief that the Court of the Archbishops would prove a tribunal competent to provide the necessary discipline for the Church, may fairly feel their faith justified by the admirable decision given on Monday in regard to the liturgical use of incense and the carrying of lighted candles in processions. Nothing could have been wiser, more moderate, and yet firmer in tone, and, in a word, more eminently judicial, than the judgment read by the Archbishop of Canterbury. That the decision will be obeyed even by the most extreme Ritualists, we can not doubt. To think otherwise is to assume that the men who lay most stress upon episcopal authority, and whose whole theory of Church government and discipline is based on the right of the bishops to direct the Church, are willing to flout that authority and to declare that they will only obey when decisions are consonant with their own particular theories. But that would be pure anarchy, and anarchy of a kind which should be specially odious to the advanced High Churchmen.

### *The Christian Advocate (Methodist)*

CHRISTIAN VOWS.—So far as our Church is concerned, a man is bound to it only by his vows. If in good standing, he may withdraw at any time without injury to the cause, or any reflection on his own good name. But so long as he claims a place in it and is under its protection, he is bound to observe his promises or suffer as a transgressor. An applicant coming to the altar of the Church "solemnly, in the presence of God and the congregation, ratifies and confirms the promise and vow of repentance, faith, and obedience, contained in the baptismal covenant." This covenant binds him to faith in the Holy Scriptures, and a life of consecration to God's service; to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh," so as not to "follow or be led by them." This is specifically a vow to God, by which the applicant publicly separates himself from the world and sanctifies himself to the divine service—a vow taken not as an experiment, nor for a limited period, but for all time. It cannot be recalled nor broken without treason and desertion. "There is no discharge in this war."



## The Household

### A Cabin in the Woods

JOHN BURROUGHS, AS INTERVIEWED BY  
CLIFTON JOHNSON

(CONCLUDED)

"Afternoons I always walk through the woods or help the men I hire with the work. Just a little back in the woods is a stream—Black Creek, we call it. It's very picturesque and very wild. For two miles it winds through the forest, and the tall trees on each side are reflected in the quiet water. I have a boat on it, and my dog and I often go over here and have a row. I go there in April to hear the pine warblers and the water-thrushes. At the same time I see flocks of rusty blackbirds. They collect there in troops and have their concerts. They are quite tame, and let me row by so close I can see their yellow eyes. Now and then I catch a glimpse of a muskrat or a mink.

"In the immediate neighborhood of Slab-sides, at this season, I hear the scarlet tanager every day. It is a wood bird, and does not go down into the cultivated land along the Hudson. The rose-breasted grosbeak is in song now, with its rich soft, warble, and so is the oven-bird. I like to watch the latter launch into the air. Often, it will go up to a height of a hundred feet, and then it bursts into song, and descends—just as if it were a rocket—first a vigorous upward flight, then an explosion of song high in air, then the gentle drift back to earth.

"In the evening I hear the piping of the wood frog, the leopard frog, the bull-frog and, best of all, the song of the toad. The toad's song is a guttural sort of music, but to me it is very sweet. The old toad, while it vocalizes, sits half-body deep in the water, and its song is one of thankfulness and good will. The sound is like the purring of the genii of the twilight. I wish some poet would put the song of the toad into his verses.

"The only other animal sounds at night are the voices of the owls and whippoorwills. A while ago, though, I did hear a strange whistling. It was shrill and high-pitched, and I couldn't account for it. I rather suspect it was a coon, but I'm not sure.

"Recently, a story circulated that we had some wild 'varmint' here in the woods. It was said it had killed a horse in one place, fought with dogs in another, maimed a calf in another. It was the talk of all the region for ten days or two weeks, and many people really believed some animal that had escaped from a menagerie was roaming about. The woods were avoided by the timid—but there was nothing to it. People seem to have a thirst for that sort of thing, and to crave it as a sauce for the prose of their daily events, and the story grows wonderfully when it once gets started.

"The whippoorwills began to pipe this year April 16th, but they were not in full song till the end of the month. They come very close to the house, and I hear some notes from them that would be strange to the ears of some people. Before they make any other sound, they 'put, tuit,' just like a turkey. Then follows a preliminary cluck, and lastly they break into the familiar cry that gives them their name. The whippoorwill makes its nest on the ground and, as it sits there, it in color and streaking is so like a piece of bark and so blends itself with its surroundings, that you never would see it if it did not start up before you. The bird

is up and off like some great moth or bat. It has a very silent flight, and makes no sound whatever—no more than if it were a shadow. Like all nocturnal birds, its web of feathers is very downy and much softer than that of the day birds. In the case of the owls that want to steal on their prey, this is a great help, but the whippoorwill feeds on insects, and I don't understand why they should be so noiseless.

