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The Living Church

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No. 14.

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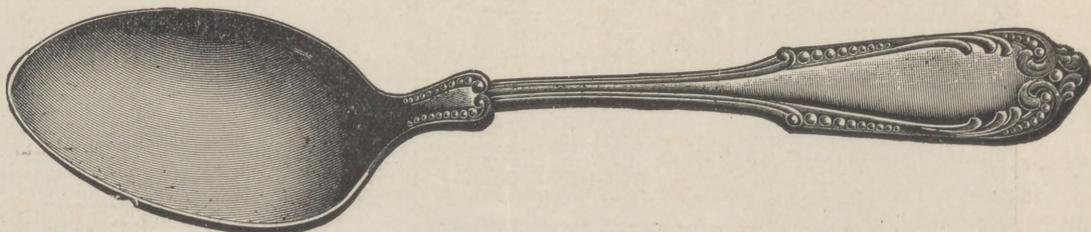
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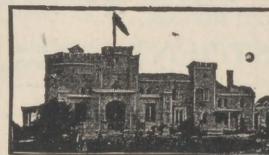
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The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, AUGUST 4, 1900.

No. 14



News and Notes



THE Chinese aspect was suddenly changed on Monday night by the publication of dispatches dated July 21st, apparently authentic, from the British and Japanese ministers at Peking to their respective capitals declaring the safety of the diplomatic corps at the Chinese capital with the exception of Baron von Ketteler; stating that from June 20 to July 16 the British Legation was under constant fire from Chinese troops, with resulting casualties to the foreigners of 62 killed and a number wounded. The news is also confirmed by a dispatch of the Russian Admiral to his government, and by a message received at the German foreign office. A French dispatch, dated July 22d, however, declares that hostilities were resumed July 18th, which conflicts with the statements to the other Powers, and suggests caution in accepting even these apparently direct messages as certainly genuine and authentic. Their substantial authenticity is, however, generally accepted at the several capitals. Apparently the news is given out in order to lend substance to the Chinese threat that the ministers will all be killed if the armies of the allies advance toward Peking. We cannot see that the good faith of the Chinese government is proved by these dispatches. It must now be explained by China why Imperial edicts could be transmitted regularly from Peking while the ministers were under duress, without communication for more than a month, and the long siege by Imperial troops must also be explained.

THE most important of last week's Chinese news was diplomatic rather than martial. On Wednesday was published the text of an appeal purporting to have been made by the Emperor of China, Kwang Hsu, to the President of the United States, for mediation, and the reply of the President to the Emperor. The former of these letters transmitted to Washington through the Taotai or Mayor of Shanghai and the Chinese Minister at Washington, asks "That the President will advise measures and take the initiative in bringing about the concert of the Powers for the restoration of order and peace." President McKinley in reply assured the Emperor of the friendship of the United States, declaring that the good offices of this government would be used with other Powers for the protection of China, provided the United States could be positively assured, first, that the Chinese government had rendered no assistance and was in no way a party to the disturbances and murders in Peking; second, that the diplomatic representatives of the Powers should be placed in immediate and free communication with their several governments; and third, that the Emperor and authorities of China should cooperate with the relief expedition sent by the Powers for the protection of foreigners.

This answer of President McKinley, following upon the reputed acceptance by the State Department of Chinese assurances of the safety of the Legations, were not received very cordially by the Powers, who felt generally that it was a mistake for the United States to enter into any negotiations whatever with the Chinese Imperial government at this critical stage. It was pointed out also that it is extremely uncertain whether the Imperial government of the Emperor was in existence at the present time, especially since the Emperor himself has been for several years in retirement and his authority been superseded by that of the Empress Dowager.

Notwithstanding these criticisms, it is clear that the conditions made by Mr. McKinley are such as to render the negotia-

tions at least nugatory, and so harmless, unless positive information is received of the good faith of the Chinese government. In the meantime the preparations of the Powers, including the United States, to do what they can for the relief of foreigners in China, are continued, and indeed the United States has been foremost in urging the greatest expedition possible in the starting of the relief force from Tien Tsin. Therefore it seems as though the friendly tone of the answer of the American government might promise more hopeful results than does the ill disguised hostility of the European Powers, in case any power yet remains in the Imperial government. At the same time it is very certain that every precaution should be taken, and apparently has been taken, by this government, as by the governments of the other Powers, against bad faith on the part of the Chinese government or officials. The United States has declined emphatically to carry out the Chinese suggestion that the advance to Peking be called off.

