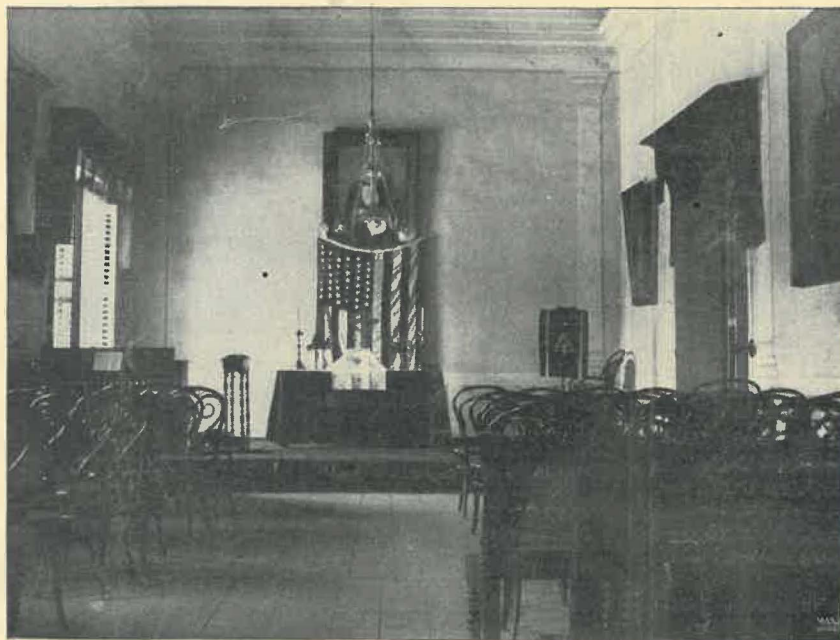


The Living Church

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

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INTERIOR OF THE CHAPEL AT SAN JUAN, PUERTO RICO,
Rev. Geo. B. Pratt in charge. —Page 462.

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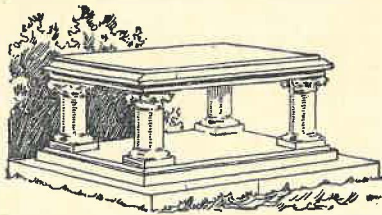
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MONUMENTS

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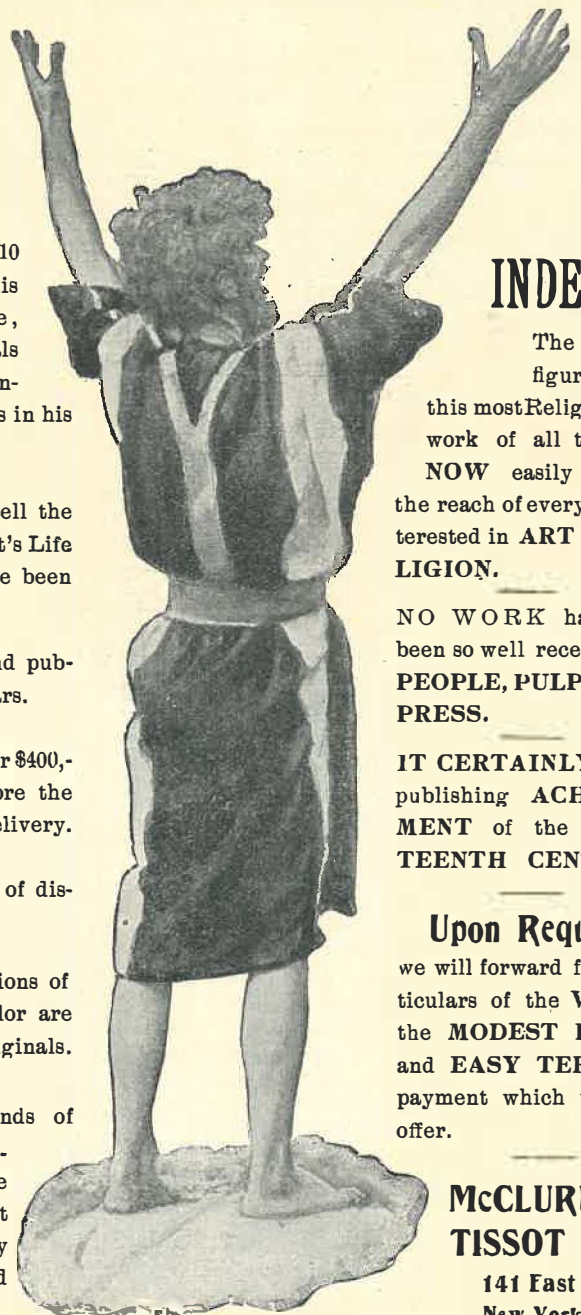
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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

CORNELIUS VANDERBILT whose sudden death occurred last week, left an estate matched by few, but left something greater than this, a good name. It may truly be said that of the many men of wealth, none lived a life freer from unkindly criticism or taunts of the envious, for no one could ascribe any misfortune to Mr. Vanderbilt. Of him none but kind words are spoken, from the most humble employes of corporations with which he was identified, to those who were his intimates. The death of Mr. Vanderbilt was undoubtedly due to his passion for work, which some time ago resulted in a stroke of paralysis. His absorbing devotion to duties of financial, religious, or social nature was the keynote of his character. In early manhood he received a business training fitting him for the position he was destined to occupy, and he it was who reared from its foundation the magnificent Vanderbilt fortune. Cornelius Vanderbilt shared with Miss Helen Gould the esteem of that class whose strong characteristic is antagonism to wealth. His last financial transaction was the payment of a mortgage on the home of an unfortunate friend.

— x —

FOR THE BETTER PROTECTION OF citizens of foreign nations and the prevention of such outrages as the lynching of Italians in Louisiana, two laws will be proposed at the forthcoming session of Congress. One law will propose that in the event of lynchings, Federal courts shall try the offenders; the other, that the county or State in which an outrage may occur shall pay whatever indemnity may be due foreigners for injuries. Objections are raised to each proposed piece of legislation. In the case of the former, jealousy would naturally arise should the Federal government attempt the invasion of State rights. While the second proposition will appeal strongly to the sense of justice, its successful operation is questionable. If a county or State does not protect from mob violence, it is alone responsible, not the Federal government, and should therefore pay the penalty for such lawlessness, but in the event of the State or county being unwilling to pay, how would the general government collect the tax? A forcible exercise of authority would hardly be practicable.

— x —

CUBA IS RAPIDLY BECOMING AMERICANIZED. Industrial life in the city of Havana is paralyzed because of labor strikes, workmen having made demands for more pay and shorter hours. No violence has been attempted, and public order has not been disturbed, but there is serious inactivity in lines of industry where, for the welfare of the public, the greatest activity should prevail. Cuban editors are now devoting columns to discussing the best form of government to be adopted. A strong feeling exists that in the event of independence being granted, the race question will

be most serious of all. It is held by those best informed that white supremacy is vital, but the negroes want recognition, and will insist upon it until some practical plan of conciliation is put into effect. The latter are in the majority numerically, and fought more gallantly for independence than many of the men now in Havana who are striving for political control. Consequently the negroes justly feel they are entitled to some consideration. The Cuban army is now practically of the past. Officers and soldiers have been paid arrears in full by notes which will be paid in cash at some future date by the Cuban Republic.

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THERE WAS HELD IN CHICAGO LAST week, under the auspices of the Civic Federation, a conference to discuss the question of trusts. Men of prominence from all sections of the country, leaders in politics, thought, and education, were present to give their opinions. The body was not assembled for the purpose of making recommendations, or offering resolutions, being gathered merely for an interchange of thought. The problem was thoroughly considered in all its phases, the discussions being marked by brilliant oratory. Distinctions being made between corporations and trusts, corporate rights and menace to the public through vast combinations of capital, afforded a wide scope for expressions and presentation of views which will be of value when the time for final solution arrives. The conference just closed partakes in no wise of the character of the meetings soon to be held in St. Louis, at the instance of the Governor of Texas. The latter will accept as a foregone conclusion the belief that trusts and combinations are inimical to the public good, and measures for relief will be sought.

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UNION AND NON-UNION COAL MINERS in Illinois are again in collision. At Carterville, last week, six non-union negro miners were shot and a number wounded, and the situation is so strained that State troops are required to maintain order. It is difficult to locate the miners guilty of the outrage, consequently it is questionable if they are ever punished. The outbreak was caused by negroes leaving the inclosure of the mine where they were at work. Unless a settlement be effected, trouble is probable for a long time to come, and can only be prevented by military occupation.

— x —

HAVING VINDICATED THE HONOR of the army and suppressed further efforts to secure justice for Dreyfus by proposing pardon for the prisoner, France now turns attention to the trial of nearly sixty prisoners charged with conspiracy against the Republic. General Roget, M. Deroulade, and others of equal prominence, are said to be involved in a plot in which Orleanists and Bonapartists figured jointly. Proofs of the conspiracy are said to exist,

and the outcome may be serious. According to information conveyed by dispatches, General Roget, with his brigade, was to have made the first move, but at the critical moment his courage failed and the result was a fiasco. Had the government been overthrown, the populace were to have been given an opportunity to pass upon the claims of the Duke of Orleans and Prince Bonapart. The former is not in good odor in European courts at present, having been politely informed in several instances that a change of residence would be desirable.

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THE RETURNED EXPEDITION SENT to relieve Lieutenant Peary who is now in the frozen North, prepared to push forward next season, brings information that the explorer has already accomplished a great deal in the way of additions to the geographical knowledge of the world. Members of the relief expedition, connected with Princeton College, gathered considerable interesting scientific material. Next season, it is announced, Lieutenant Peary plans to make a quick dash for the pole, and has made preparations which, if the thing be possible, will enable him to reach his destination. The explorer has lost several toes, through freezing, but does not feel this will be much of a hindrance. So long as the North Pole exists, it is probable men will look for it, yet whatever results are accomplished, in the face of untold dangers and hardships, will be of extremely doubtful practical value. The Arctic region seems to be fit for nothing, and fills no purpose except as the jumping off place of latitude and longitude. Of what avail then to the explorer the search for the Pole, save the gathering of material for a lecture tour?

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IF PRESENT PLANS ARE FULLY CARRIED out, the University of California will have the most superb home possessed by any institution of learning in the world. The institution has grown from a very humble beginning in 1853, into a university with 2,300 students enrolled in 1896. Buildings being anything but handsome specimens of architecture, and totally inadequate to their purpose, a plan has been evolved which will forever render facilities fully equal to all demands. At the instance of Mrs. Phebe Hearst, widow of the late Senator Hearst, of California, architects of the world were invited to present plans for a scholastic city that should serve for all future time. It was estimated that such competition would entail an expense of \$100,000. Maps, photographs, and full descriptions of the site were distributed throughout this country and Europe, and the most distinguished architects were chosen as a jury. Of the ninety-eight contestants, the prize was awarded E. Bernard, of Paris. The total cost of the buildings is estimated at \$25,000,000. Not all will be erected at once, but the construction of several is already provided for.

The News of the Church

The English Church Congress OFFICIAL PROGRAMME

The forthcoming Congress will meet in London in the week beginning October 9th. At the opening services on Tuesday morning, the preachers will be: At St. Paul's, the Archbishop of Canterbury; Westminster Abbey, the Archbishop of Armagh; St. Mary Abbots, the Bishop of Peterborough. On Friday evening there will be a thanksgiving service in St. Paul's cathedral, when the Bishop of London will preach. In most of the churches of the diocese there will be daily celebrations of the Holy Communion in Congress week.

MEETINGS IN THE ALBERT HALL

Oct. 10th. Presidential Address by the Lord Bishop of London.

The Church in London in this Century: (a) Its Progress; (b) Its Needs. Archdeacon of London, Bishop of Stepney; Bishop of St. Alban's, Canon Allen Edwards.

The Church and the Laity; The Place and Work of the Laity in: (a) Church Services and Parochial Organization; (b) The General Government of the Church. G. W. E. Russell, Esq., T. Cheney-Garfit, Esq.; Dean of Norwich, Canon Gore, D. D.

Oct. 11th. The Church and the Evangelization of the World: (a) Within the Empire; (b) Beyond the Empire. Bishop Barry, Bishop Johnson; Sir J. H. Kenaway, M. P., Rev. E. A. Stuart, Bishop of Sierra Leone, Dean of Worcester.

The Church and Modern Society: (a) Commercial Morality, Companies and the Responsibilities of Directors; (b) Speculation and Gambling; (c) Sunday Amusements and Employments. James Johnson, Esq., J. P.; Archdeacon Diggle; Sir H. H. Bemrose, M. P.

Oct. 12th. The Church and the Divisions of English Nonconformity: (a) The History of Nonconformity in this Century and Its Influence on the Life and Work of the Church; (b) The Possibilities of a Better Understanding in the Future. Canon Overton, Rev. W. H. Hutton; Dean of Canterbury, Preb. Wace.

The Church and Her Services: (a) The Principles of Ritual; (b) The Question of Maintaining a Type of Anglican Service, and the Limits of Possible Variations. Principal Robertson, Archdeacon of Rochester, Viscount Halifax; Rev. W. Allen Whitworth, Preb. Webb-Petloe.

Oct. 13th. Experimental Religion: Its Doctrinal Character and True Foundation. (a) As set forth in Holy Scripture; (b) as expressed in the Book of Common Prayer. Bishop of Thetford, Professor Ryle, Eugene Stock, Esq.; Preb. Gibson, D. D., Canon Newbolt, Paul Swaney, Esq., F. R. C. S.

The Church and Social Questions: (a) Relations of Economic Knowledge to Christian Charity; (b) Conciliation in Labor Disputes; (c) Old Age Pensions, (d) Housing of the Poor. Prof. Hewins, LL. D.; G. Hammond, Esq.; M. P., Hon. Lionel Holland; M. P., Melville Beachcroft, Esq.

SECTIONAL MEETINGS--Oct. 11th

THEATRE OF THE ALBERT HALL

The Training and Payment of Women Church Workers. Mrs. Creighton (chairman), Hon. Mrs. A. T. Lyttelton.

Women's Settlements. Miss Beatrice Harrington; Miss Edith Argels.

Women's Work for Missions. Mrs. John F., Bishop. Miss Clifford.

THE IMPERIAL INSTITUTE

Purity and Temperance: (a) Church Action; (b) Legislative Possibilities. Bishop of Hereford (chairman), Bishop of Chichester, Rev. H. Montagu Butler, D. D., E. Clifford, Esq.

Impoverishment of the Clergy and its Remedies: (a) Clergy Sustentation Fund; (b) Clergy Pensions; (c) Tithe Rating. Bishop of Bristol (chairman), Sir W. Paget Bowman, Bart., J. Duncan, Esq., F. S. A., Montagu Barlow, Esq., LL. M.

GREAT HALL OF CHURCH HOUSE

The Church in Wales: (a) The Church in this Century. (b) The Language in Relation to Church Services and Elementary Education. (c) Sacred Poetry and Music of Wales, with Musical Illustrations by Welsh Choirs. Bishop of Llandaff (chairman), Bishop of St. Asaph, Sir John Henry Paleston, Dean of St. Asaph, W. R. Maurice Wynne, Esq., Dean of St. David's.

KENSINGTON TOWN HALL

The Church and Education: The Inexpediency of an Imperial Policy, which excludes Religious Edu-

cation. The Lines of Future Progress: (a) In Elementary Education. (b) In Secondary Education, Bishop of Rochester (chairman), J. C. Horsfall, Esq., F. C. Holiday, Esq., the Rev. G. C. Bell, D. D.

MASS MEETINGS IN THE ALBERT HALL

Oct. 9th. For Women.—Bishop of Chichester, the Rev. Cosmo G. Lang, Hon. Mrs. F. G. Pelham, Mrs. Creighton. For Girls over 16.—Bishop of Wakefield, the Rev. Canon Holmes, Hon. Mrs. A. T. Lyttelton, Mrs. Creighton.

Oct. 11th. For Men.—Archbishop of Canterbury, Lord High Chancellor, Dean of Canterbury, Sir Edward Clarke, M. P.

Oct. 14th. For Young People.—Lord Hugh Cecil, M. P., Bishop of Sierra Leone, Hon. A. Lyttelton, M. P., Rowland Hill, Esq.

CHURCH MUSIC

The Church Congress will give special prominence to the subject of Church music. In the Royal Albert Hall papers will be read by Sir Hubert Parry, Principal of the Royal College of Music, on the 'Essentials of Church music'; by Sir George Martin, organist of St. Paul's, on the 'Training of choirmasters'; and by Professor Villiers Stanford, professor of music in the University of Cambridge, on the 'Choice of Church music.' The London Church Choir Association and the Gregorian Association, consisting of over 2,000 members, will give musical illustrations.

In Westminster Abbey, the Bishop of Richmond who is an accomplished musician, will give an address on 'English Church music of the 16th, 17th, 18th, and 19th centuries,' and the Abbey choir, under the conductorship of Sir Frederick Bridge, will sing the appropriate examples.

In the Great Hall of the Church House, the Dean of St. David's will read a paper on 'Church music in Wales,' and the Welsh choral societies in London will sing selections.

Chicago

Wm. Edward McLaren, D.D., D.O.L., Bishop

The opening of Waterman Hall, Sycamore, yields to no preceding year in its promise of a very full session.

The members of the Clerica have resumed their monthly meetings, interrupted by the summer vacation, and were entertained, to the number of 21, by Mrs. Rushton, assisted by Miss Thompson, of St. Luke's, Evanston, on Tuesday, Sept. 12th, at 715 Reba Parkway.

The Mayor has appointed the Rev. Percival McIntire, rector of the church of the Redeemer, Chicago, a member of the committee to go to New York City on Sept. 26th, to present to Admiral George Dewey an invitation to be the guest of the city of Chicago. The invitation will be presented on the arrival of the "Olympia" in New York.

Corner-stone of St. Paul's, Kenwood, Laid

On the afternoon of the 16th Sunday after Trinity, the rector, the Rev. C. H. Bixby, laid the corner-stone of the new St. Paul's, Kenwood, in the presence of a goodly number of his parishioners. The parish house having been fully occupied for over a year, and the walls of the church being several feet above ground, it will not be long before these choice lots, 200x200 ft., at the N. E. corner of Madison ave. and 50th st., will be well filled; the plans for the rectory being already in hand.

Memorial Tablet for Rev. F. B. Dunham

On Sunday, Sept. 10th, there was unveiled, with benediction service, in the church of the Redeemer, 56th st. and Washington ave., a beautiful tablet in memory of the founder of the parish, whose work began with the erection of what is now the parish house, about ten years ago. The memorial, the work of Spaulding & Co., Chicago, is a neat example of ecclesiastical work in bronze. The style is Gothic, the size, 23½ inches by 33½, and the following is the inscription:

To the glory of God and in loving memory of the Rev. Francis B. Dunham, first rector of this parish, born Sept. 7, 1844, entered into life eternal, April 22, 1895.

The lettering and bordering represent oak leaves, with palm branches at the base, a Celtic cross in the arch, and in the four corners, the usual Christian symbols, all modeled in high relief; the whole mounted on an oak slab, 30x39, constituting in its entirety a worthy memorial of this devoted priest.

Marriage of the Rev. J. H. Dennis

At 8 A. M. of Tuesday, Aug. 15th, in the cathedral, the Rev. J. H. Dennis, recently on the staff, but now doing good work in Savanna, Ill., was married to Miss Elizabeth Jeanette Ward, the Rev. E. M. Thompson officiating.

Return of the Clergy

The Rev. Dr. Stone who has been in Europe for nearly three months, is expected to resume his duties at St. James' on Oct. 1st., sailing on his return Sept. 20th. The Sunday school was re opened at St. James', as in the city churches, last Sunday. The Rev. E. M. Stires was in the city from Delavan, and preached in Grace church Sunday morning. His assistant, the Rev. J. M. Ericsson, has returned from a fortnight's vacation in Minnesota. The Rev. A. L. Williams has returned to Christ church, Woodlawn, much benefited by his outing on Lake Superior. His *locum tenens*, the Rev. Leonard B. Richards, returned to Jacksonville, Ill., last week. The Rev. J. M. Chattin returned ten days ago from a three months' visit to England, and has resumed his city missionary work. The Rev. J. M. Carr, of the Holy Communion, Maywood, returned after a ten weeks' absence, at the end of last week, having visited his aged mother in his early home in Scotland. The Rev. F. D. Ward, a Western Theological graduate, who left Sycamore to take up work in Bermuda, has been visiting his friends in Chicago, prior to entering upon a curacy in St. Clement's, Philadelphia. The Rev. W. J. Hawthorne, of Wheaton, has returned from a month's vacation in New York.