"I often hear the little whinny of the screech owls, and the cry of the hoot owls off in the woods. One day I had a friend here who could imitate the calls of a great many birds and animals exactly. While we were out walking we sat down under a tree and he gave the hoot of an owl. Two crows appeared on the scene instantly. The owls eat the crows' eggs, and if the crows hear an owl hoot in the daytime, they all go and have a great powwow. They make such a noise, that the owl wishes himself almost anywhere else. So these two crows, when they heard that call, thought they had caught one of the robbers. 'Come on boys, here's fun!' they cried, and were after him at once. But when they saw us they were sharp enough to see how the land lay, and they got out of there lively.

"My friend hooted again, and in a minute or two an owl came and lit on the tree about us and sat there looking down with his great round eyes. All he saw was these two featherless owls sitting there at the foot of the tree laughing at him. But he wouldn't believe he was fooled, and sat there grumbling at us till we went away.

"The noblest of all the birds that comes within view of my clearing is the eagle. Think of getting up in the morning and looking out of your window and seeing an eagle perched in plain sight. I do that frequently. I saw him within a day or two up on that dead tree at the top of the mountain. He looked as big as a turkey, and he was near enough so that I could see his white head. He sat there a long time preening his plumage, I saw him there a year ago, and I call his perch the 'eagle tree.' It is a big hemlock that has been struck by lightning. A great many trees about here have been lightning struck. One that I was looking at recently was a large oak. The tree had been blown to pieces as if by an explosion of dynamite. Great slivers like rails were scattered all through the

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woods, some of them 150 or 200 feet from the tree.

"I have the partridges' about me all through the year. They are never in the clearing, but I saw one fly across one day. They begin to drum the last of April. When I was a little fellow I tried to steal up to one to see how he did it. I crept and crept along until I almost wore my pants out, and just as I got within a rod of the bird, it looked over the log it was behind—'he! he! he!'—laughing at me as much as to say: 'Go home now, little boy; you've seen a partridge.' I don't know how the creature heard me. I didn't crack a twig or make a sound. Perhaps he smelled me. I was disappointed, but I said: 'I'll see you yet,' and I have seen partridges drum a number of times since. It used to be thought that the bird beat its wings on a log or hit them together over its back. What it really does is to inflate its breast and thump it with its wings faster and faster till the sound runs into a low roll. It is a call to the female—the partridge's way of wooing. As he drums, he stands very straight and struts about with his tail wide-spread dragging on the ground.

"Things are of course comparatively quiet here in the winter, but there are the chickadees, the woodpeckers, bluejays and crows; and sometimes the hounds will drive a fox across the clearing right in front of the house. Last year I had a woodchuck just over the way at the foot of the cliff, but he didn't seem to like my company and he dug out. I'd see him nibbling the leaves and he'd sometimes nibble the celery. We threatened to dispatch him for that, and it

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"The most soothing thing that I know of is the sea, and next to that the face of a scarred cliff. I know how impressed I have been with the stony tops of the Adirondack mountains. The composure of their rocks was like the face of God Almighty. What venerableness, what power, what repose! It was grandeur unspeakable.

"There's nothing in any city that touches me that way. No, for me, real living is to be among the rocks, the hills, the trees, and the life of nature as you see it in the country and in the forests. It is that instinct made me build Slabsides, and here I stay and see my days go by. I sit here and watch them go. Some of them are bright, some of them are dun-colored, and some are black. But on the whole I have a pretty good time. —*The Interior.*

### Thoroughly Puzzled

THE contemporaries of Gilbert Stuart praise, not only his portraits, but his conversation, which excelled in apt phrases, liveliness of expression, and in humor. Once while in England he was traveling in a stage-coach with several gentlemen, strangers to him, but sociable and full of good spirits. They became so interested in their fellow-passenger's talk that they were curious to know who and what he was.

One of them put a roundabout question to find out the stranger's calling, and Stuart answered that he sometimes dressed gentlemen's and ladies' hair.

"You are a hair-dresser, then?"

"What?" exclaimed Stuart. "Do you take me for a barber?"

"I beg your pardon, sir, but I inferred it from what you said. May I take the liberty to ask what you are?"

"Why, I sometimes brush a gentleman's coat or hat, and sometimes adjust a cravat."

"Oh, you are a valet, then, to some nobleman?"

"A valet! Indeed, I am not! I am not a servant! To be sure, I make coats and waistcoats for gentlemen."

"Oh, you are a tailor!"

Tailor! Do I look like a tailor? I never handled a goose other than a roasted one."

By this time the passengers were roaring with laughter, and one said:

"What, then, are you?"

"I'll tell you," answered Stuart. "I dress hair, brush hats and coats, adjust a cravat, make coats, waistcoats, and breeches, and likewise boots and shoes."

"Oho! a boot and shoemaker, after all!"

"Guess again, gentlemen! I never handled boot or shoe but for my own feet, yet all I have told you is true."

"We may as well give up-guessing," and again there was a burst of laughter.

"Now, gentlemen, I will not play the fool with you any longer. I get my bread by making faces," said Stuart, so screwing his face that the passengers shook with merriment.

"Ah! you are a comedian?"