Enlargement of All Saints', Ravenswood,

The Rev. C. E. Bowles will return from a three weeks' visit to Philadelphia for the re-opening of his church, All Saints', Ravenswood, on Oct. 1st. Not only do the alterations provide for enlargement of the chancel, and of the nave to the extent of 100 extra seats, but give also additional room for the choir and sanctuary. The improved appearance of both exterior and interior will be noticeable.

City Mission Work

Contributors to the support of this work may be glad to know some of its details, especially in regard to penal and charitable public institutions. Most of the laity know something of the indefatigable labors of the chief missionary, the Rev. Dr. Jos. Rushton, whom the Diocesan has placed over the work. With him co-operate the Rev. J. M. Chattin, Mr. A. E. Knickerbocker, Miss Evelyne Prophet, Miss Annie Hibbert, as organist, and the Sisters of St. Mary. Regular Sunday and week day services are held, and personal visits made in the following: Home for Incurables, Home for the Friendless, the Church Home for Aged Persons, County Hospital, County Infirmary or Poor House, County Jail, and Bridewell or House of Correction; other city institutions also receive occasional attention. The staff of workers endeavor to keep track of those discharged, and so are very often called upon to give temporary relief of a pecuniary character to many of these. Dr. Rushton reports for the year a total receipt of only \$488.26 for the purpose; an amount falling of course far below the total amount disbursed. Here is an abstract of the work of our lady city missionary, Miss Prophet, in a single month recently: Visited Ward 24 of County Hospital 13 times, Ward 5 nine times, Ward 7 nine times, (these wards often contain 60 or more patients); Sunday serv-

ices in the same, 4; in Charity Hospital, 2; in Provident Hospital, 1; Home for Incurables, 1. Also visited for the month: The County Poor Home at Dunning, Little Sisters of the Poor, Home for Friendless, Chicago Orphan Asylum, and Sisters of Mercy; 26 letters were written for patients and others, and 48 visits paid outside of hospitals, etc.; two addresses delivered before branches of the Woman's Auxiliary, and one private Communion arranged for and attended; three half days were passed at the Church Club rooms, and \$3 60 spent in car fare. Other branches of this important work exhibit a similar vigor and devotion.

New York

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

The archdeaconry of Westchester met at St. Paul's church, Sing Sing, Sept. 14th.

Bishop Potter who has been occupying a camp at Mohawk Island in Lake Placid, Adirondack Mountains, made an address at the re-interment of the followers of John Brown, near the grave of the latter at North Elba, N. Y.

President for St. Stephen's, Annandale

The trustees of St. Stephen's College, Annandale, have elected to the presidency of the college, in succession to the late Rev. Dr. R. B. Fairbairn, the Ven. Lawrence D. Cole, Ph. D., of Crawfordsville, diocese of Indiana, a graduate of Columbia University.

New Church School for Girls

The corporation known as the Protestant Episcopal Public School, and which has charge of Trinity School, has just established for girls a new school to be called St. Agatha's, located not far from the new buildings of the former school, near St. Agnes' chapel. Miss Emma G. Sebring, a college graduate, has been appointed principal. The opening exercises took place Sept. 11th.

St. Peter's Church, Port Chester

Plans have been prepared for a new guild hall, parish house, and rectory. The new buildings will occupy the site of the present rectory, and will be of brick and stone in the collegiate Gothic style of architecture. The guild hall will be connected with the parish house by a stairway. The rectory will extend to the front line of the church, and will connect with the latter by a cloister, which will also give access to the other buildings.

General Theological Seminary

Re-opened on Wednesday. Nearly 70 new students have applied for admission. This will, if they all come, furnish the largest number of students ever at one time in the seminary. The new buildings, Hoffman and Eigenbrodt Halls, owing to the impossibility of getting the iron for the beams and roof, are not yet finished. It is to be hoped, however, that Eigenbrodt Hall will be ready for the occupation of students in about six weeks, and that Hoffman Hall will be completed before Christmas.

Trinity Church Property Needed

The corporation of Trinity church has been apprised that application will be made to the Supreme Court, within a few days, for the appointment of Commissioners of Estimate and Assessment, relative to the city's acquiring title to land for the Riverside Drive and Pathway, from 135th st. to Boulevard Lafayette. This drive, as already laid out in intention, will cross the lower end of Trinity cemetery at 153d st. At the office of Trinity corporation it is announced that the church will not oppose the proceedings to condemn the land, except to the extent of protecting owners of lots in the cemetery.

St. Bartholomew's Oriental Mission

Has greatly increased in attendance since the recent union with it of the Armenians who formerly worshiped with the congregation at Calvary chapel, under the care of Mr. H. S. Hagopian. The latter has become assistant to the clergyman-in-charge of the Oriental mission, the Rev. Abraham Yohannan. Services and Sunday school have been kept up in the chapel

of St. Bartholomew's parish house. The services are conducted in the mother tongue of the people, but in the Sunday school everything is done in English, with a view of fitting more easily for American citizenship. The school is composed of men and women as well as children, and some of the Oriental children also attend the regular English Sunday school in the parish house, and thus hasten their acquaintance with the English language. Quite a number can now read the English Bible without difficulty. A class of 17 candidates recently received confirmation. Several communicants of the mission are going away every year into other parts of the country, but a correspondence is kept up with them, and they are brought as far as possible into contact with churches in their new localities. Night classes for instruction in English and other branches have been very successful. The missionaries have looked after the temporal needs of these people, and Mr. Hagopian has aided in translating for them in the hospitals, clinics, and other places where they are found in trouble, and has been instrumental in securing employment for a considerable number. Fresh air excursions have also been provided. A great majority of the people from the Far East are in such circumstances that they are obliged to live among, and work with, a class of people in this city whose influence is lowering and evil, rather than beneficial. The Oriental mission is the chief remedy to counteract this demoralizing condition of things, and is accomplishing a most practical good. A very encouraging feature is the missionary spirit that has developed—a number of young men having sought to fit themselves by study to return to Oriental lands and benefit those of their own blood. One such has lately graduated from the Episcopal Theological School at Cambridge, Mass., and goes to Persia under the auspices of the Church Missionary Society. Two are students in the General Theological Seminary; one in the medical department of Columbia University. Seven Syrians who received their education in this country are now actively engaged in teaching, preaching, and practicing medicine among Syrians, Mohammedans, Armenians, and Jews, without distinction, in the Orient. They are working hard, and yet voluntarily. Some of them keep up correspondence with this mission.

Death of Mr. Vanderbilt

Mr. Cornelius Vanderbilt died suddenly, Sept. 12th, at the age of 56. He was not only one of the wealthiest, but one of the most generous, of the prominent laymen of the Church in the United States. The amount of his wealth is estimated as high as \$200,000,000, though not exactly known. The full extent of his charities is also unknown, as he was an unostentatious giver. He was accustomed to walk through various charitable institutions, and, noting a lack of something, to suggest that it be secured; and his check was always ready to pay the amount needed. His earnest convictions as a Churchman led him to regard the expenditure of his time and personal energies quite as important as that of his money, and he was seldom absent from meetings of the numerous charitable boards of which he was a member, making a rule never to accept membership in a board which he could not attend thus regularly. He was a vestryman of St. Bartholomew's church, and he and his mother were the builders and the endowers of the magnificent St. Bartholomew's parish house, one of the most vigorous centres of Church work in the Anglican Communion. He backed all the various energies of the parish. He was also an active member of the Board of Missions of the American Church, and not only gave liberally, but frequently aided the board by temporary loans when funds ran short. He was one of the trustees of the cathedral of St. John the Divine, and gave \$100,000 to its building fund. He was a trustee of the General Theological Seminary, and was especially active as a trustee of St. Luke's Hospital and Columbia University, having been concerned in selecting the new sites of these insti-

tutions. He built and gave to his railroad employes a religious club house in New York, and most of his public addresses were delivered in that place. He was one of the managers of the Metropolitan Museum of Art, being chairman of the executive committee. He presented to the art gallery Rosa Bonheur's great picture of "The Horse Fair." He was also president of the association in charge of the New York Botanical Garden. In 1886 in union with his brothers, he gave \$250,000 for the erection of the Vanderbilt Clinic of the medical department of Columbia University, as a memorial of his father, who himself had given to the same faculty half a million. In 1899 he united with his brothers and his sister, Mrs. Sloane, in another gift of \$350,000, to build and equip a large addition to the Vanderbilt Clinic; Mrs. Sloane giving \$650,000 for the Sloane Maternity Hospital associated with the clinic. Mr. Vanderbilt was chairman of the executive committee of St. Luke's Hospital, and a trustee of the Home for Incurables, the Hospital for the Relief of the Ruptured and Crippled, and the Maternity Hospital. The burial service was held Sept. 15th, in St. Bartholomew's church, and was conducted by Bishop Potter and the rector, the Rev. David H. Greer, D.D. The service was simple, and the greater portion of the church was thrown open to the public without restriction. The music was in charge of Mr. Richard Henry Warren, organist, and was conducted by a choir of 60 voices. The interment was in the family mausoleum at New Dorp, Staten Island.

Pennsylvania

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

Bishop Whitaker sailed for home from Liverpool on the 16th inst.

Quite a number of city rectors have returned from their summer vacation, and have resumed charge of their respective parishes. Among these may be named: The Rev. Dr. Wm. Bayard Hale, of St. Mary's, Ardmore; the Rev. W. W. Steele, of St. Mary's, and the Rev. C. M. Armstrong, of St. Andrew's, West Philadelphia.

Marriage of the Rev. Samuel Ward

There was a quiet wedding at St. Stephen's church, Philadelphia, on Thursday noon, 14th inst., when the Rev. Samuel Ward, of Holy Trinity, Lansdale, Pa., was united in holy matrimony to Miss Kate Tilge, of Germantown. The office was solemnized by the Rev. J. L. Miller, curate, assisted by the Rev. Cresson McHenry.

Massachusetts

William Lawrence, D. D., Bishop

The Rev. Charles W. Duane, rector of Christ church, Boston, is chairman of the committee of the Franklin fund. This is an important fund to the city of Boston, and now amounts to \$370,000.

St. Anne's, Dorchester, has been undergoing repairs during the summer. A new heating apparatus has been put in place, and the interior of the church greatly improved. Christ church, Cambridge, has also had repairs made upon the exterior.

The Rev. A. E. George held religious services during August on the old hunting grounds of the Nanset Indians, North Eastham, Mass. The place is now marked by three large lighthouses and this is the first time that a Church service was ever held in this locality.

A large memorial window will soon be placed in the church of the Messiah, Boston. The chancel in this church is a memorial of the Beebe family, and this addition is the completion of the work. The window cost over \$3,000.

Funeral of Mr. Edward N. Perkins

The funeral of Edward N. Perkins, a well-known Churchman, was held on Sept. 15, at the chapel of Forest Hills cemetery. Bishop Hall, of Vermont, officiated, assisted by the Rev. H. M. Torbert, of St. Stephen's church. Among those present were the Rev. Dr. Coit, of Con-

cord, N. H., Bishop Doane, Monseigneur Doane, Prof. Charles Eliot Norton, and others.

The Episcopal City Mission

Has received \$10,000 as a memorial fund in the name of the late Mrs. Elizabeth Carlile Choate. The income of this will be used for summer work, and for the mission to seamen. From June 1st to Aug. 1st, \$4,556 have been given to the City Mission. Its playrooms have been full this season, and a larger number of teachers have been employed.

A Parish House for Cohasset

The Church people of Cohasset have now purchased the old Central school building, which they have heretofore leased from the town. The price paid is \$2,000. The old building will be removed to the rear of the lot and repaired. It will make a good parish house. The stone church will soon be finished, and will be a great addition to the town, which is one of the most popular summer resorts near Boston.

Episcopal Visitations

SEPTEMBER

24. A. M., St. Stephen's church, Pittsfield.

OCTOBER

7. P. M., St. John's church, Wilkinsonville.
 8. A. M., church of the Good Shepherd, Boston;
 P. M., St. Anne's church, Lincoln.
 15. A. M., St. Mary's church, Newton Lower Falls;
 evening, church of Our Redeemer, Lexington.
 20. Evening, St. Thomas' church, Somerville.
 25. Evening, Calvary church, Danvers.
 28. P. M., Emmanuel church, Shelburne Falls;
 evening, St. Mark's church, Adams.
 29. A. M., St. John's church, North Adams; evening,
 St. John's church, Williamstown.

NOVEMBER

1. P. M., Marlborough, Episcopal Theological School, Cambridge.

The New St. Andrew's, Edgartown

Thursday, the 7th inst., the corner-stone of the new church was laid by Bishop Talbot, of Central Pennsylvania. The weather was ideal. A platform had been erected and covered with carpet. On this was a cabinet organ with a choir in front, and a large and interested congregation. The Bishop and a goodly number of the clergy marched in procession to the church lot at 2:30 P. M., and ascended the platform. The Rev. Andrew Gray, D.D., who has been in charge of St. Andrew's for some months, acted as master of ceremonies. The service opened with a hymn, followed by the usual office for the laying of a corner-stone, in which the Bishop led. Before the laying of the stone the Rev. Dr. Gray read a list of articles placed in the copper box beneath, which included a copy of THE LIVING CHURCH and a history of the parish. The work began some two or three years ago, by the Rev. William C. Hicks, but allowed for sometime to stand still, has thus been revived, and is now taking shape. The church is to be of brick, with open timber roof. It will consist of porch, nave, chancel, baptistry, and vestry. There will be a neat turret or bell-tower, surmounted by a spire. The design is very neat, and the building can easily be enlarged should future needs require.

Nebraska

George Wortington, D.D., LL.D., Bishop

The work at Creighton, under the faithful care of the missionary, the Rev. J. C. Ingersoll, has made steady and certain advances during the last three years. Baptisms and Confirmations have been larger than ever before, and it is with a feeling of great regret that the people regard the removal of their missionary to another field of labor.

The work of Trinity mission, Norfolk, has gone on quietly during the summer; the congregations have been somewhat larger than usual; there have been a number of Baptisms. Last month the boy choir passed a very enjoyable week in camp on the banks of the Elkhorn river. In the first part of the summer, a payment of \$100 was made on the rectory, leaving a balance of \$800.

St. Peter's, Nelligh

In this mission station we have a small band of the faithful, a neat church, and a comfortable rectory. Somewhat over a year ago there was a bank failure which sorely afflicted the people, several losing their all. There was a debt of nearly \$1,000 and no priest in charge to care for the flock. The mortgage was due, and foreclosure seemed certain. Providentially the Bishop secured the services of Mr. R. Alan Russell, now deacon. Despite many discouragements, this faithful worker worked in season and out of season, with the result that the entire indebtedness has been raised, and soon the church will be consecrated. The interior of the church has been made beautiful. Altar linen has been received, a complete set of altar frontals, lecturn-falls, and desk-falls has been presented to the church. The chancel has been rendered Churchly. The rectory has been repapered throughout and repainted within.

Connecticut

Chauncey B. Brewster, D.D., Bishop

New Hall for Trinity College

Ground was broken Sept. 4th for the new \$50,000 Hall of Natural History at Trinity College. The building will be erected from plans by Wm. C. Brocklesby, architect, and will occupy a site on the southern portion of the campus in line with the Hall of Science. It will have a frontage to the north of 122 ft., and width of 72 ft., and will be three stories high above an ample basement. The materials used in construction will be common brick, molded brick, and sandstone for finish.

Delaware

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

Immanuel Church, Wilmington,

Has been enlarged, and will be reopened shortly. The nave and chancel are each double their former size. Room was found by extending the building on the rear of the rectory grounds. The interior is finished in natural wood, new windows of cathedral glass and handsome pattern have replaced the old, and the walls are tinted and frescoed to harmonize with the other work. Plans and specifications, together with most careful supervision, were generously donated by the architect, Mr. W. D. Brinckle, son of the senior warden of the parish. The congregation has needed more room for some time, and this will prove a stepping-stone to a building in the future, meeting the wants of a growing community.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
 M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

The opening services of the Seabury Divinity School will be held in the oratory on the festival of St. Michael and All Angels. The entering class promises to be an excellent one, all its members but one being college men.

Tennessee

Thomas Frank Gailor, D.D., Bishop

On Aug. 6th, Feast of Transfiguration, Bishop Gailor ordained to the priesthood, Mr. Allison Granville, at Pulaski, Tenn. Presenter, the Rev. T. F. Martin, dean of the convocation. This was Bishop Gailor's first parish, and the house was packed. The Bishop preached the sermon, taking for his subject, "The Christian ministry." At night he confirmed 13 candidates. This increases the membership from 45 to 58. The Rev. Allison Granville is now the rector of the church at Pulaski. The Rev. Alexander Patteron, missionary for this portion of the diocese, assisted in the service. From Aug. 20th-27th inclusive, he held a Mission at Cumberland Furnace, preaching to crowded congregations.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Opening of Christ Church, La Crosse

Sunday, Sept. 10th, the services began at 7:30 A. M., with the celebration of Holy Communion. At 10:30 o'clock, the procession, composed of the choristers, wardens, vestrymen, architect, building committee, rector of the parish, and Bishops Nicholson and Gilbert, moved to the chancel, singing the processional hymn, "Rejoice." Mr. Mills Tourtelotte, acting for the building committee, made formal transfer of the church building to the rector, wardens, and vestrymen. This was received by the senior warden, Judge B. F. Bryant, on behalf of the parish. Then followed Morning Prayer, in its shortened form, by the Rev. Dr. Fayette Durlin who was rector of this parish 35 years ago, and the Rev. William P. Ten Broeck who was also rector of this parish for over 20 years. The rector, the Rev. Dr. Wilkins, made an address thanking the building committee and others connected with the erection of the building. The benediction of the altar, organ, chancel furniture, and windows to the memory of the late Mr. A. A. Stevens and Mrs. Cynthia Stevens, Mr. Thomas D. Servis, and the Hon. Angus Cameron, was followed by the celebration of the Eucharist by the two Bishops. Bishop Nicholson preached the sermon. The Rev. Fayette Durlin was the first speaker in the afternoon, and was followed by the Rev. W. P. Ten Broeck. Both spoke of the history of the parish. Bishop Gilbert, of Minnesota, spoke of the relations between La Crosse and Minnesota. The interests, he said, are reciprocal. Mayor Anderson followed with a few well-chosen words, in which he praised the efforts of the parish in building such a beautiful house of worship. Judge Bryant, for the vestry and congregation, thanked those who were instrumental in successfully undertaking the great task. He spoke of Dr. Wilkins' work in this connection, and paid a high tribute to his leadership. "Were it not for him, we would not have had any church." In the evening, the rite of Confirmation was administered to a large class by Bishop Nicholson, and an excellent address was made by the Rev. M. N. Gilbert. The chorus rendered, among other selections, Haydn's "The heaven's are telling," with fine effect. The La Crosse convocation held a meeting the next morning, and discussed the work under their care.

Situated in one of the most conspicuous and commanding locations in the city, the new church faces east and south. It is 149 ft. in length, 107 ft. in extreme width, and the tower rises 120 ft. above the foundations. The material is native limestone, with trimmings of red sandstone. The roof is slate, and tiles are used to complete the tower. There is a low battlemented tower at the rear, somewhat novel and striking in effect. The design was by Mr. M. S. Detweiler, a local architect. The building costs, as it stands today, approximately \$50,000. The terrace wall is of red sandstone, and about the church is a luxuriant lawn. The roof rises to a height of 70 ft. at the crossing of the transept, where there is a sunburst in colored glass, which will be the principal source of light, although there are numerous other ceiling and side lights, gas, and electricity. The principal window is on the south side, and was erected in memory of the late United States Senator Angus Cameron, by Mrs. Cameron. It was done by Tiffany, at a cost of \$2,500. The chancel is paneled with Scagliola. A three-manual Müller organ occupies the north-west corner at the left of the chancel. In the building are vestry rooms, choir rooms, guild room, and all accessories.

Maine

Henry Adams Neely, D.D., Bishop

MacMahan Island

A choice lot has been generously given by the Sheepscot Land Company for a chapel at this romantic summer retreat on the coast of Maine. Funds are being raised and plans made for a

tasteful Gothic structure, which, it is hoped, will be ready for use early next summer. The colony is largely made up of Church people, and several of the clergy already have cottages there. The chapel will be a benefit, also, to Church people visiting some of the neighboring islands who this year have come in boats to the services held at one of the cottages.

Western New York

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

The Rev. A Sidney Dealey, rector of St. Luke's, Jamestown, has been requested to withdraw his resignation recently handed to the vestry. At a special meeting, at which every member of the vestry but one was present, a letter was read from Bishop Walker, urging that Mr Dealey be retained, and speaking eulogistically of him as a man, and of his work as a rector. The ladies of the parish had circulated a petition, which was numerously signed, asking the vestry to induce Mr Dealey to remain as rector of the parish. By unanimous vote of those at the meeting, request was made to that effect. Mr. Dealey has decided to comply, and he will remain in the charge which he has so faithfully and zealously filled.

Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop

New Church at Eureka

The corner-stone of the new church was laid by Bishop Millsbaugh, on the 15th Sunday after Trinity. Mr. G. W. Davidson, candidate for Holy Orders, had been working during two vacations, and secured sufficient subscriptions to complete the church. There are 25 communicants in this mission, and the people have set to work in earnest. The church is to be completed in two months.

Progress at Yates Centre

Archdeacon Crawford visited Calvary church last week and baptized 11. The Bishop soon followed him, confirming them, and baptizing two others. Two years ago we had nothing here; now there is a church costing \$1 500, out of debt, and 40 communicants who have a mind to work.

New Jersey

John Scarborough, D.D., Bishop

The Associate Mission in Trenton

The laying of the corner-stone of the Associate Mission building, on Hamilton ave., was the occasion of much rejoicing on the part of those interested in the mission work of this diocese. Bishop Scarborough officiated, assisted by the clergy of the mission and visiting clergy. The Rev. F. A. Conover read the list of articles put in the stone, and made an address on the history of the Associate Mission, from the beginning to the laying of the corner-stone of the mission house in Trenton, Aug. 30 1899. At a meeting of the convocation of New Brunswick, held in Red Bank, Sept. 12, 1893, an essay was read by the Rev. Edward J. Knight, advocating the plan of an Associate Mission for carrying on the missionary work of the convocation. The plan was adopted at a subsequent meeting of convocation, a house was rented at 266 Hamilton ave., and the Rev. Edward J. Knight was appointed as head of the work. On St. Michael and All Angels' Day, 1894, he was joined by the Rev. Thomas J. Conover, and the work then fairly began. Small parishes and missions have from that day to this been seeking the care of the Associate Mission, until now it has under its charge three parishes, 15 organized missions and Sunday schools, and some 20 other mission stations. It holds services in churches, halls, schoolhouses, and private houses. It has built churches at Cadwalader Place, Wilbur, and Carteret. It has rebuilt a church on the outskirts of Rahway. It has built several parish buildings, and has brought to the diocese property worth \$15 000, besides that of the mission house, which, when completed, will, with the lot, be valued at \$10,000 or \$12,000. The services held have been

about 6 000. The number of communicants under its charge is about 500 or 600. It had nearly 600 Baptisms and 120 Confirmations. And this work has been done at the rate of \$3 000 or \$4 000 a year, of which \$1,200 or \$1 500 was given by the diocese. About three quarters of the support has come from the churches served. The speaker said that the history must not be closed without an affectionate reference to the Rev. Dr. Bishop, of the diocese of Newark, who, by a bequest of \$3,000, made the house to be built a possibility. Bishop Scarborough made an address, in which he stated that the occasion was of more intense interest to him than any one else. He had always, since he had been bishop, hoped for some such outcome of mission work, but never dreamed it would be so prosperous. He gave high praise to the Rev. Messrs. Knight and Conover as the two men who had made the work successful, the Rev. Mr. Conover having refused tempting offers at much increased salary to leave, and the Rev. Mr. Knight doing his part of the work in addition to his many duties as rector of a large and growing parish. The building was to be a home for the young men of the mission. Each was to have a room for study and sleeping. There was to be a prayer room, library, drawing room, room for committees and the Bishop, and rooms for the matron. It would be very useful as a headquarters for diocesan work. The Rev. E. J. Knight was called upon by the Bishop. He said that the inspiration of the movement came from the Bishop who had at all times been a willing and able adviser in it, and a financial contributor to its success as well. About half the cost of the building has been provided for. At the close of the services, tea was served by the ladies of the parish in the guild house of Christ church.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Bishop's Appointments

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| SEPTEMBER | |
| 27. Missionary Committee. | |
| OCTOBER | |
| 6. Port Allegany. | |
| 8. Southport and Eldred. | |
| 9. Emporium. | 10. Ridgway. |
| 11. Sugar Hill. | 12. Du Bois. |
| 13. Red Bank and Lawsonham. | |
| 15. Pittsburgh: Good Shepherd and St. Matthew's. | |
| 22. Brotherhood Convocation, Columbus, Ohio. | |
| 24. Missionsary Council, St. Louis. | |
| 26. House of Bishops, St. Louis. | |
| 27. Kansas City. | |
| NOVEMBER | |
| 1. St. Matthew's, Pittsburgh; Trinity, New Haven. | 2. Barnesboro. |
| 3. Paton. | 4. Houzale. |
| 5. Oscoda, Ashcroft, and Decatur. | |
| 6. Clearfield. | 12. New Jersey. |
| 14-15. Council Guild St. Barnabas for Nurses, New Haven Conn. | 16. Wilmington, Del. |
| 21. Convocation, Warren. | 22. Youngsville. |
| 23. Kinzua. | 24. Bradford. |
| 25. Mt. Jewett. | 26. Kane and Ludlow. |
| 30. Brotherhood Anniversary, Pittsburgh. | |

The Bishop's Visit to Wilkingsburg

On the evening of the 15th Sunday after Trinity, the Bishop made his first official visitation at the lately organized mission in Wilkingsburg, known by the name of the church of the Advent, the Rev. A. Alexander, rector. There was a very large attendance, a hearty service, and good music. The Bishop preached and confirmed a class of 16 candidates. The work seems to be making progress in many ways. The services are now held in a third story hall, but plans are on foot to secure a lot and erect a church as soon as possible.

New Church Building at Oakland

On Monday afternoon, Sept 11th, the corner-stone of the St. Mary memorial was laid by Bishop Whitehead. This building will be erected on McKee Place, Oakland, and is the outcome of a small mission organized by the Bishop in August, 1894. Services were first held in a hall on Fifth ave., and later, a small building was secured on Atwood st., where the mission was

known by the name of St. Matthew's chapel. The new structure is to be a memorial of two Christian women by the name of Mary, hence the change of name. The greater part of the money required for the main building is furnished by one of them, and the chancel and choir are being given by a relative in memory of the other. The plans contemplate a building about 86 by 48. In the basement there will be a reading room for men, and a large room for the Boys' Brigade, or for parish feasts, with kitchen and pantry attached. On the main floor, on either side of the entrance hall, will be a women's room and a children's room, opening by large sliding doors into the main audience room. Opening out of this by an openwork screen, will be the chancel, completely finished. On one side of this will be the organ and baptistry, and on the other the robing room or sacristy. On the second floor in the front part of the building, will be two rooms for the use of the chaplain, and a gallery. The ceremony at the laying of the corner-stone was a very simple one, the Bishop being assisted by the Rev. Mr. Haffern, who before the inception of the mission had a Sunday school and occasional services in the vicinity; the Rev. W. B. Beach, a former curate, and the Rev. Messrs. W. L. H. Benton and W. J. White. The building is to be finished in December, and it is expected that it will be opened with a service of benediction on Saturday evening, Dec. 23d. The Rev. John Warnock has been appointed the Bishop's chaplain in charge of the work, and will enter upon his duties on Sunday, Sept 24th.

Washington

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

During the month of August a convenient arrangement was made by the two principal parishes of Georgetown, St. John's and Christ church, enabling the rectors, neither of whom has an assistant, to enjoy a vacation. The churches are not very distant from each other, and the Sunday services were held at each alternately, by the Rev. Dr. Frank M. Gibson, both congregations attending.

The Cathedral Foundation

Very satisfactory progress has been made during the summer in the construction of the Hearst School, the first building begun on the cathedral foundation. The first-story floor has been completed, and the greater part of the exterior and interior walls of the main story erected and ready for the iron roof, which is being manufactured in Chicago. This portion of the building will contain all the school rooms, reception rooms, and the assembly hall.

Marquette

Gershom Mott Williams, D.D., Bishop

The rector of the church of the Transfiguration, Ironwood, the Rev. J. P. DeB. K. ye was married Sept 6th to Miss Francis C. Nelson, the Bishop officiating.

Maryland

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

The congregation of Emmanuel church, Cumberland, has given the contract for a new organ to the O'Leil Company, of New York, and it is expected it will be completed by Dec. 20th. The organ is to cost \$3 150, exclusive of a new organ chamber, which is to be built of stone, in harmony with the rest of the church.

Removal of St. Andrew's, Baltimore

The vestry, with the consent of Bishop Paret, has placed the church property on South High street in the hands of Mr. J. B. Chastain for sale. The church committee and vestry have under consideration several sites for a new church but as yet none have been definitely decided upon. The congregation of St Andrew's was established in 1837, by the Rev. John Johns who was then rector of old Christ church, and later, Bishop of Virginia. The first rector of the church was the Rev. H. V. D. Johns, a brother of Dr. Johns.

Editorials and Contributions

WE printed recently 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.

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The Requirements for Admission to Holy Orders

IN our issue of August 19th, Bishop Potter proposed a plan for improving the quality of candidates for Holy Orders, which, coming from such a source, is worthy of respectful attention. He thinks, in the first place, that a large part of the present evil of admitting men to Holy Orders who are unqualified in point of learning, or character, "resides in the present condition of the canons, which practically provide between seventy and eighty different standards for admission to the ministry." The power vested in the bishop (usually, it is to be remembered, with the consent of the Standing Committee) is so large "as to make it extremely easy to open the gates to a large influx of uneducated men." We agree with the Bishop in thinking that the canons of ordination need a thorough overhauling. They lack simplicity. The rules laid down are sometimes trivial, sometimes complicated. They sometimes admit of more than one interpretation. On the whole, they attempt too much. There is in them an exemplification of the American reliance upon a mechanical system of checks and balances. It is assumed that the more numerous the persons or bodies of persons from whom certificates must be obtained, the more security there is for the Church as against unworthy or unprepared candidates. Doubtless this would be the case if each signer of such certificates could vouch for the truth of the statements contained in it, from his own direct personal knowledge. But this is rarely the case, and it is, in fact, in many cases impossible.

AMONG the papers which must be submitted to the Standing Committee by a postulant desiring to become a candidate, is a certificate that "A. B. is pious, sober, and honest; that he is attached to the doctrine, discipline, and worship of the Protestant Episcopal Church," is a communicant, and that in the opinion of the signers "he possesses such qualifications as fit him for entrance on a course of preparation for the holy ministry." How many vestries of large parishes are in a position to testify to these points, of their own knowledge? That A. B.'s name is on the roll of communicants is often the only thing which they can assert with

confidence. Their opinion of his qualifications may be absolutely worthless. Later on, when the candidate desires ordination, the vestry is again called upon to certify to his character and orthodoxy for the space of three years last past. Here again, it is as likely as not, that nothing is known of the young man by a single member of the vestry except from hearsay, and yet this may be neither his fault nor theirs. A case in point may be cited which is not by any means unique. A young man left home for college, and during the next seven years of college and seminary life he rarely returned to his native city even in vacation. It happened that he did not attend service in his parish church more than a dozen times in all that period. His family became broken up and scattered. The result was that he was unknown by face or name to a single member of the vestry at the end of that time. His only personal relation to the parish was through the rector, with whom he maintained a correspondence. Yet his testimonials were signed without question. No doubt the vestry was entirely justified in signing them. But who would say that such a testimonial was of the slightest value in protecting the Church against an unfit man? The vestry in this, and numberless other cases, merely register and indorse the recommendation of the rector. His opinion, in fact, determines the whole action, and with him, it would seem, ought to rest the entire responsibility.

IN this, and many similar instances, it must strike an unprejudiced mind, having regard to the realities of things and no great attachment to forms for form's sake, that the persons who have the best means of forming a judgment in the matter do not appear at all. If a young man has spent four years at a college, it would be quite feasible to demand that he produce evidence of his standing, both intellectual and moral, before he is admitted as a candidate. If he has spent a period of time at a Church seminary, the head, and other officers, ought to have the very best means of judging of his character, his intellectual qualifications, and the reality of his vocation for the sacred ministry. But the canons seem to display a certain distrust of seminaries. They are hardly allowed to appear in any official way. Again, the report of the ecclesiastical examiners, one of the most important means of ascertaining the intellectual qualifications of the candidate, is not among the papers which must be submitted to the Standing Committee. The examining chaplains are responsible solely to the bishop. Their office is simply to supply him with certain material to aid him in forming his judgment. He is not in any way bound, so far as the canons are concerned, to abide by their conclusions, but may, if he pleases, ignore them entirely, and form his decision on the strength of the examination which he personally conducts in the presence of any two presbyters he may select. Yet, curiously enough, in spite of the fact that their report has no such place in the scheme of things as that which is held by the other certificates or testimonials, the examining chaplains alone are required to express in set terms a sense of their "responsibility for the evil which might come upon the Church through the admission of men in-

sufficiently prepared," etc., although canonically they have nothing to do with such admission!

IF all the persons who are called upon to sign the various testimonials, acted under this "sense of responsibility," and if it were even possible, as usually it is not, for them to have personal knowledge of the facts to which they testify, doubtless our system would be effective enough. But it is a matter of experience that the result of requiring several persons or bodies to testify in a certain gradation to the same points, is not to provide additional security, but to divide responsibility, until it may come to be little felt by any of those concerned. Each one passes it on to the next, or justifies his signature by reference to those who have signed before him. And as we have seen, it is often impossible that he should do otherwise. The phraseology commonly employed requires only "evidence satisfactory to us," or the evidence of "certificates laid before us." In short, a careful examination of the whole process makes it clear that there are ordinarily only two persons who have the real responsibility; namely, the rector, or "spiritual pastor," and the bishop. It is upon the judgment of these that the decision rests. The entire series of papers is little more than repeated expressions of confidence in that judgment.

WE agree with the Bishop of New York also in believing that it is a serious matter that the canons should allow so much discretion as practically to provide "between seventy and eighty standards for admission to the ministry." There is no doubt that the standard ought to be nearly uniform, both as regards time and scholastic requirements. One direction especially in which we think the canons need sharp retrenchment, is in the requirements laid upon ministers of other denominations seeking the priesthood. The latitude now allowed is full of danger to the life and teaching of the Church, as the bishop himself shows: "The vagrant minister, or he of unsavory record or doubtful soundness in the faith, is tempted by such a condition of things to turn from other Communion to the Church, as a short cut to the honors and emoluments of a calling for which, it may be, he is doubly disqualified." Almost every canonical amendment relating to this subject for years past has been in a wrong direction, and it is undeniable that much evil fruit has been the result. To be able to point to a long and increasing list of ministers who have sought Holy Orders is a poor compensation for the evil wrought by men who have had no proper training for the priesthood, and no affection for the old paths of the Church. It is true that very eminent men have come to us in times past, and men who, embracing with heart and soul the principles of the Church, have been of signal value to the cause of Christ in their day and generation. But these are men who would have acquiesced in any tests of time and preparation which might be deemed necessary. Nowadays, under our lax provisions, we see men coming in who do not contemplate the idea of submission to the Church, but rather that the Church shall submit to them. They come as self

constituted prophets to institute a reformation on principles learned in another atmosphere.

BISHOP POTTER has one panacea for the abuses connected with Holy Orders. It is, he says, the only remedy, and is a very radical one. It is that the General Convention shall elect a board of examiners, and that all candidates be obliged to pass the examinations of this single central board, "whose rejection shall be final." This would have the effect of setting up one uniform standard. Every man would thus have to win his way by sheer merit, and the Bishop evidently believes that such a board could be relied upon to act "without fear, favor, or affection." While we are open to conviction, we must confess that, with our present lights, we cannot regard this proposal with much hopefulness. It has the one merit of making the intellectual standard uniform. Beyond this, the objections seem very serious. We shall not now pause to enlarge upon the dangers of centralization. But the Bishop has spoken of "moral" as well as "intellectual" qualifications, and many will consider "spiritual" qualifications as more important still. In our own experience, the greatest danger to the Church is not in the influx of uneducated men, but of unspiritual men—men who possess no real "vocation" for the sacred ministry. The instances are not few of men sufficiently educated and abundantly able to pass any examination which may be required of them, who are still destitute of the qualifications which the priesthood pre-eminently demands. They are not on fire with the love of souls, and there is nothing which constrains them to cry, "Woe is me if I preach not the Gospel." Others are so destitute of that capacity of sympathy and adaptation which goes to make up what is sometimes called "sanctified common-sense," that it is simply impossible for them to cope successfully with the problems of parish work. No board of examiners, central or local, can determine the status of the candidate in these respects. In these points, the most important of all, there is no way of removing the responsibility from the shoulders of the immediate spiritual superiors of the young man who seeks Holy Orders.

SO far as we feel prepared to suggest remedies, they are of an old-fashioned kind. We should like to see the canons simplified. We see no reason, for instance, why the bishop should be instructed how to proceed in accepting a postulant. Such of the present testimonials as may be seen to constitute no real safeguard, might be dispensed with as tending to obscure the sense of responsibility. Dispensations from the required subjects of study might well be cancelled, except, perhaps, in the case of Hebrew. It is doubtful whether the limit of time ought ever to be reduced, except in the case of a deacon appointed to the independent charge of a parish—a state of things, by the way, which the ordinal does not contemplate. To pass over other points, the canons relating to the admission of ministers from other bodies ought to be made more stringent, and safeguards provided against the idea of a "short cut" to the priesthood. Finally, we would have the responsibility everywhere and always made to rest upon those to whom it really belongs, the bishops and pastors of the Church, who have a duty in the matter which cannot be evaded,

and whose opportunities for acquiring an accurate knowledge of the fitness of candidates are such as no others possess. Human judgment, at the best, may err; mistakes are inevitable, but it is better that they should lie at the door of those to whom the decision really belongs, than that the responsibility should be so artificially distributed that it becomes difficult to trace it to its true source. Add to all this, that we would by no means see the power of the bishop limited in the matter of the rejection of a candidate. No power on earth should force him to lay hands in ordination upon one whom, even at the eleventh hour, he has been led to regard as unworthy or unfit.

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The Faith Unto Salvation

RECENT discussions on the subject of what is required to be believed, or the faith necessary to salvation, betray much shallowness in the conception of vital matters. Very dangerous positions are confidently put forth by those whose appreciation of the principles at stake is seriously at fault. There is a prevalent assumption that any one is capable of grappling with theological subjects, with or without preliminary training. When it is said that the Apostles' Creed contains everything necessary to salvation, it was never meant that this statement applies to that Creed as every perverse mind may choose to interpret it. Nor is it meant that it is sufficient to accept the statements of the Creed as "facts," while deliberately rejecting all interpretation as mere speculation. The statements of the Creed have value because the facts there enunciated have a meaning. In reality, this is admitted even by those who are most insistent in making a distinction between facts and doctrines. The Creed may be taken in a Unitarian, a Nestorian, or an Eutychian sense. But according to the mind of the Church to which we belong, to hold it knowingly in such a sense is not to profess the faith necessary to salvation. The Prayer Book with its catechism, its articles of religion, and the teaching of its offices, furnishes the authorized interpretation of the Creed. Those, therefore, who claim to hold the Apostles' Creed, while they deliberately reject the teachings of the Prayer Book, are not justified in asserting that they hold all to which they were pledged in Baptism. They do not accept "all the Articles of the Christian faith as contained in the Apostles' Creed" unless they accept them in the sense in which the Church holds them. In other words, they do not, according to the mind of the Church, accept the faith necessary to salvation.