I never was on the stage," said Stuart, as the stage drove up to its stopping place, where the passengers separated.

"Gentlemen," said Stuart, "all that I have said of my various employments is included in these words: I am a portrait painter. If you will call on me, I shall be ready to brush you a coat or hat, dress your hair, accommodate you with boots or shoes, give you ruffles or cravats, and make faces for you."—*Youth's Companion.*

### Sanitary Conditions in Schools

BY H. A. THOMAS, M.D.

IT is no small encouragement to a hygienic publication to have brought home to it irrefutable evidence of the fact that it has been accomplishing one of the objects which, at different periods in its career, it has set before itself. Not long ago the *American Journal of Health* resolved to arouse the attention of parents to the importance of hygienic conditions in connection with boarding schools and colleges. And it is with a feeling of pride that it now receives, every day, letters from parents throughout the length and breadth of the land, containing the most anxious inquiries in regard to the sanitary surroundings of different institutions of education. Not only in this respect is evidence given of the work we have been pushing forward; but another and a more substantial was afforded our representatives, who visited many of the schools and colleges throughout the land, in the shape of the high sanitary standard maintained in many of these establishments.

One of the most prominent in bestowing special attention on matters relating to the maintenance and promotion of physical welfare was found to be St. Mary's School, of Knoxville, Ill. Here the object which the management seemed to have set before themselves is the development—not of either the mind or the body, one to the exclusion of the other—but of both mind and body in harmony. While the standard of scholarship maintained is of the very highest order, one looks in vain for any of the processes of "cramming" the pupil with un-

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digested learning, which so often break down the health and so seldom benefit the mind. At this institution the student is furnished with all the knowledge that she can be expected thoroughly to assimilate. This does not endanger her physical welfare—on the contrary, a given amount of wholesome thinking is most salutary to bodily health, and at the same time, it affords the maximum of mental development. But the latter subject is not within the range of our investigation; and we do not mean to touch upon it, except in so far as it has a direct and positive effect on health. Accordingly, we shall confine our attention, hereafter, to conditions which appeal immediately to the body. First, under this head, we wish to call attention to the facts regarding sanitation at St. Mary's school. Inasmuch as the information which we contribute was gathered from the personal observation of a member of our hygienic staff, it may be received as authoritative. Having gone to the trouble and expense of sending out representatives to different parts of the country (in answer to the numerous inquiries made of us), in order to ascertain conditions with regard to health then prevalent, we feel that it is no more than simple justice that we should claim for our opinions, respecting any institution we have visited, the weight that is due to first hand knowledge as opposed to hearsay. It is in this spirit that we call attention to the sanitary arrangements in connection with St. Mary's School. Here sanitation is managed on a strictly sanitary basis. The toilet facilities are up to date in every particular in which the preservation of health is concerned. The foundations of the buildings are entirely underdrained, drain tile was carried around the outside as the concrete was laid, so that no water can seep under any portion of the building. All soil pipes and sink pipes run down an outside wall and are carried directly out, not a foot of sewer being under the floor. In the matter of ventilation, the system adopted is such as to insure the free circulation at all times, of pure, fresh air to all parts of the buildings, including both class rooms and sleeping apartments. The building is in the form of a letter E turned on the side, the open court facing south; and no part of it is more than forty feet wide, thus insuring the greatest amount of sunlight and readiness of ventilation. The arrangements which have been made in connection with the light supplied to the recitation and study rooms at St. Mary's School are especially worthy of admiration. The adjustments are so regulated that an ample and steady light is secured during study hours, yet the light is never so strong as to impose a strain upon the eyesight. Certainly, this institution has, in this as well as in other respects, proved itself to be a model worthy of imitation.

For the systematic and carefully directed physical culture of the girls in its care, St. Mary's school has a well equipped gymnasium. In it is found the special developing apparatus of Dr. D. A. Sargent, of Harvard University, consisting of chest weights, rowing machine, chest expander, chest developer, bridle, low and high pulleys, bars, rings, clubs, dumb bells, etc.

The work is conducted according to the Sargent methods, which are used in the leading colleges of the country. Each pupil is given a thorough physical examination by the director of the gymnasium, measurements are taken; the strength of the back,



### An Autumn Morning Dish.

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legs, chest and arm; is ascertained; these are recorded, so that changes in strength and development may be noted. An individual prescription is made out for each pupil, the purpose of which is to develop and strengthen her along the lines of greatest need, as shown by her physical examination. For example, if a girl has a hollow chest and poor lung capacity, she will be given work on the chest expander, or if her head is forward and her carriage poor, she will have the bridle prescribed for use a certain number of times each day.

Physicians appreciate the value of the individual prescriptions, and are glad to send their patients into a gymnasium for work, when they would not allow it were the work competitive in spirit, or of a violent nature. In addition to individual work, class work is done, consisting in marching, free movements, and work with dumb bells, Indian clubs, wands, bean-bags, ladders, bars and rings, giving much variety and interest to the exercise.