IT is to be observed that we have been speaking of those who "deliberately" take up the position described. It is quite otherwise with those who, through ignorance or misapprehension, attach a wrong interpretation to the Creed in some of its enunciations. There are many such who have no intention of contradicting or opposing the teaching of Church or Prayer Book. The simple statements of the Creed are the starting points, the first elements of divine knowledge. The most devout and loyal soul, in the endeavor to gather out of them the profound underlying significance, is liable to mistake, even while there is no conscious departure from the truth as the Church has received it. We have here something akin to the mistaken conceptions which children

form of the meaning of facts for the first time presented to their minds—conceptions which are dispelled or modified by the processes of education. It is here that the distinction has been made between "material" or unintentional heresy and "formal" or deliberate heresy. The former is not blameable, for there is in it no intentional departure from the ancient Faith. The latter is nothing less than open rebellion. Whether it be the case of the priest or of the layman, we are bound to go on "from faith to faith," and constantly to increase unto "the perfect knowledge" of God.

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The Rights of Animals

FROM A SERMON PREACHED IN SHREWSBURY SCHOOL CHAPEL BY THE REV. PREBENDARY MOSS

"Thou shalt not muzzle the ox when he treadeth out the corn."—Deut. xxv: 4.

THIS is something more than a moral precept; it breathes the spirit of chivalry. It reads like the product of a far later age than that in which it was framed. For, that animals have rights, is a modern idea—an idea which even in our own day is recognized only partially and imperfectly. The words read as though the lawgiver's conscience were illuminated by a sudden flash of insight. "It is fair that even the poor laboring ox should partake of the food which he is preparing for the use of man; let him receive as well as give." St. Paul quotes the words of the text twice, in the first Epistle to the Corinthians and in the first Epistle to St. Timothy; and in both passages draws from it the inference that Christ's ministers have a just claim on the laity for support.

"Thou shalt not muzzle the ox when he treadeth out the corn." The Jew was to be grateful and generous to the animal that helped him, not to treat it in a grudging and churlish spirit. As we read, it is impossible to help wondering which object was more prominent in the lawgiver's mind, the good of the ox, or the refinement and elevation of its master's character.

Surely, few things are more mysterious than the purpose and destination of the animal life which abounds around us. In its higher forms its framework is curiously like that of human beings; its sensations are similar to our own; it is capable of pleasure and pain. There are animals which appear to share some even of our moral qualities—fidelity, dutifulness, sensitiveness to praise and blame, reverence, affection. The affection of dogs for their masters sometimes outlasts human friendships. Some of you will remember the scene in the "Odyssey," where Argus, the dog of Ulysses, recognizes, in spite of his disguise, the master whom he has not seen for close upon twenty years, and then dies instantaneously, as though in an ecstasy of joy. Very likely this touching picture is drawn from life. * * * It is said that when Italians of the lower classes are remonstrated with about their cruelty to animals, the reply is almost invariable: "Oh! an animal has not a soul." As though that fact, if it is a fact, excluded the brute creation at once from the range of man's sympathy and God's pity. What a different spirit is displayed in our Lord's words: "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father."

Let us grant, for the sake of argument, that an animal's life ends with its death. Does not the very shortness of its existence

strengthen its claim to be treated reasonably and kindly? Men are the earthly providence of any animals which they have attached to themselves. We exact from these animals such service as they can give, and, so far, we are within our right. Is it only quixotic, or is it not rather the natural impulse of a generous mind, to extend some little kindness to these poor servants of ours? They have been deprived of their inheritance of freedom, in order that they may minister to our needs. It seems only fair that we should recompense them in some way for what they have lost.

* * * * *

I will now refer to one final consideration, which seems to me the strongest of all. We have no right to exclude anything which God has made from the benefits of Christ's redemption. In a very different degree, of course, but not the less really, the brute creation must have its share in that immeasurably great event—must have its share, directly, perhaps, but indirectly, beyond all doubt. It is simply incredible that any one whose spirit has been enlightened by the Spirit of Christ, whose will has been brought into living contact with the mind of Christ, could deliberately act with cruelty or selfishness or want of consideration, even to an animal. Ask yourselves this question. However high an opinion you might have formed of the character of any one, would he not instantly sink in your esteem—would you not feel at once, and rightly feel, that you had been mistaken in him—if you ascertained that he had been guilty of cruelty to a brute beast that was dependent upon him, yes, or to any animal under any circumstances? You would know at once that he could not be a genuine Christian.

Now, I venture to say that this sentiment—this scrupulousness, this refinement of sentiment, if you please—“derives from what we have the likeliest God within the soul.” William Blake, a poet who wrote in the closing years of the last century, expresses that view with much force:

“Can I see another's woe
And not be in sorrow too?
Can I see another's grief
And not seek for kind relief?”

* * * * *
And can He who smiles on all,
Hear the wren with sorrows small,
Hear the small bird's grief and care,
Hear the woes that infants bear,
And not sit beside the nest,
Pouring pity in their breast,
And not sit the cradle near,
Weeping tear on infant's tear?”

No sentient being is outside the scope of God's loving compassion; and those are most like God who discern a sanctity in everything that He has made, whose kindness of heart refuses to shut itself up within any conventional limits.

Let me add a word or two, that I may run no risk of being misunderstood. I know well that you are averse to cruelty, whatever form it may assume, and that deliberate cruelty to an animal would be resented strongly by you all. But be on your guard lest these subordinate members of the universal family, called into being by the same Divine Power which created you, should suffer through your thoughtless neglect or blind conformity to some prevailing fashion. In matters of this kind, it is for those who have been educated, to form, not to follow, public opinion. And the treatment of animals even in this country—their treatment not by the lower classes only—still leaves much to be desired.

The Word “Catholic”

PERHAPS there is no word in the English language that is so generally misunderstood and wrongly used as the word “Catholic,” unless it is the word “Gospel,” which nowadays may mean anything. This being the case, it may not be out of place to present some thoughts on the meaning and use of the word “Catholic” which we hope may be helpful and suggestive.

I. The word Catholic was very early adopted as descriptive of the Church founded by our Lord and His Apostles. It means universal or embracing all. In this sense the Church is Catholic in these three things: (1) It is for all people; (2) It teaches all the Gospel; and (3) It endures throughout all ages. This distinguishes the Christian Church from the old Jewish Church, which was but temporal, local, national. The Christian Church is for all time, for all places, for all people; and by reason of this it was always, from the beginning, described in the Creed as Catholic. In fact this is the only word that can describe it. When, then, we say in the Creed, “I believe in the Holy, Catholic Church,” we confess that the Church to which we belong is not simply a little Episcopalian sect, but a part or branch of that ancient, historic Church which has been preserved as an outward, visible organization from the day of Christ down to the present time, and that the ancient heritage of the Faith, the Sacraments, and the Ministry has been handed down to us inviolate.

II. The word Catholic is used as being descriptive of the orthodoxy of any particular Church or individual, as being in agreement with the one, undivided Church which has expressed itself in the Ecumenical or General Councils.

III. The word is also used to describe that which is believed on the authority of the Church; as, for example, the doctrine of the Blessed Trinity is a Catholic doctrine because it is the universally accepted teaching of the Church and having the sure warrant of Holy Scripture.

From this threefold usage, we learn that the word “Catholic,” is a very significant term, and sets forth the real nature of the Church as an institution, as being (1) The conservator of the Faith, “the pillar and ground of the Truth;” and (2) As the instrumentality whereby we become partakers of the benefits of Christ's “precious Death and Sacrifice,” which was offered “for the sins of the whole world.” It will also enable us to test our orthodoxy, to know whether we are “loyal and true,” in accord with “the Faith once delivered to the saints,” and, without doubt, will save us from being “carried away with every blast of vain doctrine.”

This word, then, so greatly misunderstood, so wrongly used, yet meaning what it does, touching all the circumference of evangelical truth and ensuring its full presentation, surely this word of all words in our language ought to be used with thoughtful care. As expressive of our hopes, as the embodiment of our heritage, we will not impart into it any meaning which ignores or treats slightly or gives away our birthright. We will not ignore its true meaning. For intelligent Churchmen the term “Catholic Church” should not mean, nor be used to mean, simply the Roman Church, but rather that glorious Body in which we declare our belief when we say in the Creed, “I believe in the Holy, Catholic Church.”—*The Diocese of Tennessee.*

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Letters to the Editor

THE USE OF INCENSE

To the Editor of *The Living Church*:

Will you allow a few words regarding the use of incense in the Church, from a source outside of your own Communion? It appears to me that the entire treatment of the matter is defective from the failure to recognize the true symbolic significance of its use. The fountain and source

of all symbolic ritual is the Mosaic tabernacle and its rites and ceremonies. In this service it was the office of the priest at the time of the morning and evening sacrifice, when he trimmed and lighted the lamps in the golden candlestick, to burn incense upon the golden altar. The law for the composition of the incense was very precise, defining the ingredients and the quantity of each, which we must suppose were significant, as every thing else was, of spiritual realities. Incense was not used, as some seem to suppose, to sweeten the air, nor as it is used in the Roman Catholic service, to do honor to persons and things. The significance of it is brought out in the Apocalypse, when in more than one instance it is mentioned as “the prayers of the saints.” Thus regarded, it is the symbol of intercession, and when burned and waved before the altar at the time of intercession in the Eucharist or intercessory prayers, it is the symbol of the Holy Spirit interceding in the Church (Romans viii: 26), and represents the “things which cannot be uttered,” which in this unspoken form ascend to God in the name of the great Intercessor, Christ Jesus. The suggestion which I see made in a letter in *The Churchman* of last week, that the pleasant smell contributes to the sincerity or completeness of the worship, is a thought too entirely fleshly to be allowed to enter into any conception of a spiritual worship. JOHN S. DAVENPORT.

Hartford, Conn., Sept. 9, 1899.

DIVINITY SCHOOLS FOR COLORED MEN

To the Editor of *The Living Church*:

I was much interested in “Presbyter's” letter in this week's issue, concerning work among the colored people of the South. In my humble judgment no greater work is commanding our attention than this, right at our doors. But the writer is sadly mistaken in supposing that a colored man is welcomed to pursue his studies at our divinity schools. He can do so at the General Theological Seminary, but cannot do so at Sewanee, Tenn., nor at Alexandria, Va. This fact ought to be more generally known. South of the Mason and Dixon line the old prejudice of Peter and Cornelius is a stern reality.

ALFRED POOLE GRINT.

Sept. 15, 1899.

COLLEGE STUDENTS

To the Editor of *The Living Church*:

It may not be generally known by your readers that the Brotherhood of St. Andrew has a standing committee on “Work in Colleges.” It is one of the duties of this committee to gather the names of young men in general, and of Churchmen in particular, who are about to enter, or are returning to, college. So far as practicable, these names are forwarded to Brotherhood men in the several colleges, who will be glad to call upon new-comers, render them any possible assistance in finding suitable lodgings, introduce them to other students, and generally endeavor to be of service.

A year ago you kindly printed a communication from this committee, which has resulted in the receipt of the names of a number of young men returning to, or about to enter, college, with whom cordial relations have been established by members of the Brotherhood and other Churchmen.

There are now chapters of the Brotherhood in, or in close touch with, the following universities and colleges: Harvard, Yale, Columbia, Pennsylvania, Hobart, Kenyon, Cornell, Dartmouth, Washington and Lee, Brown, Stanford, Roanoke, Massachusetts Institute of Technology, and the State universities of Michigan, North Carolina, West Virginia, Virginia, Minnesota, Kansas, and California.

I would therefore invite the reverend clergy and other readers of *THE LIVING CHURCH* to send to the committee, if they are so disposed, the following information concerning young men of their parishes or acquaintance who at this time may be entering or returning to college: Name in full (with class and local address, if any); whether a Churchman; whether a communicant; whether a member of the Brother-

hood; any information which might enable a fellow-student to understand how he could best be of use to the man upon whom he calls.

The committee would prefer to have the privilege of using the names of those from whom the names of students are received, but will not do so if the correspondent objects.

As the first few weeks of a new student's residence in college often determine his friendships and the character of his life for his entire course, it is important that those wishing to communicate with the committee should do so at once. Address "The College Committee," Brotherhood of St. Andrew, 281 Fourth ave., New York.

GIFFORD PINCHOT,

New York, Sept. 16, 1899.

Secretary.

To the Editor of The Living Church:

Clergymen and men interested in Churchmen entering Harvard University would do the St. Paul's Society a great favor if they would send the names of such young men to the secretary, George W. Smith, 3 College House, Cambridge, Mass.

More of Christ

BY MARGARET DOORIS

More of Christ's life,
To lift the standard of this earthly life
Beyond the struggle and the sordid strife.

More of Christ's love,
To sanctify alway our human love,
And make it worthy of the life above.

More of Christ's zeal,
More of His sympathy for other's weal,
More of His spirit all our acts to seal.

From day to day,
More of Christ's truth, lest we should go astray,
To guide our feet along the narrow way.

O Christ, bend low,
On us the fullness of Thy help bestow,
Thine in Thy likeness we may daily grow.

Oh, give us grace,
Nobler to live, whate'er our rank or place,
And fit us hour by hour to see Thy face.

London, Ohio.

Personal Mention

The Rev. Dr. C. Graham Adams sailed for England on the American liner, "Pennland," Sept. 2d. to be gone six weeks.

The Rev. Henry W. Armstrong has returned from a European tour.

The Rev. Robert Bell has resigned the curacy of St. Mark's church, Frankford, Pa., and entered upon the rectorship of the church of the Redeemer, Sayre, diocese of Central Pennsylvania.

The Rev. George Robert Brush has resigned the rectorship of Grace church, Randolph, and accepted that of St. Mary's church, Salamanca, N. Y., to take effect at the end of the present month.

The Rev. Edward J. Burlingham has resigned the curacy of St. Stephen's church, Wilkesbarre, diocese of Central Pennsylvania, and accepted the rectorship of Trinity church, Woburn, Mass.

The Rev. J. McClure Bellows returned from Europe on the S. S. "Columbia," Thursday, Sept. 8th.

The Rev. Frederick J. Collins has accepted the rectorship of the church of the Messiah, Providence, R. I.

The Rev. J. M. Clarke, D. D., has returned from his outing, at Fourth Lake, Fulton Chain.

The Rev. D. M. Cann, of St. Thomas' church, Barnesboro, Pa., has gone abroad for a two months' visit. During his absence, his work will be taken care of by the Rev. J. L. Taylor.

The Rev. John C. Dennis has accepted charge of St. Augustine's church, Savannah, with St. Bartholomew's church, Burroughs, Ga.

The Rev. W. B. Frisoy, rector of the church of the Advent, Boston, who has been absent from his parish one year, will return from abroad near All Saints' Day.

The Rev. Alban Greaves has accepted charge of missionary work in Camden Co., Ga., under appointment of Bishop Nelson, and with residence at Cumberland, Ga.

The Rev. Edmund Guilbert, D. D., is staying at the Kendallwood, Richfield Springs, N. Y.

The Rev. John Francis George has accepted the

rectorship of St. John's church, Rockville, Conn., to take effect Sept. 30th.

The Rev. Francis Gilliat has resigned the rectorship of Trinity church Canaseraga, and accepted that of St. John's church, Ellicott ville, N. Y.

The Rev. C. Gilbert Hannah has accepted the rectorship of Trinity church, Morgantown, W. Va., with the wardenship of the Episcopal Hall there.

The Rev. Henry Harrison Haynes, Ph. D., should be addressed at San Mateo, Cal.

The Rev. Robert L. Harris has taken charge of Calvary church, Toledo, diocese of Ohio.

The Rev. Joseph W. Hyde has resigned the charge of Calvary church, Danvers, Mass.

The Rev. Dr. Hall, of the Western Theological Seminary, has returned from his trip abroad, and is to be addressed as usual at 654 Park ave., Chicago, Ill.

The Rev. W. F. H. Jackson has been passing his vacation in the woods of Maine.

The Rev. Harry L. S. Longley, after a most successful rectorship of Trinity church, Milford, Mass., has resigned, and will take charge of Christ church, Binghamton, N. Y. His resignation takes effect Sept. 16th.

The Rev. J. R. L. Nesbitt, vicar, has assumed charge of Christ church chapel, Philadelphia.

The Rev. S. W. Southwell has taken temporary charge of Trinity church, Apalachicola, Fla.

The Rev. Robert Snowden is taking rest at Willamstown, Mass.

The Ven. F. H. M. Villiers Appleby, late archdeacon of Minnesota and North Dakota, has been appointed archdeacon of Duluth, Minn., by the Rt. Rev. J. Dow Morrison, D. D., LL. D., Bishop of Duluth.

The Rev. Burr Miller Weeden has resigned the charge of the church of the Redeemer, Watertown, N. Y., to accept the rectorship of Trinity church, San Jose, Cal. He will enter upon his new duties Oct. 1st.

The Rev. Frederick Welham, of Totteville, N. Y., has entered upon the work at Benton Harbor and St. Joseph, Mich., made vacant by the resignation of the Rev. M. S. Woodruff.

The Rev. James E. Wilkinson, Ph. D., has been appointed chaplain of St. Alban's School, Knoxville, Ill.

The Rev. J. B. Whaling has resigned the charge of the church at Ford City and New Kensington, and accepted a call to Van Buren, Ark., to take effect Oct. 1st.

Mr. James D. Yochimura left Japan on the steamship "Doric," Aug. 5th, for work in the Japanese mission in San Francisco. He has worked with success for some years in St. Matthias' mission, Mayebashi Jaohin. He has translated Balfour's "Foundations of Belief" into the Japanese language, and speaks English well. Churchmen can aid him by their prayers, and by sending to him, by letters of introduction, any of his countrymen who are at all interested in the study of the Faith.

To Correspondents

SUBSCRIBER—P. o. Cathedral is the name given to a church used temporarily for the purposes of a cathedral.

Died

HALL—Entered into the rest of Paradise, on Tuesday, Sept. 5th, Mrs. Abby Hall widow of Milton Hall, Esq., and daughter of the late John Tisdale.

"Not changed, but glorified."

HARRIS.—At Bound Brook, N. J., Wednesday, Sept. 6, 1899, Augusta Bogart, beloved wife of the Rev. Wm. R. Harris.

"For all Thy saints who from their labors rest,
Thy name, O Jesus, be forever blest,
Alleluia!"

IRVIN—Entered into rest, on Sunday, Sept. 3, 1899, at his home in Cannelton, Ind., William Thomas Irvin, aged 28 years, only son of John Lynn and Mary Hening Irvin, and junior warden of St. Luke's church, Cannelton, where he had been baptized and confirmed, and whence his funeral took place on Tuesday, Sept. 5th.

"Asleep in Jesus! blessed sleep!"

Obituary

IN MEMORIAM

DAVID GORHAM ROBINSON

At a meeting of the Board of Mission of the Diocese of Western Michigan, held on Sept. 6th, 1899, upon motion, it was resolved that.

WHEREAS, it has pleased God in His all-wise providence to take unto Himself the soul of our beloved friend and associate, David Gorham Robinson, who entered into rest July 19th, 1899, in the 89th year of his age; therefore be it

Resolved: That in the death of David Gorham Robinson, the Board of Missions, the Bishop of the diocese and the Church in Western Michigan, mourn

the loss of an exemplary Churchman and a faithful colleague in all good work. It is fitting to make reverent record of a life so distinguished in the Church, and we would therefore, herein, give expression to our estimate of his exceeding value as a man and a Churchman, and bear witness to our personal share in a sorrow which we and the entire diocese have sustained by his death.

Resolved: That we have lost one of our most efficient members; one whose just and generous judgment, whose courtesy of heart, wise counsel, and delicate sense of honor, have ever commanded our esteem and admiration, and endeared him with growing affection to all.

Resolved: That, while we accept death as a part of God's love, God's care, and God's plan, yet, without the intent of intrusion upon the sacredness of their great sorrow, we, the Bishop and the Board of Missions, would tender to the bereaved family our sense of great personal loss in this day of separation, and our deep Christian sympathy in their bereavement.

Resolved: That we herein express our unfeigned regard and affection for the departed, whose noble and just soul was given with singular fidelity to the service of God, the extension of his Church, and the good of his fellow-men. The Church is richer to-day for his unaffected and manly life, and we, his associates, are provoked unto good works for his example of loyalty to his Bishop, the diocese, and the Church. His memory is a tender one to all, and we follow his soul with the prayers of the Church he loved and served so well.

Resolved: That the secretary of the Board be directed to communicate a copy of these resolutions to the bereaved widow and daughter, and to the offices of *The Churchman*, *THE LIVING CHURCH*, and *The Helper*, for publication.

Resolved: That the secretary be directed to enter these resolutions upon the records of the Board of Missions.

GEORGE D. GILLESPIE,

Bishop of Western Michigan.

R. H. FORBESQUE GAIRDNER,

Secretary of Board.

JOHN N. MCCORMICK,

W. J. SPURRY,

R. R. CLAIBORNE,

A. C. TORREY,

WILLIAM LUCAS,

E. C. LEAVENWORTH,

GEORGE FORSEY,

H. B. LEWIS,

Clerical.

Lay.

Appeals

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

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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, associat secretary.

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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.

Berenice

BY SAMUEL DONALD NEWTON

The long Judean day draws to a close;
 The shadows lengthen out: the blazing sun
 Is sinking in the west, his labors done;
 And on the Dead Sea's waves the new moon glows,
 Waile over Bethlehem, see, one by one,
 With faintest glow and twinkle, lo, the stars
 Proclaim one more day's course is nearly run;
 The while the planet Mars
 Doth cast his ruddy glow o'er Calvary's hill.
 And now the night is fallen; all is deathly still.

Behold, behold a scene of want and woe,
 For ruthless death and carnage, hand in hand,
 The dogs of cruel war, a horrid band,
 Have made their home on ancient Zion's hill;
 A haughty Roman chief, the Jews' worst foe,
 Has placed his clutches on the lonely land;
 Sion's healing pool is choked with sand,
 And stopped is Kedron's rill;
 The city's walls are black and sullied o'er;
 Moriah's Mount the holy temple crowns no more.

In desert and in lifeless solitude
 The city lies, forsaken of all men;
 No living thing is near; but look again,
 One woman there in loneliness doth brood,
 Her glossy locks unkempt and fluttering;
 Her one long garment, made of sackcloth crude,
 From top to toe now turn in tumult rude,
 See wildly off doth fling,
 And in the assestrow's her trembling frame,
 In utter grief, unheeded of the burning shame.

Have pity, stranger; look not lightly on,
 Nor think of scorning what thou seest there;
 Remember, pain and woe are everywhere.
 What if the past be sinful? Now 'tis gone
 And cannot be recalled; and couldst thou bear
 Aught more than she? Ah then, beware, beware,
 How thou dost question. List how in her woe
 And agony below

Her sad lament and plaint she doth begin,
 And calls upon her God to pardon her for sin:

"Jerusalem, my own Jerusalem!
 That I should bring on thee this bitter pain,
 This anguish, this destruction! I would fain
 I ne'er had lived! Oh Jesu, oh my God,
 Come down from off thy throne in heaven broad,
 Reclaim, reclaim, thy purest, brightest gem,
 Thine ancient town, Thine own Jerusalem;
 Retread where thou hast trod,
 And right the wrongful deed. Oh, pity me,
 For now I know Thou'rt God, though once I doubted
 Thee.

"I was a Hebrew maid, a princess too;
 In face and form was fair to look upon
 As ever yet was child of Perah's son—
 So men proclaimed; alas, that pride should brew
 In Jewish child such bitter burning shame
 As wrought in me the deed that, done,
 Can never be undone. 'Tis mine the blame,
 'Tis mine the thankless name

Of having brought on David's hapless town
 This woful wrong, that I might win another's crown.

"I sought the Roman chief, de pite the law
 That Jewess must not cling to Gentile lord;
 Became his mistress—on, the bitter word—
 Released my jewel, clutching at the straw
 Of earthly pomp and pride and lordly power;
 I thought to rule through him some little hour,
 To make him answer to my nod and beck
 (And now behold the wreck);
 My people's righteous cause I did forsake,
 Forgot my father's God. Oh that my heart would
 break!

"I listened heedless to the gruesome plan
 That ended in thy ruin, blessed town;
 I cared not; gave no signal, word, or frown,
 To save mine own, although a nod from me,
 A little word, one gesture of my fan,
 To show that I approved not, would have wrought
 A change and set the holy city free.
 Alas, and did I naught?

I left the city helpless to its fate;
 I let the deed be done—repentance came too late.

"And now my master, master of the world,
 Has set aside his pretty Jewish toy;
 My grief-struck, tear-stained face seemed to annoy
 Where once it pleased; so, downward am I hurled,
 And down, down, down unto the depths of woe,
 And deeper depths, if such a thing there be,
 Behold me fall, behold my spirit go;
 Lord Jesus, pity me;
 Have mercy on the traitress, Gracious One;
 Have mercy on the worst of sinners, Suffering Son."

The voice hath ceased its bitter moan,
 And deeper grow the shadows and the dark,
 And deeper grows the silence—not a groan
 Disturbs the stillness of the night—but hark!
 That gentle wind proclaims an angel near,
 The faintest rustle of his wings I hear,
 As downward slips he from the heavenly throne,
 And whispers: "Do not fear,"
 Unto the soul in trouble and in woe;
 And more I cannot tell, for more I do not know.

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Pen-and-Ink-lings

THE *Chicago Tribune* reports gifts to colleges, seminaries, academies, and art institutes, for the first half of the present year, to be \$30,000,000, a sum for such purposes never before equalled in double the time.

THE Duke of Beaufort has definitely decided to have Chepstow Castle put up to auction early in October. This is one of the first five Norman castles built in the reign of William the Conqueror. During the Parliamentary War, the inhabitants of the town adhered firmly to the royal cause, and the castle was not surrendered to the Parliamentarian forces till after a vigorous siege, in which it sustained considerable damage. On the restoration of Charles II., Henry Marten, one of those who sat in judgment on Charles I., was confined in it till his death.

A CERTAIN curate was of a painfully nervous temperament, and in consequence was constantly making awkward remarks—intended as compliments—to the bishop and others. Having distinguished himself in an unusual degree during a gathering of clergy at an afternoon tea at the bishop's palace, he was taken to task for his failings by a senior curate who was one of his companions on his way home. "Look here, Bruce," said the senior, decidedly, "you are a donkey. Why cannot you keep quiet instead of making your asinine remarks? I am speaking to you now as a brother—" Loud laughter interrupted him at this point, and for a moment he wondered why.—*Collier's Weekly*.

THE Japanese courts of justice, since the beginning of July, 1899, have been completely re-organized. There is now a supreme court, seven courts of appeal, forty-nine provincial high courts, 298 county courts, 1,201 local magistrates. The legal code, modeled chiefly after the German, has been translated into English by a German professor of law, Dr. Lonholm. The objection to the English and American system was that it is not definite enough, favors too much the rich and powerful, and opens the door to corruption. Such, at least, was the verdict of the eminent Japanese lawyers who for nearly twenty years sifted the laws of the world to find a code suited to their country. Curiously enough, the German code, a work of

excessively slow growth, will not take full effect until 1900, or a year later than the Japanese code which has been shaped after it.

IT is said that Elias Howe almost beggared himself before he discovered where the eye of the sewing-machine needle should be located. How he finally hit upon the right idea is told by a contributor to *The Textile World*, as follows:

His [Howe's] original idea was to follow the model of the ordinary needle, and have the eye at the heel. It never occurred to him that it should be placed near the point, and he might have failed altogether if he had not dreamed he was building a sewing machine for a savage king in a strange country. Just then, in his actual waking experience, he was perplexed about the needle's eye. He thought the king gave him twenty four hours to complete the machine and make it sew. If not finished in that time, death was to be the punishment. Howe worked and worked, and puzzled and puzzled, and finally gave it up. Then he thought he was taken out to be executed. He noticed that the warriors carried spears that were pierced near the head. Instantly came the solution of the difficulty, and while the inventor was begging for time, he awoke. It was four o'clock in the morning. He jumped out of bed, ran to his workshop, and by nine o'clock a needle with an eye at the point had been rudely modeled. After that it was easy. That is the true story of an important incident in the invention of the sewing machine, and worth recording.

A CORRESPONDENT has compiled the following ingenious list of the churches in Philadelphia bearing the name of St. John:

St. John's, Northern Liberties, dates from 1816, and is the oldest, designated.....A
 St. John Baptist, Germantown.....B
 St. John Chrysostom.....C
 St. John the Divine.....D
 St. John the Evangelist.....E
 St. John (Free church, of Frankford Road),..F

A GALESBURG man tells of a little boy who went to church on a recent Sunday and was greatly interested in the collection. He watched the ushers for a time, then whispered to his father: "Papa, more'n half the folks has got in free."

WHAT is the best epitaph written in English within this century? The literary paragrapher of *The Pall Mall Gazette* maintains that it is one which its author, the Primate of Ireland, sometime Bishop of Derry, had inscribed on the wall of Derry cathedral in commemoration of a young curate. Here it is:

"Down through our crowded walks and closer air,
 O friend, how beautiful thy footsteps were!
 When through the fever's fire at last they trod,
 A form was with them like the Son of God.
 'Twas but one step for those victorious feet
 From their day's path unto the golden street;
 And we who watched their walk, so bright, so brief,
 Have marked this marble with our hope and grief."

WHILE "David Harum" is a book without a religious motive, it is doubtless "true to life," or to the kind of life which it portrays. The old banker is a man of some faults and of many virtues. Among the latter, piety is hardly to be reckoned, yet we believe the author would have found some fear of God in David's eccentric character if

he had had a little more of it in his own. However this may be, his quaint observation on preachers and preaching is entertaining, and possibly may be instructive. Lenox and he were discussing the Episcopal rector in Homeville:

"Putty nice kind of a man," remarked David when John came back; "putty nice kind of a man. 'Bout the only 'quaintance you've made of his kind, ain't he? Wa'al, he's all right fur's he goes. Comes of good stock, I'm told, an' looks it. Runs a good deal to emptins in his preachin', tho, they say. How do you find him?"

"I think I enjoy his conversation more than his sermons," admitted John with a smile.

"'Less of it at times, ain't the!'" suggested David. "I may have told ye," he continued, "that I wa'n't a very reg'lar church-goer, but I've ben more or less in my time, an' when I did listen to the sermon all throu h, it gen'ally seemed to me that if the preacher 'd put all the' really was in it together, he wouldn't need to have took only 'bout quarter the time; but what with scorin' fer a start, an' laggin' on the back stretch, an' ev'ry now an' then breakin' to a stan'still, I gen'ally wanted to come down out o' the stand before the race was over. The's a good many fast quarter hosses" remarked Mr. Harum, "but them that c'n keep it up fer a full mile is scource."

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A Cape Cod Diversion

FOR quiet and rest, no place is better adapted than the extreme end of Cape Cod. Beyond the little village of Orleans, the country puts on a rough exterior, and in many respects is not unlike a Western prairie. Here and there, a few houses are scattered away from the little towns, and break up the monotony of the long stretches of land, which sometimes are nothing better than sand heaps; and only occasionally round off into an undulating field, with a few cows browsing as if duly conscious of the limitations that nature had placed upon their prospect. Thoreau footed these places many years ago, and has left his impressions in a volume of delightful descriptions. To return to them is only to find that few and far have the changes been. For weeks I have been living in comparative seclusion, with nothing but the broad Atlantic roaring at my feet, and the companionship of a lighthouse a stone's throw away. The mariner knows the spot as the Nanset Three Lights. These three lights are a teaching symbol to every sailor. One light stands for Highland light, two for Chatham light, and now three for Nanset light, and nightly I have three glaring lights standing out before me, making a shrine out of the spot, and of course at times carrying my thoughts to other mysterious truths which are good companions in meditations, and an excellent cordial for drooping spirits.

Here, on this beach, where every wave at high tide threatens vengeance, came ashore after last November storms, many sad reminders of the destruction of the "Portland." Eleven bodies were cast up by the sea, and, I was told by the life-saving men, their faces bore unmistakable signs of intense suffering. Life preservers came ashore without their companions, and one that I held in my hand a few days ago, showed that the fury of the storm had snapped the strap encasing the body, and even in this one could easily read a story of struggle and despair. Old wrecks are now and then unearthed in the sand, and dead fish provide a sumptuous meal for the sand flea who takes his color from his environment, but is a most tantalizing creature to look at, for he is cross-eyed. The seashore abounds in

these creatures at times, and they enjoy life with impunity, for when they are not hopping around you, they are apparently taking a siesta in that well-made home of theirs in the sand.

Unlike the sand-peep, the sand flea has a few enemies. This little bird, which loves the lowlands, and leaves such pretty foot-steps behind on the sand, has always a checkered life, and gets little peace after July 15th. Gunners prowl around in the vicinity of the shore at low tide, and carry away dozens of these little creatures, and when they are gone they are certainly missed—more so than the shrieking mackerel gull who is well protected by law, and whose unpopularity turns out to be his blessing. Ducks alight here and there, but keep a measured distance. A day or two ago one ventured near the shore and gave the appearance of being a friendly visitor, but his approach was a temptation to the man with a gun, and the poor shot is now upon record.

There are no woods near this shore, but a few stunted pine trees which grow about four feet high, and then the top branches are lopped off with these winds. Such winds are no better than cyclones. It is impossible to keep your patience, much less your temper, with the wind from the shore. It is neither hot nor cold, but like the works of the Laodiceans, lukewarm. It is a constant blow for twenty-four hours, and even the short walk bears testimony that the wind is mistress of all it surveys, for everything is swept and flapped by its movements. The wild cranberry flourishes and is useless. A quack medicine firm in one of the large cities gathers tons of it, and makes a decoction for some disease, which retails at one dollar a pint bottle. There is the indigo plant with a yellow blossom, always fine contrast to the poverty grass which diversifies the waste places in the sand. This has great healing properties, I am told.

During the night as one hears the roaring of the waves sweeping along the shore, there comes beating from the plain the sharp, quick bark of the fox. It is rather a pleasant sound to mingle with the deep moanings of the ocean, but a hard one to trace. These sly creatures make nightly raids upon the hen-coop, and every day this part of our provision box grows miserably less. Occasionally a few fall into the trap, and then our indignation is often turned to pity.

Beyond Barnstable there is no church building of our own. In truth, people seem to be very wary of anything religious. At Eastham I saw the spot where a party of the Pilgrim Fathers landed from Plymouth in 1644. It is wild now and has not changed much since that year. There is a deserted grove at North Eastham, where the Methodists held their camp-meeting before the days of the railroad. It is now a veritable oasis in this wilderness of sand.

But when the summer visitor takes up his abode here, and is willing to endure the pointed claims of these mosquitoes, he will soon change many of these sights. No place affords a more charming view of the Atlantic than the Nanset Three Lights. Here to the north one may at times discern the form of the ocean greyhound, and daily there pass in front of you sailing crafts of all kinds. The "Fruiters" going south, with the long procession of coal barges nearer shore, preceded by a struggling tug, all indicate the life upon the ocean when the shore is

"as silent as a nun." I chanced upon a colony of priests here from the Roman Church, who are quietly enjoying a rest and have thrown off somewhat the formality of their profession. A jolly set of men they were, walking up and down the shore, with bare feet and head, at times bending their attention to their books of devotions, with intervals of conversation, rife with merriment, and often competing for your attention.

The lighthouse keeper is a genial, well-disposed man. He is apparently anxious to study you before committing any of his fund of information into your care. He knows the sea and its antics very well, and the "ships that pass in the night," he knows them well too. But the utter loneliness of his life impresses you, and while this is not felt in summer, during the long, bleak winter it must be his incubus. Even to glance at him now, and watch him in the performance of his varied duties, makes you anticipate all this in the days when the severe north-east wind whistles around his solitary abode, and the snow blocks his only egress to the scattered hamlet two miles away.

How suggestive is the sea! "There shall be no more sea." To watch it is to deepen your mind with mystery. If one resents mysterious truths, let him recline before this vast expanse of ocean, and muse upon the mysteries of the deep. It is no wonder that fishermen were the first Apostles. Fishermen are always impressed with mysteries; their calling fixes these well in mind, and with them to doubt mysteries is akin to doubting facts. People who live in cities should sometimes come to the bleak ocean shore, with daily missions upon the deep, that they may realize that there is a lining of mystery to all that is seen and heard by the rush and tear, the ebb and flow of these strong tides.

In the wilderness of this spot, with the rough aspect of nature touching every corner and crevice, with the little swallow burrowing into the cliff and making a home for itself in nature's warmest clothing, one may easily find the rest and relaxation for a tired brain, and awake from the spell to renewed energies for work elsewhere.

BOSTONIAN.

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Yankee Doodle

"YANKEE DOODLE," according to a writer in the Cincinnati *Commercial Tribune*, has had a long and varied history. He says: "Yankee Doodle" is one of the oldest songs in the world, and at different periods of an unparalleled career has belonged to England, to the once vast empire of Holland, and to the Roman Catholic Church, where it probably originated somewhere about the year 1200 A.D. If you happen to be a musician and do not believe that such an undignified ditty could ever have been intended for religious purposes, play it over on a pipe organ very simply and slowly, and as the majesty of a grand old papal chant fills your soul, all your doubts will vanish away.

"Several hundred years ago the good people of Holland thought so much of 'Yankee Doodle,' that they adopted the tune for the harvest song, and made up new words for it. Mary Mapes Dodge gives one of the verses in 'Hans Brinker':

'Yanker didee dudle down,
Didee dudle launter,
Yankæe viver vooover vown,
Botermelt und taunter.'

"Soon after first being sung, this quaint verse became so popular among all classes

in Holland that it became a truly national song. It was sung in livelier time than the old chant which it supplanted.

"One of the latest and aptest historical—if least literary—versions of 'Yankee Doodle,' is a stanza said to have been sung by some of the Rough Riders in Cuba after the surrender of Santiago. It ran something like this:

'Yankee Doodle came to town
Wearing striped pants on,
But Spain she saw so many stars
That now they need expansion'

"'Yankee Doodle' has already belonged to the three great families of the Caucasian race [*sic*—the Latin, the Teutonic, and the Anglo-Saxon. In seven centuries it has been carried into the heart of four of the greatest political powers of history."

Life in Puerto Rico

SAN JUAN, PUERTO RICO, Aug. 16, 1899.

MY DEAR LIVING CHURCH:—It has occurred to me that I would write to all my Church friends through your paper. So many want a letter from Puerto Rico, that a general one written on interesting topics might be read by others who have not had a personal interest in the mission of our Church to this island.

The all-absorbing topic to us now is the fearful hurricane that we passed through last Tuesday. While sitting on our veranda Monday evening, enjoying the beautiful air and cool breeze from the sea, a policeman appeared at our Puerto Rican neighbor's opposite, and rattled off a lot of Spanish which seemed to excite the whole family, and a large one, too. I said: "Something seems to disturb them." He had come to tell them that the signal flags were up to tell of a hurricane coming. We had no worry. We retired early, slept soundly till two A. M., when we heard it raining and blowing. I did not feel anxious until about five A. M., when we got up and dressed, and as soon as it grew light enough to see out, we were appalled at seeing natives running in the street as if for shelter; then roofs and timber began to fly. We called our cook up to prepare our breakfast. The house began to shake so we concluded we would have to leave it. All the cottages are set on posts or cement pillars, and give one any feeling but that of security. We had prayers, then our coffee and eggs. The storm was now changing from a gale to a hurricane, with a lull in between tremendous gusts. We decided to run across the street to a low cottage occupied by an American commissary clerk. We all sat with wraps on, ready to run out and take our chances in the street, though the sight out there was anything but reassuring. Coconut trees, with their long branches straight out; almond trees twisted off at the top as if they were rotting; roofs blowing all around us. We began to feel as if the island itself had broken loose and was plowing over billows, the ocean roared so drearily. Finally a lull came to us about ten A. M., when the wind veered to another point, and then we felt we had been spared a fearful death. We live in the suburb of San Juan, called San Turce, about four miles out. Our experience was different from that of the city, and rather rougher, for we had the trees and open country to give a greater sweep. We now find, from all reports, we had it very mild compared to the fearful conditions of other parts of the island. I had written to a friend that we found that the Spaniards had twisted everything wrong down here except the island. I believe I can now say that the "island" seems twisted. Suffering will necessarily follow such a storm, for all nature is destroyed—orange crop, coffee orchards, sugar plantations, and fruit trees. Nature rebounds quickly, but each has a season for its growth. We are mourning the loss of oranges, for they are so luscious. Bananas take six months, and are a staple diet for the very poor. The destruction of the plantations of coffee, sugar, and so on, will cause Spain to

growl, for much of this island, in a money-making way, is still in her hands, or rather in a few rich landowners' hands. Some one has said that this was an American hurricane, for we are wonderfully preserved; not an American killed in Ponce, where was the centre of the storm. The handsome \$60,000 statue of Columbus, in San Juan, lost its right hand holding a large flag of Spain.