In case pupils are not sufficiently strong to take the regular work, special arrangements are made whereby they can do their individual work with rest between the exercises, at especially appointed hours.

All these features combine to render St. Mary's School eminently worthy of hygi-

enic approbation, and for such reasons it receives the editorial endorsement of the *American Journal of Health*.—From *American Journal of Health*.

A SHORT time ago a man died in Brussels leaving nearly his entire fortune to a young woman who was entirely unacquainted with him. This is how it came to pass. He was a very eccentric man, and set out, like Diogenes, in search of an honest man. His tub was an omnibus, and his lantern a small coin.

In the omnibus he took his seat every day near the conductor, and always showed himself very obliging in passing up the money of passengers, and returning the change; but to the latter he always managed to add a franc or a half franc. Then he would watch those to whom it came. They would count it carefully, notice the extra coin, and invariably slip it into their pockets. No one thought of the poor conductor whose meager salary of only three francs a day could ill support such a loss.

But at last a young woman passed hers back, with: "Conductor, you have given me half a franc too much." Diogenes, delighted, followed her home, made inquiries, and as the answers were satisfactory, made his will in her favor; though he never gave her warning that her half-franc was going to bring her half a million sterling.—*The Columbian*.



## 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 Shabby Stranger

ONE bright, crisp autumn morning a little girl went skipping along the sunny pathway that led from the kitchen door to the garden gate, and as she went she dragged behind her an old potato basket. Near the gate she stopped, and reaching down into the basket, she lifted out a wee black kitten; then turning the old potato basket topsy-turvy, she sat down upon it and cuddled the kitten in her arms.

"You're a dear little kitty," she said. "Do you know it? You're a smart little kitty, too, but I'm a great deal smarter. I made a dough-cake this morning, and I sweetened it and spiced it and baked it all myself. Could you do that? Of course not!" and the child laughed at the very idea of such a thing. "Oh, my! I can do ever so many nice things."

Yes, she could, that is true, and she did. She did a great deal for a little girl of her age; but dear, sweet child that she was, Marjory Arnold was much too fond of boasting of her own good deeds and accomplishments, and she had a habit of tossing her head and looking wonderfully self-important.

The kitten apparently was not overawed by the presence of so capable a personage, for a crimson leaf fluttering down from a lovely maple tree near by caught his eye, and he jumped from Marjory's arms, and began to cut pretty capers about her feet. Marjory's merry laugh rang out on the clear autumn air, as leaf after leaf, red, yellow, and speckled green, fell upon the pathway, and the nimble kitten twisted himself into the funniest shapes and postures as he sprang after each new arrival. Then the kitten grew tired all of a sudden, as kittens have a way of doing, and he laid himself down like a soft, black ball, just where he chanced to be.

"Well, well!" said Marjory, and she stooped and picked him up. She nestled him cosily against the folds of her pretty red coat, and taking a dainty white handkerchief from her pocket, she covered him all up but his head, and then smiled fondly at his comical little black face as he slept.

Marjory's Arnold's home, although a city home, stood somewhat apart from the din and noise and bustle of the city, in the midst of a very lovely garden. This garden, with its grand old trees, its well-kept grass, and its great variety of choice flowers, was the little girl's delight, and from the time the hyacinths and the tulips and the crocuses first showed their tiny heads in the early spring, till the last beautiful stately chrysanthemum had been plucked from its stem, she loved to be in it—a fair flower among flowers.

As she sat upon the old potato basket in the warm, mellow autumn sunshine, she leaned forward and tenderly caressed one lovely yellow chrysanthemum, that grew close beside her; and as she did so, her eye caught sight of a bright blue something that lay in the pathway.

"H'm!" she said to herself as she picked it

up "Here's the needle book I made for Bridget, 'cause she's always losing her needles. Guess I pulled it out of my pocket with my handkerchief. Well, kitty," she said aloud, "I wonder what you'd think of this? This is something else that I can do. I'm sure, you young Sleepy Head, you ought to be a very proud kitten to have such a smart little mistress and to live in this lovely garden." And feeling most tremendously self-important, she tossed her head and cast an admiring glance about her.

As she looked toward the garden gate, she saw a shabby little stranger standing there. His clothes were ragged and his hands were none too clean, and his faded cap rested on the back of a rather tumbled head. His hands were thrust deep into his trousers pockets, and he was leaning with his right shoulder pressed hard against the gate, and straight into the garden he was gazing with wide open eyes.

"You can't come in!" said self-satisfied Marjory.

"Don't want ter!" said the boy.

"Well, anyhow," said Marjory, as though she felt sorry for her proud and hasty speech, "I can't open the gate 'cause the handle's too high for me to reach. I'm not very big, you see."

"Oh, I could climb that," said he.

"Well, don't you!" said she. "My papa doesn't allow ragamuffins in the garden, 'cept he's here his own self."

"I ain't a ragamuffin," said the boy.

Little Marjory bent her head over the sleeping kitten, but now and then she stole a shy glance up at the stranger, and each time found him looking wistfully at her.

"Gimme one o' them chrysanth'ums?" he asked, nodding toward the bush of yellow beauties.

The wee black kitten was immediately disturbed from his morning nap and lodged upon the potato basket, as Marjory hastened to grant the boy's request. A fair, soft, fringed beauty was plucked from the bush, and Marjory's dainty fingers passed it through the iron garden gate and laid it in the boy's thin hand.

"Now, you come again to-morrow morning at 'zactly this time, and I'll give you another," said Marjory.

It was tender-hearted Marjory who passed the fragile flower through the gate; it was consequential Marjory who bade the ragged boy come again at one particular hour; and and it was forgetful Marjory who went out driving the following morning and did not remember what she had promised.

And the boy? Did he forget? Why, he

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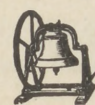
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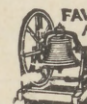
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had thought of but little else since daybreak, and his feet seemed to tread upon air as he made his way to Marjory's garden. But when he reached the appointed place at the appointed time, he looked in vain for the little girl with the pretty golden curls.

"I'll wait for her," he said to himself, and so he did, very patiently for awhile. "Can't be she ain't coming, can it?" he thought at last. And he pressed his face close to the gate, and strove to search her out among the trees and shrubs. He leaned rather hard, and in a moment he noticed that the great gate was yielding to his touch—it was swinging slowly open. He saw the stately, graceful flowers quite near him. Oh, how more than beautiful they were! She had said that he might have one and—

"So it's stealing you're at, is it?" said a man's voice, while a man's hand dealt the boy a stinging blow on the ear. "I've been watching you the past five minutes, sneaking and loitering about here. Now take that for your pranks," and the gardener gave the boy another smarting box and hurried him out of the gate.

Swiftly down the street the little fellow ran, nor stopped till within a dingy, dismal hallway, where he sank down into a dark corner, and wept, not because of the pain in his ears, but because of the pain in his heart.

"Oh, what did I do that for!" he sobbed.

Several days went by, and the lovely chrysanthemums that the shabby stranger had dearly loved were gathered to decorate the beautiful table where Marjory sat day after day at dinner, and other chrysanthemum buds, white, yellow, and pink, had opened into flowers just as fair. The days were fast growing colder, and bare branches stretched out over the spot where Marjory had sat upon the topsy-turvy potato basket.

One morning Marjory was playing near the garden gate when she heard footsteps outside. She looked up and recognized the shabby boy.

"Boy, boy!" she called. But the boy shook his head. "Oh, boy, please come here!" she said, and at length he came.

"Don't you want some pretty chrysanthemums?" she asked.

"It's too late now!" he said in a husky voice.

"Oh, no, 'tisn't!" said Marjory.

"Yes, 'tis, too. She's dead—me mother!"

And he sank down all in a heap of grief close beside the gate, and sobbed aloud. And little Marjory slipped down, too, on the other side of the gate, as close to the bars as she could get, and she put her chubby hand through and caressed the boy's dirty cheek.

"Oh, poor, dear boy, don't cry!" she said.

And the touch of sympathy soothed him, and he told her how when first he came to the gate that his mother was very sick, and that he had begged the flower for her; how it's bright, sweet beauty had cheered her, and how he had come the next day and—and—tried to steal one, and how now there was no patient, pale-faced mother at home, and he was all alone in the world, and poor, —very poor.

Because the garden gate was so tall that Marjory could not reach the knob, she asked the sorrowful boy to wait till she called some one to open it and let him in. But he would not stay; perhaps he was afraid to meet the gardener again. But he had told Marjory where he lived, and when Marjory ran to the house she told her

mother, and her mother told her father the whole story.

And what came of it? Oh, a very great deal, indeed! Marjory learned that it is not wise, that it is not truly noble and good to be boastful and consequential; that it is not safe to be forgetful, and that even a very little girl can wound a heart or heal it. And if you could look into Marjory's father's stable some morning, you would see there a happy, active, useful little lad with a clean face and a new suit of clothes, and you would hardly recognize in him the shabby stranger who, one crisp autumn morning, leaned against the tall garden gate.—*Canadian Churchman.*

### Feast of Dolls in Tokio

THE Feast of Dolls was in full swing when we were there. Every girl in Tokio, from the tiny toddlers to the maids who think themselves women, devote a whole gala week to their dolls. The dolls are beautiful, nicely modeled, and clad often in the quaint old court dress of Japan. And yet whether the dolls or their owners—little girls, maybe, of seven, with their hair "done up" and beflowered, and walking about in long, fantastically colored kimonos, with pert airs and solemnly affected dignity—are the most entertaining, it would be hard to say. The little dolls belonging to one little girl invite the little dolls belonging to another little girl to a feast, and everything is conducted with decorum and stateliness. Then the invitation comes from the other side. And all day long the little dolls are being taken round to call on other little dolls. For full seven days this charming Feast of Dolls lasts, the most eagerly looked-forward-to festival in the Japanese calendar by the little ones of Nippon. Then the dolls are wrapped up and put away till the feast comes again next year.—*Travel.*

A FOUR-FOOT-EIGHT midshipman had just joined his first sea-going ship. Having duly reported himself to the captain—an officer of some six feet two inches—the latter, literally looking down upon the boy, said:

"Well, youngster, so you've come to join—eh?"