We went out next day to view the destruction round us. I could not realize that we had been so torn asunder; I now feel how mercifully we were preserved. We thank God, and take fresh courage.

The daily life here is an out-door one, for we sit with blinds all thrown open to catch every bit of breeze and sunlight we can. Verandas, front and back, are a great comfort. Only one-story cottages, about 15 ft. high; no carpets, few articles of furniture; iron beds with nets. Our servants are colored, English speaking, who come from neighboring islands owned by the English. They talk Spanish, also, and are good and loyal interpreters, for they love the Americans and dislike the Puerto Ricans. We have funny times buying from our vendors who come daily with our living. Eggs are always in demand. Vegetables of all kinds, but so crude—everything needs cultivation. Chickens in quantities, prices vary. Poultry loaded on each side with coconuts for the "Agua" Good-sized cabbages, marrows, and gumbo. The native sugar is coarse, but pure and sweet; reminds one of what rock candy would be if pounded up, it takes time to dissolve it. Tomatoes abound, but small in size. Lettuce is very good. Peppers of all kinds. Coffee is so different from what we are accustomed to, we have to learn to love it. Meats and groceries have been a trial; we had to send to New York for the latter. We are among the few outside of the commissary, and hence have to deal directly with Spanish trade, and find they buy our poorest grades. All they consider is the cost, not the quality. One American firm which has started here, finds it hard in the wholesale line to sell a good grade of goods. We haven't appreciated paying duty on our home goods, but we have to do it, and feel vexed. The Puerto Ricans are what the Spaniard has made them, down trodden and unable to make a bargain that they will keep. You plan for thus and so, but when you settle, they demand more. They think we are padded with American dollars, so they charge accordingly. We make the bargain and never budge from it. We never pay the price they ask, but generally end by giving our price.

Only teachers and missionaries are needed, but they are very much needed. Pray that they may come to the Church's help with hearts willing to battle for the cause of Christ. Observance of a day of rest is unknown. My neighbors wash, iron, fuss, quarrel, and live as they do the other six days. They watch us from their verandas going off to service, amused at our not buying on that day, when it really is the big day for the vendors. Americans encourage the custom by buying from them, and say: "Why, you have to live." I find that with ice, I can plan here as I did at home, and never think of going over the rule "not to buy on Sunday." Bread is made all over the island in large bakeries as at home—good Vienna bread and rolls. Spain adopted this way, for there are only a few ovens in private homes; charcoal ranges have only small holes. We use a tin oven from an oil stove over the charcoal, and we bake well any and everything in this way. We brought a fine oil stove, the automatic blue flame, but it stands idle for want of oil. We have to pay 275 pesos, or \$1.65 in our money, for what they call five gallons, four and three quarters as we measure. The commissary have five gallons for 60 cents. The shopping in the dry-goods stores is the most trying to me—all Spanish, and such a display of cheap cotton fabrics! Their measures are similar to the oil measures—a yard is three quarters; when you demur, they bring out "Americano yard stick," but not until you have fussed. I

said to a young St. Thomas clerk—English-speaking: "Haven't you an American brand of thread? I do not care for the English." "Why, all you have in the States is from England." We came very near having a scene. I was telling one of our officers the answer to my question. He said: "Why didn't you tell him all his old matchetes come from Connecticut."

Licenses of all grades are bargains here, and are being bought up by the Americans. One or two American stores have opened up, but do not seem very attractive to one who has lived in Philadelphia and Chicago, and understands Field's and Wanamaker's large stores. I am told these stores hide their best, and not till you are well known can you get them to bring forward their goods for your inspection. They all go on the same plan. "Manana," or to-morrow a vendor comes in with two large baskets, sits himself down as if he was so glad to be just there, and then waits. Offers you a cabbage for thirty centavos; you say: "No, no;" he grunts and waits; you appear indifferent; he then says twenty five—you still appear in the same mood, but say twenty centavos; he then gets up and goes, but soon turns, comes back and you have it. At first we paid their price, but we soon found our mistake. My cook Margaret is a fine specimen of a good, sensible, motherly woman; she says: "Mistress, God will show these people how good the *Americanos* are to them from this storm, that He will let them know the government they are under now is far superior to Spain."

I shall be glad to tell you at another time more of daily rounds on this beautiful island.

MARY T. PRATT.

Book Reviews and Notices

Reminiscences. By Justin McCarthy, M.P., Author of "A History of Our Own Times," etc. Two vols. New York and London: Harper & Bros. 1899.

This is altogether one of the most genial and delightful books of the year. The author who, during the course of a long public career has met almost every one worth knowing, and has been on terms of intimacy or friendship with many of them, has conferred a favor upon the multitude of readers everywhere, by publishing these reminiscences of the eminent men and women of two generations. "My only claim upon the reader's attention," the author modestly says, "is that I have known them, and that I endeavor to tell him faithfully the impression they produced on me." But this is by no means Mr. McCarthy's only claim upon the reader's attention. He is a keen critic, though genial and kindly always, and eschewing trivial personalities. He is a discernor of character, and possesses a fine sense of humor—needless to remark this of a cultured Irishman. His mind is susceptible to vivid impressions, and his retentive memory enables him to revivify the past, so that we seem to move with him in the society of days long dead and forgotten. His style is easy, charming in its freshness—the style of the lecturer, or rather, of the engaging conversationalist who affords his guest an hour or two of profitable pleasure by his discourse of men, opinions, and movements.

And what a galaxy of great names is here! Dickens, Thackeray, Fenelon, Browning, Cobden, Bright, John Stuart Mill, Lowell, Emerson, Holmes, Longfellow, Howells, John Boyle O'Reilly, Sumner, Walt Whitman, Generals Grant, Sheridan, and Custer; George Eliot, Dean Stanley, Jowett, O'Connell, Matthew Arnold, Geo. Meredith, Lord John and Lady Russell, Charles Reade and Anthony Trollope, Lord Randolph Churchill, Prince Napoleon, known as "Plon-plon," Charles Stewart Parnell, the two Kingsleys; a whole chapter full of prominent actors, including our own Joseph Jefferson; Cardinal Manning, Rudyard Kipling, and Mr. Gladstone! We have not mentioned half of those about whom the author has something interesting to say—the statesmen, warriors, poets, novelists, philosophers, *litterateurs*, scientists, members of Parliament, painters, foreign exiles, Churchmen and laymen, Catholics, Protestants, Dis-

senters, Positivists, and everybody else. The only class with whom the author does not seem to have been familiar is the navy. To some of these famous men an entire chapter is devoted, elsewhere a group of them is considered, e. g., "Some Memoirs of the Stage"; "Men of Light and Leading." Huxley, Richard Owen, Tyndall, Herbert Spencer, James Martineau, Holyoake, and Bradlaugh; and "Some Irish Members," a particularly amusing chapter. We have enjoyed the chapters on "The English Positivists" and "The Kingsleys" as examples of good criticism, and that on "Prince Napoleon" as a remarkable study of character, which will give a shock of surprise to the ordinary student of contemporary history.

But it is not necessary to go farther into detail, and, indeed, it is hardly possible. Every one who is interested in the men and affairs of our own age in England and America, will read these volumes with delight, and will mentally thank the author for the pleasure and the information he has given. The author's sympathetic, lively interest in every one whom he met, the breadth of view with which he regards all sorts of movements and every state and condition of society and human life, and his charity and liberality in judging them, are helpful and instructive, as well as refreshing. It is easy to be *laudator temporis acti*, but how few are capable of forming a just and well balanced judgment of the men and measures of their own times!

Japan in Transition. A Comparative Study of the Progress, Policy, and Methods of the Japanese Since Their War with China. By Stafford Ransome. New York and London: Harper & Bros. 1899. Price, \$3.

The author, an Englishman, the correspondent of two great London newspapers, has spent two years in Japan, and gives us the result of his keen and practical observations in this readable and interesting book. He places before us the national life of Japan and its varied relations to modern civilization; its awakening to the fact that it had something to learn from nations that it conceived of as outside Western barbarians; its determinedly settling itself to learn the wisdom of the West; its remarkable progress in this respect; its thirst for intellectual and practical culture, and the marvelous use it has made of its opportunities, as witnessed by its late successful war with China. One sees this, as in a magic glass, when looking at the frontispiece of the book, which represents a railway train, in full Western equipment, speeding across the country, while in the background the snow-capped cone of Japan's sacred mountain lifts its head. One sees this advance, also, in the picture of the grand Japanese ironclad battleship, "Shikishima," the most powerful war ship in the world, built at the Tames Iron Works. These represent startling phases of what is called progress. The lesson of modern means and methods has been well learned. It is true that the old Japan still exists, but it is bound to die, or, at least, so we conjecture. The new Japan has scarcely been born yet, save in spirit, but a mighty movement is at work, and that movement, or "Japan in Transition," is what our author sees.

The book is full of much practical information as to the language and customs of Japan. Our author would seem to have a brief for this people, and what he says of their so called morality and peculiar social usages, will bear careful reading. In the main, he takes a sober and proper view, and shows how cruelly the flippancy and the prejudiced will speak evil of foreigners, that is of the Japanese, of whom they know very little, and that incorrectly. Our author gives rather a gloomy view of mission matters, drawing attention to abuses among the missionaries, but all these abuses exist in full blast in every Christian country in the world. The actions of soldiers or of missionaries always stand out like a silhouette in the exposed position of the frontier lines. Our author does not give much credit to the Japanese for any real religious longing for Christianity. They regard it as a possibly useful factor in their awakened

national life; as a means for bringing them into line with the mightiest nations of the earth, which are at least Christian in name. The book is beautifully illustrated and quite handsome, so much so that one is loath to call attention to several misplaced pages in the early part of the volume.

The Strong Arm. By Robert Barr. New York: Frederick A. Stokes. Price, \$1.25.

A collection of short stories on the ancient subjects of love and war, told with Mr. Barr's modern dash and spirit. He takes the reader back to the troublous times when knights and bishops, living in high-towered castles on the Rhine, fought and quarreled among themselves, performed deeds of untold courage, jested roughly, drank deeply, and made love boldly to fair damsels. The tales are interesting from the start, for the most part clever, and often witty. They would serve well to beguile the hours of a warm summer afternoon or a quiet winter evening.

When the Sleeper Wakes. By H. G. Wells. New York and London: Harper & Bros. Price, \$1.50.

Many of our readers will remember that very original and taking novel, "The War of the Worlds," by this author. The present volume is on the same lines: weirdness, unusual conditions, imaginary consequences. The story is ushered in by a situation that has been of employment. A man falls into a trance, remains in it for 200 years, and then wakes among entirely changed environments. He wakes in London, but such a different London, such curious mechanical contrivances, such results from forces which in our times are just in their infancy. There is great social discontent when he awakens, and he becomes the leader of the people. Every page in this book develops some novel condition, and Mr. Wells displays a wonderfully vivid imagination. Those in search of novelty will certainly find it in this book, and very well arranged novelty it is.

The Fowler. By Beatrice Harraden. New York: Dodd, Mead & Co. Price, \$1.50.

A curious and very interesting study of character. It is not equal to the author's well-known book, "Ships that Pass in the Night," but it is far from being commonplace or dull. If we had not known such things to take place in real life, it would seem utterly impossible that a noble girl like the heroine, Nora Penhurst, could have engaged herself to a wretched, malicious little cad like Theodore Bevan, whom every one instinctively disliked. He is "The Fowler," and several fine women had fallen into his net, and only escaped with much beating of wings. Nora luckily gets out also, and an unexceptionable fellow catches her in his arms, and they are probably happy ever after, though the author wisely refrains from saying that.

Richard Carvel. By Winston Churchill. New York and London: The Macmillan Company.

A fascinating book; the scene for the most part laid in Colonial Maryland, 1765-1782. A book of stirring adventure, of little-known colonial history, of well known London life, and, above all else, a book of pure and old-fashioned love, for the love story is never forgotten in all the vicissitudes of Richard Carvel's eventful life. The book is full of dramatic situations, and is constructed with great art. You can scarce rid yourself of the conviction that it is not a novel you are reading, but a real autobiography, and that a real Carvel once lived and moved among men. It is long since we read so natural, so graphic, so absorbing a story. It is by far Mr. Churchill's best production, and that is saying no little.

St. Mary's Hall Lectures, and Other Papers By Henry Budd. Philadelphia. Henry T. Coates & Co.

The teachers and students of St. Mary's Hall, Burlington, are fortunate in having such a literary friend as Mr. Budd who shares with them "the occasional relaxations of a professional life." Some of the best work in the literary field has been done in this way. There is a fine flavor in some of these sketches, that indi-

cates a high degree of literary culture as well as wide reading. The author need not fear that he is doing any wrong to the school which is so dear to him, "by connecting its name with this work."

Love, Light, and Life for God's Little Children. A Course of Instruction for Primary Sunday Schools. By Mabel A. Wilson, St. Louis, MO. Price, \$3.

There are many ideas as to the best methods of teaching children Christian truth. Miss Wilson has chosen a plan in this book which contains many excellent characteristics. She begins on the 1st Sunday after Trinity with the Creation, and then carries the children's thoughts up to the birth of Christ. His life, work, death, resurrection, and ascension, and the coming of the Holy Ghost, follow in their proper order. Many would find Miss Wilson's method useful. It is highly spoken of by her rector, Dean Davis, of St. Louis.

The Treasury of the Psalter. An Aid to the Better Understanding of the Psalms in their Use in Public and Private Devotions. Compiled by the Rev. George Putnam Huntington, D.D., and the Rev. Henry Aiken Metcalf, M.A. With a Preface by the Bishop of Central New York. Fourth edition, with corrections and additions. New York: E. and J. B. Young & Co. 1899.

We do not know of any other commentary on the Psalms that possesses so many useful features as this excellent compilation, and we are glad to welcome this new edition of it. The amount of matter, from very many sources, packed into this work, is amazing. The notes are brief and pointed, with numerous references to the rest of the Holy Scriptures, illustrating and expounding the meaning of the text in a most helpful way. An accurate translation of the Hebrew text is given wherever it seems necessary in order to make the sense clear. The other aids, by way of tables, indices, etc., are abundant. We most heartily commend the book, and trust that it may meet with the success which it deserves.

Lettres d'un Innocent. The Letters of Captain Dreyfus to His Wife. Translated by L. G. Moreau. With Portraits. New York: Harper & Bros. 1899. Price, \$1.

The affair Dreyfus seems as full of mystery as the Man with the Iron Mask. Behind it all, one is conscious of looming shadows; and one can only conjecture what are the realities which project them. The matter has convulsed France, and the end is not yet. Many deem Dreyfus to be really innocent of treason. With others, his guilt seems a fixed idea. Justice should be done him, though the heavens fall. His letters are sad enough reading, and if one pictures them as coming from a man entirely innocent, they are tragic in the extreme, and sound the depths of a breaking, but brave, heart.

THE subject for the Sunday school lessons for the first half of the next Christian Year will be "The Life of our Lord as told by St. Luke." The diocesan committees have settled on a definite and final five years' course of instruction, of which the above forms the initial part. The "Uniform Scheme" has furnished the subject for lessons for more than twenty years, and is so generally used throughout the United States and Canada as to become long since the "standard" in our Sunday schools. The graded quarterly series, prepared by the Rev. George W. Shinn, D.D., have followed the committees' scheme from the start, and will continue to do so along improved lines. The publisher, Mr. Thomas Whittaker, offers to send sample copies free for examination to any one desiring them.

Books Received

Fifteenth Report of the U. S. Civil Service Commission.

JAS. POTT & CO.

History of the Book of Common Prayer. By the Rev. J. H. Maude.

An Elementary History of the Church in Great Britain. By Rev. W. H. Hutten. 30 cts.

THE MACMILLAN COMPANY

Jess, "Bits of Wayside Gospels." By Jenkin Lloyd Jones. \$1.50.

BONNELL, SILVER & CO.

Pocket History of the American Navy and Naval Commanders.

THE YOUNG CHURCHMAN COMPANY
(London, Sampson Low Marston & Co.)

Stories of Great National Songs. By Col. Nicholas Smith. \$1.

Pamphlets Received

Principles of Alms Giving. By the Rev. H. H. Gowen, Seattle, Wash.

Truth and Peace. Edited by the Rev. T. S. Bacon.
The Public Domain of the U. S. By Max West, Ph.D.
The Ethics of Faith. By the Rev. J. Lewis Parks, D.D.

Manual of the Medical Guild of the Misericordia. 25c.
First Movable Church. Chapel of the Transfiguration, Conaicut Island.

New Music

"I Am the Bread of Life," written for a Communion anthem, by Geo. Alex. A. West, F. R. C. O., will meet with favor from discriminating Church musicians. It would serve admirably as an introit, the theme being first given in solo by tenor voice, and repeated in chorus with a brightly reverent and attractive accompaniment for the organ. The work is clever and beautifully effective. [Octavo, 7 pp., 15c.; from the composer, Germantown, Pa.]

From the house of Novello, Ewer & Co., New York, the following services are on our table this week, each and every number marked at 5c: *Te Deum Laudamus*, Field in D, Tours in F, Calkin in B flat, Calkin in G; *Benedictus*, Field in D, Calkin in G; *Jubilate Deo*, Stanford in B flat, King Hall in B flat; *Magnificat and Nunc Dimittis*, Stainer in B flat, Kimmins in E flat, Stanford in B flat, Newton in F. "O Clap your hands," anthem by Sir John Stainer, 15 pp., also 5c.

The sub-warden of St. Paul's Cathedral Choir School, Fond du Lac, the Rev. James Martin Raker, has compiled and issued a musical form in short and easy setting for use in Requiems on All Souls' Day, at funerals, and other occasions. It provides for the introit, *Kyrie*, graduale, tract, sequence, offertory, *Sanctus*, etc. The sequence and *Communio* are in the Sulesme method; the *Kyrie* and *Sanctus*, Sarum; the "*In Paradisium*," Ratisbon. To such as would appreciate ancient and severe musical types, Mr. Raker's arrangement of a *Missa Pro Defunctis* will be welcome. [Copies from author, 25c; ten, \$2.]

Periodicals

Some time ago, when people were asked how they liked *Literature*, they would say, generally: "The articles are well written and the criticisms valuable, but the whole thing is dull." Certainly for the last six months no one could say that. If we have one weekly journal of this kind which can be called "bright," *Literature* beyond question is the one. A genial and delightful humor is evident in every number, and its presence does not detract in the least from the intrinsic value of the contents. The "Reviews" are dull, but so are the books reviewed, and there is plenty of interesting matter in compensation. [Harper & Bros., New York.]

Current History, a quarterly summary of the world's news and progress, opens with an article on Wireless Telegraphy, making the subject plain to every reader; and reviews, among hundreds of other topics, the problems arising out of the war with Spain, the work of the Disarmament Conference, Samoan problem, Alaskan and Venezuelan boundary questions, Dreyfus case, Transvaal crisis, Liquid Air, Color Photography, Trust problem, etc. An especially notable article is that reviewing the situation in China, and the relations and interests of all the great Powers in that quarter of the globe. [Current History Co., 14 Beacon st., Boston, Mass. \$1.50 a year.]

The Fortnightly Review for August is given up largely to politics, and South African politics too, as "British and Dutch in South Africa," and "The Struggle for South African Suprem-

acy" attest. The series on "France since 1814," by Baron Pierre de Coubertin, is continued, and is valuable as throwing considerable light upon the course of degeneration upon which that great nation entered a century ago. There are many other excellent articles in this number.

The Nineteenth Century for August contains an article by Dr. St. George Mivart, "Which Church has Continuity?" an attack, of course, upon the Church of England. A rather funny, but at the same time a learned, article, "The Recent Fuss about the Irish Language," is from the pen of Prof. Mahaffy. The article entitled, "Why are Our Brains Deteriorating?" rather upsets us by taking the fact for granted, but perhaps the author is correct. "Life on the Nile South of Fashoda," is a paper full of information. The concluding article of this number is "The *Casus Belli* in South Africa," and we fear that by next month the magazines will not be able to get out of Africa at all.