"Yes, if you please, sir," meekly responded the midshipman.

"What is it—same old yarn, sent the fool of the family to sea—eh?"

"No, sir," ingeniously replied the youngster. "Oh, no; things have altered since your time, sir."

"Go away," roared the captain, and the middy flew below as fast as his little legs could carry him.

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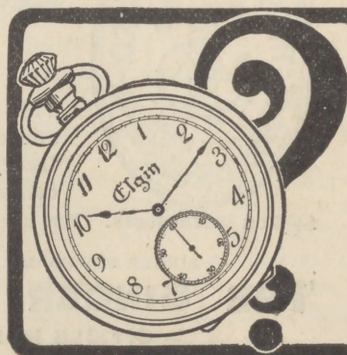
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**Submarine Telegraphy**

THE development of the possibilities of intercontinental intercourse, by means of the submarine telegraph, is a growth of less than fifty years. In 1850 a submarine telegraph line was laid across the English Channel and signals exchanged, but without further success, though in the following year a cable containing four copper wires insulated with gutta percha, and protected by galvanized iron wires wound spirally about it, was laid across the English Channel, and put into successful operation as a submarine telegraph line. Experiments having proved the practicability of telegraphing under the ocean, the great enterprise of a telegraph line under the Atlantic was undertaken, and the subsequent developments are described in the statement as follows:

The first attempt to lay an Atlantic cable was in 1857, the enterprise being headed by Cyrus W. Field, of New York, and Charles Bright, J. W. Brett, and others, of England. The cable was to extend from Valentia, Ireland, to Newfoundland, the length of cable necessary being estimated at 2,500 miles. The construction of this cable was similar to that across the English Channel. After 255 miles had been laid from Valentia westward, the cable broke and the work was abandoned.

In 1858 Mr. Field and his associates renewed the attempt. The United States naval vessel, "Niagara," and the British vessel "Agamemnon," carrying each one-half of the cable, proceeded to mid ocean, and after joining the ends of their respective sections, on July 29th, proceeded westward and eastward, paying out the cable and reaching their respective destinations, Newfoundland and Valentia, on the same day, August 5th. 1858, when electrical connection between the continents was at once established over 2,050 nautical miles of cable which they had thus laid. Congratulatory messages were exchanged between the President of the United States and the Queen of England, and there were public rejoicings in both countries over what was pronounced the great event of the century. After less than one month of operation, however, the cable ceased working, and it was never operated further, nor was any part of it ever recovered. During the time of its operation, 730 messages or about 10,000 words were passed over it. Its total cost was \$1,256,250.

A submarine telegraphic cable to connect England with British India was laid in 1859, through the Red Sea and Arabian Sea to Kurrachee, India, having a total length of 3,043 nautical miles, but with several intermediate landings. Some portions of the line worked satisfactorily for thirty days, but few if any messages were sent over the entire length, and it soon proved a complete failure.

In 1860 elaborate study of the entire subject of submarine telegraphs and the construction of cables, was made by a committee appointed by the British Board of Trade, resulting in an expression of the belief that submarine telegraphy might, despite past failures, become successful and profitable if sufficient care were exercised in constructing, laying, and managing the cable.

A submarine telegraphic cable, which had been manufactured with great care, was laid in 1861 across the Mediterranean from Malta to Alexandria, Egypt, with intermediate landing places at Tripoli and Benghazi. The cable consisted of seven copper wires stranded together, covered with several

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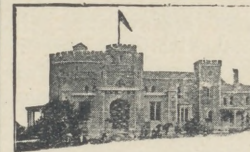
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A submarine cable which had been laid across the Mediterranean Sea between France and Algeria, in 1861, proved a complete failure after a few months of experiment.

A cable line to connect India with England was undertaken by the Indian government in 1864, the line to be laid through the Arabian Sea and Persian Gulf, to connect with land lines, thence to Calais, and by the short submarine line under the British Channel, to England. The submerged line in the Arabian Sea and the Persian Gulf had a total length of 1,450 miles, but with three intermediate landing places. This line consisted of a copper core surrounded by layers of gutta percha, alternated with other non-conducting and waterproof material, being protected by an outer sheathing of twelve galvanized iron wires wound spirally about it, which in turn were protected by double wrappings of tarred hemp yarn. All of these materials and the various sections of the cable were constantly and thoroughly tested electrically and otherwise during its construction. The line when laid proved a complete success, becoming the first successful telegraphic connection between England and India.

In 1865 another attempt was made by Cyrus W. Field, of the United States, and his associates in the United States and England, to lay a submarine telegraph cable from Valentia, Ireland, to Newfoundland and the United States. The cable, for which the contract price was \$3,000,000, partly in cash and partly in shares of the company, consisted of seven copper wires surrounded by numerous coatings of gutta percha, and other waterproof non-conductors. This was in turn surrounded by ten Bessemer steel wires, this being the first use of steel wires for cable protection, each wire being separately wound with pitch soaked hemp yarn, the shore ends being also further protected by thirty-six heavy iron wires wound spirally about the completed cable. The steamer "Great Eastern," then the largest steamship afloat, was specially fitted up for laying this cable. Great care was exercised in every particular, but after 1,186 miles had been laid westward from Valentia, the cable broke in water over 11,000 feet deep, and the attempts to recover it were unsuccessful.

Mr. Field and his associates renewed their efforts the next year. A new company with \$3,000,000 capital was formed, with the double purpose of attempting to find the end of the cable partially laid in 1865, and complete the line, and also to lay another cable parallel with and near to it. The cable manufactured for the proposed new line was similar to that of 1865. The "Great Eastern" was remodeled to meet the requirements of the work, and left Valentia, Ireland, July 13, 1866, paying out the cable in a line about twenty-five miles north of that followed on

the preceding year. She arrived safely at Newfoundland in fourteen days from the date of leaving Valentia, and electrical communication was immediately established between the United States and England, which has never since been more than temporarily interrupted. The "Great Eastern" then returned to the spot where the cable was lost in 1865, and after ten days' work succeeded in bringing the end on board from a depth of over 11,000 feet, the tests immediately made showing it to be in perfect working connection with the Valentia end. A splice was made, and the laying of the line toward Newfoundland resumed, and on September 8th, the cable was landed at that point, and the second successful line of communication between the United States and Europe thus completed, Newfoundland being already in submarine telegraphic communication with the mainland and telegraph systems of the United States. The length between Trinity Bay, Newfoundland, and Valentia, Ireland, is given by the American Cyclopaedia at 2,143 miles. The rate of speed in transmission over these cables was at the beginning eight words per minute, but increased to fifteen words per minute.

The success of the 1866 cables so completely demonstrated the practicability of submarine telegraphy, that its progress thenceforward was very rapid. A second Anglo-Mediterranean line was laid from Malta to Alexandria in 1868, proving a complete success; a cable between France and Nova Scotia was laid in 1869, and another from Suez to Bombay, India. In 1871 a cable line was laid along the eastern coast of Asia, to connect with land lines already constructed across Siberia and Russia. These land lines had been built shortly after the failure of the first Atlantic cable experiment, in the hope of connecting Europe and America by way of Siberia, Behring Straits, Alaska, British America, and the United States, but that plan becoming unnecessary after the success of the 1866 cable experiments, the land lines across Russia and Siberia were utilized to connect a cable system of the Eastern shore of Asia with the land and cable systems of Europe and America.

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**Finance and Commerce**

THE item of principle interest in the business world at the moment is the financial situation in New York. Interest rates are strong and tending upward. The last bank statement is generally considered unfavorable. Deposits and loans are both sharply decreased, and in spite of this there is again a considerable loss in legal reserves. The stock market has declined some under this unfavorable influence, although, so far, nothing like panicky conditions have developed.

We have, at intervals, suggested that the drift of affairs was in this direction. Outside of Wall st. there is nothing in this tendency which at this time should cause alarm or seriously interfere with business generally. Tightness in the money market just now is not occasioned by distrust or lack of confidence anywhere. Quite the reverse is true. It is due to two causes; one temporary, the other general, and both are evidences of vigorous health in the body commercial. The temporary reason is the movement of the wheat crop. This requires actual money, or what in our financial system stands for money—currency. The West is drawing upon the East for it. In the course of another month or so this currency will begin to find its way back, through merchant and country banks, to the great financial centers again. The general reason is, the almost universal activity in business in every city and village in the land. Production and distribution are going on at a rate never before equaled. The weekly statistics of trade and transportation show this, and the general consensus of the expressions of current experience endorses it. All these increased exchanges of services and commodities, while mainly made by the creation and cancellation of credits, yet require an increased use of money or currency, and though the percentage of currency used to effect them is small, still it is an increase. Back of all this, and not quite so apparent, lies the fact that the reason production and exchanges are beyond all record, is that never before were people consuming as much as now. The personal expenses of people, particularly of the vast majority of so-called "plain people," are paid with money-currency. There needs to be more in circulation among them and is, and they carry more around in their pockets than in times when economy is more generally practiced. Our monetary system almost absolutely inelastic as it is, is helpless to provide relief. The laws generally require the banks to keep funds equal to a certain percentage of deposits, and when the tendency of healthy business activity is to swell deposits through the expansion of desirable credits, the pinch comes to maintain the required reserve. So the present money stringency is due to general business activity, and ought to be productive of little harm, except possibly to the bull in stocks. In the general business situation there is no material change from last week.