The Edinburgh Review for July (only recently received) contains as usual a varied assortment of articles, one of the most interesting of which at this time is that on Montalembert whose work a generation ago did so much to strengthen the Ultramontaine party in France, although that was a result that he hardly desired. There is a rather sophomorical and biased article on "The Meaning of Rites," to which a Churchman will not readily give his acquiescence. A delightful paper on the "Odes and Epodes of Horace" gives high praise to one of the more recent of his translators, Sir Stephen E. Devere, Bart., and some quotations which make one desire to own the translation as well as the original. "The Fall of the Roman Empire" is a readable article, but we should like to see the subject handled more thoroughly. Of course "The Life and Writings of Mrs. Oliphant" furnishes a good subject for this as well as for all the other magazines, and one always finds something fresh and interesting written about her. Perhaps the most noteworthy paper is that upon "The Conference and Arbitration," which is distinctly, though gently, optimistic, and is altogether the best-balanced summing up of the work of the Peace Conference that we happen to have seen.

Opinions of the Press

London Times

THE DREYFUS VERDICT.—We do not hesitate to pronounce it the grossest and most appalling prostitution of justice the world has witnessed in modern times. All the outrageous scandals which marked the course of the trial pale into insignificance beside the crowning scandal of the verdict.

Boston Advertiser

No matter what result comes from the verdict rendered at Rennes on Saturday, this much has already happened—that France stands before the civilized world disgraced by the men who prate most loudly of the honor of the nation. The unjust, cruel, and infamous verdict rendered by the second court-martial is destined to be an everlasting stigma upon French honor, French justice, and French manhood. No action in reparation can completely wipe out the memory of a trial so hideously prejudiced and so disgracefully partisan.

New York Tribune

On no principle known to our jurisprudence was that astonishing tribunal entitled to be considered a court of justice. Military courts are, we know, constituted and conducted far differently from civil courts. In some cases they are even more just than the latter. But what presumption of justice was there, or could there be, at Rennes, when the judges were all the subordinates, the creatures, of the prosecutors, sworn by oath to obey them, bound by military tradition and discipline to be subservient to them, and moved by every selfish hope of advancement and fear of punishment to truckle to them?

The Outlook

Recondemned! We rub our eyes to see clearer, but we are still living in modern, not in mediæval, times, as such monstrous injustice might indicate. It seems incredible that this defiance of conscience, reason, and justice could take place in the last part of the last year of that century which we are fond of regarding as the most civilized of all epochs. If there were recondemnation, there was no real conviction, by the court-martial. Instead, the twenty-seven sessions at Rennes amply vindicated the prisoner's assailed honor, and he needed no ridiculous insertion of "extenuating circumstances" in the verdict. Either he was guilty or he was not guilty of such a crime as that of treason. . . . The five men who voted "Guilty" are either imbeciles or perjurers. Instead of convicting Dreyfus, they have convicted themselves. Expediency, not evidence, conquered them. To please the majority of Frenchmen, and to please the army, the judges yielded more even than did Pilate himself; they crucified afresh an innocent victim. As to the effect on France of this fatal yielding to expediency, it will react, not only as an ultimate political blunder, but as definitely committing the country to a policy of moral cowardice.

The Congregationalist

It is France that stands condemned, not Dreyfus. In spite of decisive proof that the accused did not write the famous *bordereau*, backed by Esterhazy's confession that he did write it, of the utter lack of any proof of treason on the part of Dreyfus, and of the official declarations of the German and Italian governments that Dreyfus had held no relations with them, he has again been condemned. Moreover, the verdict is as absurd as it is arbitrary. If guilty of treason, he should have been put to death. If innocent, he should have been acquitted. In such a case it is hard to see how there can be extenuating circumstances. Dreyfus has been sacrificed once more to the anti-Jewish prejudice which is so strong in France, and, even more, to the imperious, reckless desire of a large part of the French people, and especially of the French army, to allow nothing to interfere with the domination of military rule. Blind to the facts that the evidence, or lack of evidence, in the case has become known everywhere; that, whatever Dreyfus may have been as a man, as a soldier he has been above reproach; and that a nation which countenances such a gross injustice as his renewed conviction, is face to face with disaster, the court-martial stubbornly has insisted upon condemning him, unconscious that its own disgrace ever must be reckoned far more shameful than his.

The Standard (Baptist)

THE SULU ISLANDS.—There will be a great protest from the people of this nation unless the terms on which the Sulu group in the Philippines has been pacified are soon modified. Gen. Bates was sent down there to treat with the Sultan of the Sulus, and succeeded in securing an acknowledgment of the sovereignty of the United States, so that there will be no fighting there. So far, so good. But in the articles of agreement, it is not stated that slavery shall be abolished; on the contrary, there is a special provision to the effect that a slave may purchase his freedom for \$20. It is pointed out by the *Chicago Record* that this is in direct conflict with the thirteenth amendment to the Constitution, which declares against involuntary servitude, not only within the territorial limits of the United States, but in "any place subject to their jurisdiction." The most ingenious twister of the Constitution in the expansionist ranks cannot claim that this phrase does not cover the Sulu Islands, in view of the treaty with Spain and the agreement just made with the Sultan. Moreover, the Sulus are inhabited by a considerable number of Mohammedans who practice polygamy. Shall we allow polygamy for an indefinite time while the Philippines are being pacified and their future destiny decided, or shall it be stopped at once, as being equally bad in a territory beyond sea as in one west of the Rockies?

The Household

Belle Dixon's Coat

SEQUEL TO "THE SHELBYVILLE MISSIONARY BOX,"
IN THE LIVING CHURCH OF FEB. 18, 1899

BY H. E. R.

BELLE DIXON, in all the eighteen years of her young life, had never had an all new dress or cloak, as some part of each had invariably been transferred from some former garment. She was the daughter of a missionary priest who had labored for many years in Minnesota, on a stipend that barely gave them the necessities of life, and of a mother who, with the greatest cheerfulness and adaptation, cut over and made over the gifts from friends not much richer than themselves, making the ends meet each year, but with never the surplus that would have given to Belle, and her sister growing to womanhood, even a few of the dainty chiffons so natural and sweet in the life of a young girl. For herself and her husband, Mrs. Dixon planned and sacrificed with a cheerful heart and a merry countenance, but for her daughters, her delicate, sweet girls, there was mingled some little anguish of spirit that their gowns and hats must be of so hopeless a fashion, and so poorly calculated to make even a little of their modest charms.

Belle's nature was of fine temper and poise, and adorned with the sweet Christian grace that gently accepted each limited condition of her life, and rarely rebelled against the necessity that firmly repressed the expression of her graceful individuality. But this year she needed and wanted a cloak with so ardent a desire, that she daily prayed that she might be willing not to have it. Her mother, equally with her, felt her need, and when the printed form, sent by Miss Emory, was filled for the benefit of the church who was to send them the annual box, a cloak of Belle's dimensions was one of the needs presented, and became to her a possibility so hopeful, that the little thin shawl, at present doing duty, seemed to present a braver front against the keen Minnesota winds.

The box had come at last, and in it the cloak, beautiful, warm, and richly lined. It had been bought by a loving mother for an only daughter whom God had taken only a few months before, and who had laid it in the box with loving, reverent hands, and a sobbing prayer that the daughter's memory might be sweet to the young girl who was to wear the coat. It, as well as many of the articles in the box, had been hopelessly stained by the freezing and bursting of a bottle of ink, desired by Mr. Dixon, and carefully packed by the ladies, but which had succumbed to 25 degrees below zero, on a station platform.

And now, after the tiresome process of cleaning and distributing the various things, Belle had wrapped herself in the little shawl, and sat down in the cold quiet of her small room, the stained and disfigured garment upon her lap, to face the disappointment in her own way. She had the happy gift of adjustment, and did not mean to make herself or any one else permanently uncomfortable by an unhappy face or manner; but just now she was alone and could for a brief hour be just what she felt, and picture herself as much as she liked in the stylish garment which would have covered so many deficiencies and kept her so delight-

fully comfortable. It seemed hard to her that her natural and proper wish could not have been gratified. She was to have, in a few weeks, the opportunity of going with her father on a visit to a clergyman friend in St. Paul, with the promise for him of meeting other clergymen, and for her, of some orchestral concerts, of which having heard none, she had no idea, only that they were music, the like of which she had never dreamed; and now upon her lap lay the end of all her hopes and aspirations in the cold fact that she could not wear that cloak; that she had no other cloak, and that, therefore, she could not go to St. Paul! She had never been out of Minnesota, and seldom away from Window City. Her education had been given her by her father, and in her long walks on the rolling prairie she had breathed in much of the freshness of their breezes, with the sweetness of their spring flowers. She was a very natural girl, with all of a girl's tastes and instincts for daintiness, but she had happily learned from her early childhood the lesson of obedience to her parents and to her God, and would never have to fight the battles of the undisciplined. All of this training would help her now, and she knew that she would rise from her little

rocking chair with unimpaired confidence in God and in her mother, and that she would not go to the concert, and that she would wear the little shawl all winter, and that she would be no worse off than she was before, and that she would be entirely happy; but—she did wish that she could have a cloak! And again she rose, and trying it on, she walked up and down the floor, seeing only the becomingness and the prettiness and the general fitness of it all, without the disfiguring spots. As she unbuttoned it for the great-manyeth time, she saw in the lining, where the cloth is turned to meet it, a hitherto undiscovered pocket, which, in response to her quick fingers, revealed a small, flat slip of paper, saying:

This cloak belonged to my dear daughter Elsie. I would like to hear from the girl who can wear it, and when she tells me how she likes it, she can also tell me, if she will be so kind, something of her life and surroundings. Address,
MRS. WILLIS JAMES,
Shelbyville, N. Y.

Belle's heart beat quick with interest and excitement, and following the dictates of her impulsive and loving spirit, she wrote Mrs. James a charming letter, telling her of their simple and happy home life, of their

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is well worthy of your consideration. Are you open to conviction? or are you one of the few people who will have an unsanitary hair mattress—no matter what it costs? We make it simple for you to learn about (see above picture) and easy for you to buy, for our mattress is always

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SLEEP ON IT 30 NIGHTS and if it is not even all you have hoped for, if you don't believe it to be the equal in cleanliness, durability and comfort of any \$50 hair mattress ever made, you can get your money back by return mail—“no questions asked.” There will be no unpleasantness about it at all.

GRAND RAPIDS, Mich., 155 Washington Street, March 15th, 1897.
DEAR SIR: In 1881 (16 years ago), I ordered a Patent Elastic Felt Mattress, as an experiment, and the results have been in every way satisfactory. It retains its shape and elasticity in a manner that makes devotees of hair mattresses incredulous. I know of no material that can begin to compare with the Felt. My experience with it has made me recommend it to my friends, and they soon join in the chorus of praise. All the claims you make for the material and workmanship seem to me well within the bounds of modesty.

Yours truly,
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2 feet 6 inches wide, 25 lbs.	\$ 8.35	ALL
3 feet wide, 30 lbs.	10.00	6 FEET
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prairie walks, of the birds and flowers in the spring and summer, of their winter sports, and ended by telling, with great simplicity, how much she had wanted a cloak, and how lovely this must have been:

It just fits me, and I hope to wear it this winter, but some ink froze and broke in the box, and spoiled it, and many of the other things. I am sure that you will be sorry that it was ruined, as we are, but I thought you would be interested; and, any way, I would not have you think me ungrateful. I think that you and all the ladies were very kind, and I am

Very Respectfully Yours,
BELLE DIXON.

This she showed to her mother who, after quick and positive dissent, gave permission for it to go, thinking that it could do no harm, and possibly might indirectly explain why the note of acknowledgment sent on the arrival of the box had been so curt and indefinite. It was posted, and after a very brief interval a letter came from Mrs. James, expressing her deep regret over the disaster to the goods, which must have meant so much disappointment to them, and saying that she had that day packed a trunk with her daughter Elsie's things, hoping that they would give pleasure, and in some way make up for the great loss to all of them. She told Belle that Elsie had died only a few months before, and that she was very glad to have her dear dresses—dear because they had been hers—worn by some sweet girl who would sometimes think of her. She had sent the trunk prepaid, so that their comfort would be no longer delayed than was necessary.

The giving away of Elsie's things, the garments which had been made warm by her warmth, and held in her dear young hands, was a great effort to Mrs. James, but it seemed to her so plain that here was need for them, that she laid her sacrifice, as she had laid her grief, as an offering at her Saviour's feet; but if she could have seen the joy that radiated from the trunk, from the moment it was brought into the house, she would have felt a very sweet reward. The unexpectedness of the gift, the beauty and completeness of it after the glaring disappointment of the missionary box, made it a joy too deep for words, and now that Belle knew that the things had belonged to a daughter now dead, they were handled with an added love and reverence. There was the wardrobe of a simply and comfortably dressed young girl in its entirety. There was no other coat, but there was a heavy and handsome golf cape that would answer every purpose, and there were a few dainty wool frocks, that were suitable for the simple life of Windom City, and yet with delightful suggestions of freshness and fashion in their plainness. There were two hats, a quantity of handkerchiefs and ribbons, slippers, oxford ties, and all the belongings so familiar to the city-bred girl and so unknown to our unsophisticated Belle who assimilated them with delightful readiness, and adapted even with the ease of one born to opportunity. Belle and Mary wrote letters that breathed love and appreciation in every line; in fact, the whole Dixon family seemed to shine in the atmosphere of the girl's happiness, and Mrs. James' heart brimmed over with joy that her darling's memory was to be kept so sweet.

The arrival of the trunk made the city visit quite possible, and on a morning when the snow crisped under the feet and the

air sparkled like wine, Belle and her father started away with spirits far above the normal height. The two days in the city were a revelation to Belle. The concerts were an experience that was almost indescribable. She had never dreamed of such music, but she was full of delicate artistic instincts and perceptions and she climbed lofty heights of unsuspected emotion while the orchestra played with sentient fingers upon her deepest spirit, until the delights of it were so keen as to become suffering. None but a keenly musical temperament can know the mingled joy and pain of a first orchestral concert. It cannot be described, one must be born to its heritage to know the depths and heights of the stirred emotions.

The young girl returned to her simple life in Windom City with a widened horizon, and full of a sweet determination to give to others all that she could of the pleasure that had been given to her. Mrs. James continued to feel an interest in her, and has much pleasure in the letters that pass between them, as well as in sending to her at each opportunity some of things that Elsie would have liked, but who, not having had the advantages of poverty, would never have had in them the keen delights felt by the unspoiled taste of Belle Dixon.

Helen Keller's Examinations

MISS HELEN KELLER, having completed, under the tutorship of Mr. Merton S. Keith, her preparation for college in three years instead of in the four which had been assigned by some of her friends for the purpose, went to Cambridge in June last to take the regular entrance examinations for Radcliffe. She had successfully given the usual subjects at the preliminary examination, two years ago, and these remained for this entrance examination: Geometry, algebra, elementary Greek, advanced Greek, and advanced Latin.

It is quite certain that no person ever took a college examination with so heavy a handicap—we may say with so many kinds of a handicap—as Helen Keller's on this occasion. As all the world knows, she could not see the examination papers nor hear the voice of an examiner. The natural method of communicating the questions to her would have been to make use of the fingers of her old-time "teacher" and interpreter, Miss Sullivan. Miss Sullivan does

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not know Greek or Latin or the higher mathematics, and while she is able to serve Helen by communicating to her printed Greek and Latin letter by letter, she could not, even if she had been so disposed, have given her the slightest assistance in answering the examination questions. But it was deemed best by all concerned to avoid even the remotest suggestion or possibility of assistance. A gentleman was found—Mr. Vining, of the Perkins Institution, who had never met Helen Keller, and who was quite unknown to her and unable to speak to her, who could take the examination papers as fast as they were presented and write them out in Braille characters, the system of writing in punctured points now much used by the blind. The questions, thus transcribed by him, were put into Helen's hands in the examination room, in the presence of a proctor who could not communicate with her, and she wrote out her answers on the typewriter.

Here, however, came in one of the additional points of Helen's handicap. There are two systems of Braille writing—the English and the American. There are marked differences between them—very much such differences as those between the two principal systems of shorthand writing. Helen Keller had been accustomed to the English system, in which nearly all the books which have been put into Braille are printed. As the arrangement with Mr. Vining was completed but a day or two before, and as it was not known to her that he did not write the English Braille, it was impossible to make any other arrangement. She had to puzzle out the unfamiliar method of writing, much as a writer of the Pitman stenography might use his sense of logic and general in-

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telligence by a *tour de force*, to enable him to read the Graham shorthand; and this labor was added to the other labor of Helen Keller's examination. To add to her difficulties, her Swiss watch, made for the blind, had been forgotten at home, and there was no one at hand, on either of the days of the examination, to give her the time. She worked in the dark with regard to the time which remained to her as she went along from question to question.

But she passed the examination triumphantly in every study. In advanced Latin she passed "with credit." In advanced Greek, which her tutor regarded as her "star" study, she received a "B," which is a very high mark. Yet here, the time and the Braille difficulty worked most heavily against her. What her marking was in the other studies is not known; it is only known that she passed them.—*Boston Transcript*.

Oddities in Church

THE cosy squire's pew of the eighteenth century was an elaborate structure, luxuriously furnished, and surmounted by crimson curtains. It often contained, says a writer in *Argosy*, the only fireplace in the church, and was never complete without a square table. During the reign of George I. a colored footman would enter with a tray of light refreshment just before the sermon. In one of these retreats, Ernest, Duke of Cumberland, being enconced, was roused from a doze by the exhortation, "Let us pray." "By all means," shouted the Duke; "I have no objection."

The poor were accommodated in narrow pews, very high and stiff in the back. No wonder a timid child remarked that a man in velvet breeches had set her on a pantry shelf and shut the door. Not so little Johnny, who, "on the promise to be good," was taken to church. He kept very still till the last prayer, by which time he had grown so tired that he got up on the cushion of the seat, and stood with his back to the pulpit. When the lady in the seat behind bowed her head for prayer, Johnny thought she was crying, so he leaned over and said in a too audible whisper, "Poor, dear lady, what ee matter? Do soo tummy ache?"

Very formidable must have been the pew with a lattice around it in which that red-haired vixen, Queen Bess, sat to criticize court preachers. They had to be as particular in their allusions as the chaplains of Louis XIV. "We mu t all die," exclaimed the preacher. The King frowned fiercely. "All, I mean, save your Majesty," added the subtle courtier.

When a bishop or other cleric made mention of anything which did not please the vain old woman, the lattice was rattled with terrible energy and distinctness, to the discomfiture of the unfortunate ecclesiastic. Sometimes she spoke outright, as when the Bishop of St. David's ventured upon statistics which the Queen could not follow: "You keep your arithmetic to yourself; the greatest clerks are seldom the wisest men."

How different was the appreciation of a sermon delivered by an eloquent incumbent in Bosley church, Cheshire. At the conclusion, the kind vicar, leaping through the pæne hoop of rubrical restrictions, exclaimed: "My good people, before we sing the hymn I think we cannot do better than heartily thank Mr. Hugues for his most excellent sermon."

In that same church a local landowner,

the Earl of Harrington, placed a stained-glass window containing figures of the Virgin and St. John. Some friends of mine, being shown over the building, asked the venerable clerk the subject. "Thein tur," said he, "are meant for Mr. and Mrs. Harrington, but I can't say as they are much loike."

Speaking of marriages, how amusing is the following incident: The incumbent of a populous parish in the midlands who never failed to have publication of numerous banns, looked for the banns book as usual after the second lesson. Feeling assured of finding it he commenced: "I publish the banns of marriage—" An awkward pause, during which he looked beneath the service books, "but could not see my little friend, because he was not there." "I publish the banns," repeated he, still fumbling, "between—between—" "Between the cushion and the seat, sir," shouted the clerk, looking up and pointing to the place where the book had been mislaid.

DAVID B. HENDERSON, who will probably be the speaker of the next House of Representatives, once fired a rather hot shot, according to *The Argonaut*, at Holman of Indiana, whose savage opposition to any and all appropriation measures earned him the title of "watch-dog of the Treasury." Some years ago, when an appropriation for Holman's own district was up for consideration, the latter arose, and, departing from his usual custom, made a warm speech in its favor. The instant he sat down, Henderson was on his feet. "Mr. Speaker," he said, "the member's address brings to mind Byron's lines:

"'Tis sweet to hear the honest 'watch-dog's' bark
Bay deep-mouthed welcome as we draw near home."



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AN EVIDENCE OF PROSPERITY.