**Trade of the Philippines**

THE trade of the Philippines in 1898 is discussed in a report of the British consul at Manila, just received by the Treasury Bureau of Statistics. He opens his report by saying: "Notwithstanding that for the moment all commercial enterprise is paralyzed, there is abundant evidence that when peace and a settled form of government are well established, the future prosperity of the Filipinos will far exceed the

past. The climate of Manila, as far as I have yet experienced it, is similar to all tropical climates, and the health of Europeans depends principally upon themselves. The town of Manila, which is of great extent, has the disadvantage of being only eight or ten feet above the sea level, and as the natives have hitherto been taught to regard all sanitary projects as useless, there is heavy work in the task of draining, etc., and heavier still in persuading the Filipino that such measures are necessary."

Discussing the commerce of the Philippines, the report shows something of a falling off in the year 1898, due to the disturbed conditions, but shows the exports of sugar in 1898 to be 177,695 tons, against 202,092 in 1897, of which four fifths were from the island of Iloilo, though in 1897 only about two-thirds of the sugar exports were from Iloilo. The exportation of hemp in 1898, falls but little below that of 1897 two thirds of the amount being from the island of Iloilo, and the remainder from Cebu.

Regarding trade prospects in the Philippines, the British vice Consul at Iloilo, Mr. Fyfe, says: "The preferential tariff hitherto enjoyed by Spanish goods, and which was rapidly diverting this trade to Barcelona, being now abolished, competition from that quarter should scarcely be possible any longer. Notwithstanding the disturbed state of the country business has been well up to the average, several of the neighboring islands and provinces which have hitherto drawn their supplies from Manila having had to buy in this market during the blockade of the former port. Owing to the uncertainty of the future, fresh arrivals of goods have been on a much reduced scale, so that stocks to-day in the importer's hands are exceptionally light. The import of petroleum this year has been very small, only 30,000 cases; 74,000 cases being the import in 1897. This is accounted for by the falling off in consumption among the principal classes on account of the high price; and also on account of large stocks held over from the previous year. On account of the unsettled state of affairs in the whole group of the Philippine Islands, the sale of new milling plant has been almost nothing."

That the Philippines are likely to become of much greater value with a diversification and development of industries along the lines suggested by the requirements of the markets of the temperate zones is indicated by vice-Consul Fyfe, who says: "The final decision of the present crisis is now anxiously awaited, and time will show if these rich islands do not in the future produce many other products which have never been developed or cultivated."

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A good evidence that a business revival has gone broadcast over this country is the "Lake Shore Limited," the star train of the Vanderbilt system, between New York and Chicago, which is daily comfortably filled. With a view to taking the best possible care of its patrons, the New York Central has arranged to increase the equipment of this train by placing an additional standard sleeper on the trains every day. To the regular traveler the appointments and comforts of this train are well known, but if you have never made a trip on it, you owe it to yourself to see and enjoy the advance made in comfort and luxury in modern railway travel. Remember the fare is no higher on this train, except between New York and Chicago, while the accommodations and service place this particular train conspicuously at the head of the list, when compared with other lines.—*Albany Journal.*



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**The Washing of Flannels**

There are two difficulties connected with the treatment of these goods which may be still further referred to—those of shrinkage and injury to the color, though each of these has been considered above in laying out the mode of operation to be pursued. All woolen goods, at least all flannels, must eventually shrink somewhat, while most colors finally lose their brilliancy. Where new flannels are to be made up, it is frequently worth while to shrink them "in the cloth," so as to avoid something of the inevitable result after the garments are made. This process of shrinking is simply a wash in clear, soft water, about the same temperature as is recommended for general washing of flannels. In this water the cloth is thoroughly wetted, run out through a wringer, shaken well, and hung up by one side to dry. When it is nearly dry it is changed and hung by the other side. The shrinkage of woolen goods is a purely mechanical process, and is neither helped nor hindered by the addition of any drug or ingredient of a chemical nature to the washing water. If we recollect that woolen cloths are pulled by being slightly wetted and pressed between rollers, we have in a nutshell the whole principle of shrinkage.

It should also be borne in mind that the finer the quality of the flannel, the greater the liability to shrink. Fine all-wool goods are the most difficult to manage; the more cotton is admixed, the more staple and durable the article.

A word in regard to the fading of colors, by way of a parting injunction. It should be said in regard to the use of ammonia in the washing water of flannels, that while its effect is very excellent upon white goods, there is a danger that it may touch some of the brighter colors and cause dullness. Where there are bright colors which would be seriously injured by fading, the following method has been tried with admirable success: Stir two tablespoonfuls of flour into one quart of cold water. Let it boil ten minutes, add warm suds, and wash the flannel in this, using the hands instead of the washboard. Rinse in three waters, all warm, and of the same temperature. Even bright scarlet flannel will never lose its color when thus treated.—*Good Housekeeping.*

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