It is generally conceded by economists who study the commercial situation of the country, that the great arteries of railway travel are a sure indication of its condition. A depression in commercial lines means abandoned business trips and the cancellation of pleasure travel, while a healthy condition of affairs means business trips and an increase of passengers on pleasure bent.

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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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.

A Little Boy's Wish

When winter comes, the people say,
"Oh, shut the door!" and when,
As sometime happens, I forget,
They call me back again.

It takes till summer time to learn,
An then things change about;
And "Leave it open!" is the cry
When I go in or out.

I try to be a pleasant boy,
And do just as I ought,
But when things are so hard to learn,
I wish they might stay taught.

—Selected.

The Volney Double First

"Kling, klang! Kling, klang!"
"That is the first bell, Lee."

"All right! I am ready."

Lee Gordon gathered up his book-strap and lunch-box, took down his skates and hurried through the house.

"Good-by, mother." He put his head in at the sitting-room door to nod at his mother.

She turned in her invalid-chair, to smile back at him; but the smile faded at sight of the skates.

"You'll not try the river yet, Lee?" she questioned, anxiously. "I can't think it safe yet. I shall worry."

"There, there! Don't let the worry wrinkles come," he hastily answered. "I'll go by the road."

"Can you get there in time?" Lena was waiting to ask him, as he laid down his skates, soberly.

"I don't know," he replied, with a slow shake of the head.

"The river is safe, though," she argued.

"And, if you should be late—"

"I know it, sis; but I promised mother. It won't do to let her worry, and I don't want her to think she can't trust me. She would worry always. Here I go."

He set off on a run up the river road which led to the academy, up on the bluff above town.

"Hello, Lee! You had better move faster!"

It was Ray Harter who shouted at him, as he glided up-stream on swift steel runners.

Lee set his teeth together. He knew what it all meant to him. Had he not been contending with Ray as a competitor for the entire year—all to gain the Volney prize? Dr. Volney did not believe much in prizes. He held that they were too apt to lead to unhealthy rivalry. But he had offered the "Volney First," as it was called, to the one who might have the best record.

After the examinations of to-day the matter would be practically settled, and to be late would break his record for punctuality.

"Kling, klang! Kling, klang!" went the bell again, just as he turned off the main street.

"Five minutes yet, but I must make a spurt." And he set into a dead run.

There was a sound of bells, and he turned his head to look. A big dog turned the corner.

"Prof. Sage!" he exclaimed. "Plato always gets there first. I can ride." He stopped midway the block, as Plato dashed on ahead.

Then there was a sudden cry.

"O Bennie Fagin!"

A child, just stepping out a gate near by, met Plato squarely on the sidewalk, and both child and a bucket of milk were borne to the ground together. Plato dashed on, as his master's sleigh rounded the corner at a swift pace.

"Ob, my knee, my milk," shrieked Bennie, in one breath.

Lee hesitated. He had but to call out, and Prof. Sage would let him ride; but there was Bennie. If the child was not hurt, the milk was spilled; and Bennie was likely to be hurt if his drunken father felt in the humor.

The sleigh was upon him. But there was blood upon Bennie's hand.

He stopped and pulled out his handkerchief.

"Only a scratch, Bennie. Be a man. Come back and get some more milk. Mrs. Bates, fill up the bucket again. I'll pay for it," he said, as he hurried Bennie in at the gate to the woman who stood watching it all. It took a few minutes to find the necessary two cents, for which Mrs. Bates sternly waited. He fished them up from the depths of his pocket at last; and, with a pat on Bennie's head, he ran out the gate, carrying a vision of a cherubic smile on the child's countenance.

"It meant so much for Bennie," he reasoned, adding, dolefully, as the bell tolled its last three strokes, "and it means a good deal for me."

The bell ceased, but he hurried on. If he could have a minute's time to look over Cæsar's doings before his examination, he might help himself out. There was one question he wanted to ask Miss Page before the class came in.

He dashed up the steps at last, and flung open the door.

"I beg your pardon, Dr. Volney!" Lee stopped abruptly. This time it was he who had just escaped a collision, and with the dignified doctor.

"Loitering, sir?" Dr. Volney sharply asked in surprise. He had no patience with any one who did not possess the cardinal virtue of punctuality, and Lee felt his heart fall heavily.

"No, sir," he faltered. "I could not come by the—river, as I'd intended—and—and I got stopped on the way."

He could not tell why he stopped, he thought, as he felt the doctor's stern gaze fixed on him. The doctor must think what he would; and, at the curt, "Pass on," he went down the hall, wondering how far he had fallen in that person's estimation.

The boys were pouring out from chapel as he reached Miss Page's door, and his hand was on the knob as his name reached his ears. It was Ray who hurried to him.

"I had to go down after crayons, and I got a pointer on geometry questions," he whispered, excitedly. "And I'm not the fellow to take advantage of it, when we've been running the race together so long, neck to



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neck about. I heard Prof. Sage talking in that absurd way he has—to himself; and he has problems 8, 10, and 16 down for us. You know the book, and there's plenty of time to take a look at them after Cæsar. Mum's the word."

Lee passed into Miss Page's room to receive her "Good-morning!" at the threshold, her hands on the transom-rod screw. When his work was well under way, she came down the aisle, and scanned his paper. He grew hot as she placed her finger on what he had written: "All Gaul is divided into three problems," and looked at him sharply. He worked on but fitfully then, until she again passed up the aisle and stood at his side with the warning: "Only fifteen minutes left. Have you reached your conclusion?"

He was not at all sure he understood her question; but he replied with energy, as he gathered up his papers and dashed at his work, "One conclusion, at least, has been reached." But she smiled back at him as she went on up to the platform. He did not know that she noted his sigh as he handed in his papers at the appointed time, that she saw Ray's whisper and his determined shake of the head at the proffered geometry, nor that she stood to command a full view of Prof. Sage's room as Lee marched in with the class, and, turning from the groups discussing the coming examination, took his seat, to sit with folded arms till the trial began.

But Lee went home with a heavy heart that night. Problems 8, 10, and 16 had so eluded his memory that he had made a sad muddle of them, he knew. He met his mother's smile with an answering one, as she told him she knew he had not gone up the river; and he answered Lena's sympathetic words, as she learned of his tardiness, with: "Never mind! The examination would pull me down any way." Only he could not help but say, however, "But you know, if I could have won the prize, I'd 've stood a better chance of getting the place I want in the spring."

Both knew that it was Lee's cherished plan to find a place in Judge French's office, and thus have a chance to study law as he might have time. The place was open, but this seemed to be the end of it; for it was well known that the discerning judge who was a member of the board of visitors, and Dr. Volney's close friend as well, was watching closely the outcome of the prize work. He would not even tell Lena of Ray's offer. Nor would he boast of what he had done by telling her why he was late, he said to himself. He would try to think no more about it. But Lena did not forget it.

That evening the academy teachers were assembled to decide matters pertaining to the prize work.

"If it had not been for problems 8, 10, and 16," Prof. Sage announced, "Lee and Ray would have stood together; but, while Ray's paper is perfect, Lee did nothing much with them."

"Ray knew you had set those problems," said Miss Page, quietly. "You talked too loudly when alone, and he heard you. I heard him tell Lee that they were to be put down."

"And Lee did not look them up?" Prof. Sage shuffled his papers for a fresh examination, as he put the question.

"I am sure he did not. I watched him from that moment until he began the work with you. I do know he was tempted,

though." And she rapidly told what she had observed.

Studies are not to be counted in as everything," broke in Dr. Volney. "But I was pained this morning to see Lee late."

A knock broke the silence that followed. "Lena Gordon wishes to speak with Dr. Volney a moment," said Miss Page from her seat near the door.

"It is about Lee," said Lena, hurriedly, as the doctor appeared in the hall. Her voice trembled at his stern look, but she went on bravely. "Mother's sick, and she didn't want him to skate up the river, as he does, usually; and he wouldn't worry her doing it."

"The ice is safe. But why didn't he start in time?" The doctor spoke curtly.

"He—has so much to do," she stammered. "And—and we thought he did have time." What a mess she was making of it, she suddenly thought, as she nervously twisted her gloves.

"Did he send you here to tell me this?" he demanded, sharply, scanning her face.

"Oh, no, sir; he does not know it. I slipped away. He said it would make no difference—his examination—but I knew it did—I wanted you to know—and he wouldn't break his word to mother—if the ice was safe—he said she wouldn't trust him again—and Lee wanted—Judge French—the law office—" She broke down at this point of her incoherent talk, and sobbed, to the utter consternation of the doctor. Then a voice broke in. Mrs. Fagan was at her nightly round of cleaning floors, and she had heard it all.

"An', shure, it's all thure an more. Didn't he kape Bennie from a batein' whin the bhaste Plato spihlt the milk knockin' ov him clean over? An' didn't the bye himself pay the cints fer more milk; an' what wid that an' the shtoppin' to fix the darlint's fingers that was after hurtin' him, shure an' the blessid saints thimselves'd be late I don' know, an' that's the thruth ov it!"

"I—I think I understand the whole situation," the doctor slowly replied, as he waved Mrs. Fagin to her work and dismissed Lena with a kindly pat on the shoulder.

"They know why he was late, anyway, now," said Lena, proudly, to herself, as she hurried home. Lee had not suffered, after all, by her blundering way of speaking for him, she thought, as she remembered Mrs. Fagin's testimony; but she must not tell Lee she knew that, for he evidently had not wished her to know of his good deeds. But she did not know how much Dr. Volney and his associates did know. Neither did Lee, who presented himself the following afternoon to hear, with the class, the results of the term's work read out to the assembled audience, and to witness the presentation of the Volney prize.

In a few brief words Dr. Volney referred to the prize and the fact, that, though he was averse to offering prizes as a rule, he had consented this time to award a volume of Shakespeare to the boy who had the best

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record. Then he continued, as he held up the richly bound copy:

"The boy who preferred to be late rather than worry his invalid mother; who preferred to lose his record for punctuality rather than break his word and cause her to lose faith in it; who preferred to fall out of the race rather than let a little child suffer; who gave up rank in class rather than keep it by questionable methods, that boy I hold to be the one who, by taking a course that builds up a noble character, has the best record, and deserves the 'Volney First.' Lee Gordon, it is yours."

Then there was another stir as Lee, dazed, was pushed forward to stand by the doctor's side and wait while Judge French spoke from his standing place in the visitor's row.

"Dr. Volney," said he, "I have a word more to say. The boy who did all that is the boy I have been looking for. If Lee Gordon will come to my office to-morrow, he'll receive the position I know he covets; and we'll call it altogether the 'Volney Double First.'"

"And I knew you ought to have it all the time," said Lena, loyally, that night.

"To build up a good character does pay," said Lee, soberly.—*Christian Register.*

Arthur Stoltz, Chorister

EARLY in the winter, a messenger brought word to the rector that a communicant of the Church was near the border of the life immortal, and desired to see him. He went and found her alone in her home. She was in the grasp of the dread disease, consumption. In the course of the conversation she mentioned with great concern, but with a sweet confidence, her only child, a boy of eight years. She said she was anxious that he should be brought up in the Church of which she had long been a communicant; a wish in which her husband who was a Roman Catholic, for her sake concurred. The little fellow was not a stranger to us, having attracted our attention in the Sunday school by his sweet, pure, thoughtful face.

A few weeks passed. It was Christmas Day. Amongst the congregation we noticed this child, alone, following the service as best he could, doing as the others did, devotion in every attitude, apparently absorbed in the spirit of worship. Perhaps fifty had received the Sacrament, and we were administering to others at the altar rail, when, hidden between two, we noticed this boy, kneeling and holding his hand reverently outstretched for the Bread of Heaven. We gave him the Sacrament by a momentary inspiration that made it impossible to pass him by. A few days later we visited his home, and the mother said he had told her upon his return, "Mamma, you know you couldn't go, and so I went in your place."

Meantime Arthur was admitted to the preparatory class for the choir, and something in the earnestness of the desire he expressed to be in the choir, led the choir-master to give him special attention, and his progress was furthered by a musical intuition inherited from both parents. So he became a chorister, the youngest ever admitted in St. Andrew's. He was a manly little fellow, looking always on the serious side of his duties, attracting the affectionate regard of his boy associates.

In February, God took Arthur's mother to Himself, but no change was involved thereby in our little chorister's relations with the

choir. Choir-practices and services found him present until Ascensiontide. Then came the news of his illness with diphtheria, and on the eve of Whitsunday the tidings that he had gone to join,—shall we doubt it?—the celestial choir of the undefiled who stand before God's throne and praise Him day and night.

On Whitsunday the body of the little communicant of Christmas was committed, with the Church's benediction, to the kindly earth. Beside the casket there stood a beautiful star of fairest, brightest, and sweetest flowers—the choir's offering. We thought it a fitting emblem of the height to which such a sweet spirit must pass into the glory of God when released from the mortal and the corruptible. Such was the passing of Arthur Stoltz, chorister.—*St. Andrew's Messenger* (Chicago).

ACRE once meant a field of any size. The Germans still use the word in this sense. God's acre, meaning a cemetery, is an instance of the old meaning. Libel once had no reference to anything offensive, but simply meant a small book or pamphlet. But pamphlet wars, which often were nothing but printed billingsgate, changed its meaning. Jeremy Taylor refers to the "beautiful imps that sang hosannas in the temple." Imp once meant a little child, and not a child of the devil, as it does now. Preface was formerly the word of welcome to a meal. Voyages were formerly made over land as well as water. Meat was applied to any kind of food, while to starve originally meant to work one's self to death—a significant footnote to the history of peasant risings in the early days.

HARD TO PLEASE

Regarding the Morning Cup

Oh, how hard it was to part with coffee, but the continued trouble with constipation and belching was such that I finally brought myself to leave it off.

Then the question was, what should we use for the morning drink? Tea was worse for us than coffee; chocolate and cocoa we soon tired of; milk was not liked very well, and hot water we could not endure.

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If I was matron of an infants' home, every child would be raised on Postum. Many of my friends say: "You are looking so well!" I reply: "I am well; I drink Postum Food Coffee. I have no more trouble with constipation, and know that I owe my good health to God and Postum Food Coffee."

I am writing this letter because I want to tell you how much good the Postum has done us, but if you knew how I shrink from publicity, you would not publish this letter—at least not over my name.—*Milford Ohio,*

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Finance and Commerce

WALL street has again been the centre of interest the past week. Prices that have been made by two and three per cent. money could not be maintained with money at six to ten per cent., and the result has been a sharp decline. The extremity of the stringency is probably temporary. The reduction of loans and the influx from the country on account of the high interest rates, will no doubt soon relieve the tension. Apart from this the business situation presents no shadow. The public interest in trusts resulted in Convention held in this city last week. It is altogether likely that the regulation of trusts will be a factor in the next campaign, but the real trouble from them is more apt to be deferred until it takes the form of unfriendly legislation, either State or national, or both.

Clearances for the last week by banks were about 25 per cent. greater than last year. Exports for August were 20 millions greater than ever before for the same month. Railways everywhere are crowded to their utmost capacity to handle their business. There is no cessation in the demand for iron, and it seems impossible for the mills to increase the reserve stocks. Prices are firm. In fabrics both cotton and woolen, demand is good, and prices firm. Raw cotton shows more steadiness. The government crop report was very bullish, so much so that it was discredited, and for a time seemed to help toward an anti-climax.

Grain and provisions continue without much change, although the increasing stocks of wheat seem to weight the market towards lower prices slowly. The possibility of a South African war operates to neutralize the bearishness of the situation, although unless other European complications grow out of it, it is difficult to see how a war between England and the Boers, should increase the price of wheat to an appreciable extent.

Exports During August

THE foreign commerce of the United States in the month of August, 1899, is the largest in the history of that month. The exports are nearly twenty-five per cent. higher than those of August of the phenomenal year 1898, and thirty-three per cent. higher than the average of August in the years 1894, 1895, and 1896, while for the eight months of the calendar year ending with August they are the highest in our history. The total exports for the eight months ending with August, 1899, were \$792,595,332, against \$778,632,207 in the phenomenal year 1898, \$641,979,330 in 1897, and \$602,298,473 in the great export year of 1892.

The importations for August also show a marked increase, being \$66,718,737, against \$49,677,349 in August last year, and \$39,844,605 in August of 1897. While the details of the August importations are not at hand, the details of the July imports, which have recently been completed, indicate that the growth in importation is largely in the class of materials used by manufacturers and in tropical foodstuffs. In the seven months ending with July, the importation of raw fibers for use in manufacturing amounted to \$13,260,530, against \$10,382,321 in the corresponding months of 1898; rubber importations in the seven months of 1899 are \$21,190,323, against \$15,554,792 in the corresponding months of 1898; imports of raw silk for use in manufacturing amounted in the seven months of 1899 to \$20,381,197, against \$15,227,303 in the corresponding months of 1898; imports of hides and skins in the seven months ending with July, 1899, were \$27,591,356, against \$24,583,092 in the corresponding months of 1898. In tropical foodstuffs the increase is also apparent. The imports of fruits and nuts in the seven months of 1899 were \$10,938,623, against \$7,749,278 in the corresponding months of 1898; cocoa, \$3,548,146 in the seven months ending with July, 1899, against \$2,316,970 in 1898; while of sugar the imports of the seven months of 1899 were \$67,777,398, against \$48,973,680 in the corresponding

months of last year. The growth in exports is in both agricultural products and manufactures. The August exportation of breadstuffs was \$25,580,852, against \$19,909,329 in August of 1898; of provisions, the exportation of August, 1899, was \$15,584,755, against \$13,489,098 in August, 1898. Mineral oils also show an increase, being for August, 1899, \$6,565,009, against \$5,010,507 in August, 1898. Taking the four great articles which are named in the advance statement of exports of domestic products, breadstuffs, provisions, mineral oils and cotton, the total for the month of August was \$53,925,488, against \$44,758,510 in August of last year, \$48,305,066 in August, 1897, and \$36,691,485 in August, 1896.

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Cleaning Lace

BASTE the lace on a stout piece of lawn. Take short stitches, sewing along the inner edge of the pattern first, then stretch the fabric until the lace lays perfectly smooth. Catch down the main figures and, lastly, the border. If there are picots in the body of the work or upon the border, put a stitch in each one, drawing the picot out its full length. This careful basting is absolutely essential.

Now for the removing of soilure. Take soap (recipe which I append) and warm water; put them in a fruit jar, together with the point lace or small Battenburg pieces, and shake until clean. Rinse in the same manner, in clear water, to which has been added a few drops of gum arabic water, and a little coffee, if a creamy tint is desired. Do not wring, but squeeze the articles in a towel. Pieces that are too large for the jar, should soak in the suds about fifteen minutes. Work gently between the hands, squeezing the dirt out. In the rinsing water, instead of the gum arabic, pour a very little thin cornstarch—not laundry starch—if you would have success. Stretch the cloth upon which the lace is basted over some upholstered surface. Pin the cloth taut, taking care that every portion of the pattern is in correct shape. Let the article become perfectly dry before removing. Iron the linen centre, but press the lace, on the wrong side, over several thicknesses of flannel. Press lightly, very lightly, remembering not to dampen the lace.

By following these directions, filmy laces—even white chiffon veils—may be frequently washed, retain their beauty and, what is still better, do not show that they have been cleaned.

To make the soap: Take one ounce of soap bark, put into one pint of water, boil twenty minutes, and strain. Into this liquid put one ounce of borax and one half-bar of white soap, shaven fine; heat until dissolved, when it is ready for use. As this amount is enough for a goodly number of pieces, and it will keep indefinitely, pour it in a jar. It will have the tinge of the bark, but this will not affect the most delicate fabric.—*Good Housekeeping*

CLEAN carved ivory with a paste of dampened saw-dust, and a few drops of lemon juice. Lay it on thickly, allow it to dry, and then remove with a nail brush. Alabaster figures are cleaned with the following mixture: One ounce of borax and a quart of boiling water. When cool, wash the figures gently, and dry with a silk handkerchief. If badly stained, try a paste of quicklime and water, and let it remain on for a day; then wash off in soap and water. Olive oil occasionally applied with a soft woolen cloth, keeps buhl cabinets and ormolu ornaments bright; first, clean off all dust. Bronzes may be plunged into boiling water until warm, then cleaned with soap-suds and dried with old linen cloths. If this is ineffectual, try bees-wax and turpentine, rubbed on and off with clean, soft cloths; sweet oil, and polishing with a chamois, is another remedy.

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