DURING every day of last week there were rumors innumerable of all descriptions emanating from Chinese sources, but almost nothing new affecting the general condition at Peking can be said to be trustworthy. Letters from Sir Claude MacDonald, dated July 4th and July 6th, and also a letter from Minister Conger dated July 4th are published, the substance of each of which agrees that at these dates the British Legation at Peking, in which were gathered all the foreigners in the city, was being shelled daily by Chinese soldiers, and that the Chinese government was making no effort toward their relief. The Chinese, it was declared, were determined to massacre all the foreigners then remaining in the city. These letters appear to be authentic, so far as can be discovered, and unhappily they do not bear out the declaration of the Chinese Minister at Washington and at the other capitals, that the Chinese government has exerted itself for the protection of foreigners. In the two of these dispatches from Sir Claude MacDonald, it was declared that only the cowardice of the Chinese insurgents or soldiers had prevented the wholesale massacre of the foreigners at that time, and that two weeks was the utmost extent to which the Legation could hold out if not hardly pressed by the enemy, while four days was the limit if they were pressed. Li Hung Chang, who yet remains in Shanghai, declared that the diplomats were on the way from Peking to Tien Tsin under protection of the Chinese government, and also that they ought to arrive at the latter port by last Sunday. They had not arrived on Tuesday morning, and few give credence to the tale. Li Hung Chang is said to have been appointed Viceroy of Pe-Chi-li, the province in which Peking is situated. Monday's papers contain the text of what purports to be an Imperial decree to all the Viceroys commanding them to prevent the advance of all foreign troops, "especially along the Yang-tsze-Kiang," and threatening their lives in case of disobedience; also declaring that not a foreigner shall be permitted to escape from the interior. Li Hung Chang is also said to have been ordered to lead the Imperial forces against the foreigners, and to have begged to be permitted to retire by reason of his age. Another Imperial edict, according to reports, speaks of the foreign ministers at Peking as hostages, and threatens to kill them if a foreign army marches on the capital. The fiction that the Chinese Imperial government remains friendly, convenient to the Powers though it has been in its practical aspects, can hardly be continued much longer. It now appears that on July 5th, France, and several others of

the Powers, warned the Imperial government that its members would be "personally" held responsible for any damage sustained by the foreigners.

FROM many sources come reports of massacres of Christians in the interior of the provinces of China, lying north of the Yellow River and to some extent immediately south thereof. Thus it is stated on the authority of an Italian priest, who arrived at Hong Kong from southern Honan, which is south of the Yellow River and not far north of the Yang-tsze valley, that an Italian Bishop and three priests, with six hundred native Christians, had been massacred after the most revolting tortures. The priest giving the information had escaped by lying hid in a coffin on board a river boat for seventeen days. From the China Inland Mission, one of the larger and more important of the English sectarian societies, comes the news of massacres at Pao-Ting, a point a short distance west of Peking, where all the missionaries are declared to have been murdered, including forty of the British, French, and American (Presbyterian and Congregationalist) missions. At Kwang Ping Fu, on the border between Chi-li and Shangtung, two French Jesuit priests and a thousand converts were murdered. In the province of Shan-se it is reported that five foreigners and a number of native Christians connected with the English Baptist mission have been murdered, while others of the same mission have escaped and are now attempting to make their way to a place of safety. At Tung Chau, a point we have been unable to locate, it is reported that eighteen missionaries have been killed, the particulars not being given. Other reported massacres, in which large figures are used, are too vague to locate definitely. Where particulars are given, the most frightful tortures are described, and while perhaps not absolutely trustworthy, the stories are at least highly probable. Thus, at Hu-nan-Wen, several Italian priests are said to have been wrapped in cotton soaked with kerosene, and slowly roasted to death. The only news purporting to come from Peking not directly from Chinese sources, is a dispatch from a missionary of the American Board at Chefoo, dated July 23rd, containing only the words, "Peking alive." In the absence of information as to the source of the knowledge purported thus to be given, which apparently must have been Chinese, it is impossible to give any considerable credence to the report. It is said that at the present time there are about 28,000 of the International forces at Tien Tsin, but the middle of August is given as the very earliest at which a forward movement can be begun. It must be remembered that at this season the rains are almost incessant in that portion of China.

IN DESPATCHING troops from Germany bound for China, Emperor William is reported to have said to the troops: "If you close with the enemy, remember this: Spare nobody. Make no prisoners. Use your weapons so that a thousand years hence no Chinaman will dare look askance at any German. Open the way for civilization once for all." This, though, unhappily is a game at which two can play, and is hardly calculated to afford protection to any foreigners who may yet be within the power of the Chinese.

WHILE Americans are bitterly complaining of the lack of protection to foreigners in China, an incident has occurred in our own midst to show the impossibility, or at any rate, the impracticability of quickly controlling a mob. In New Orleans on Tuesday of last week, a negro killed a policeman and one other white man. On Wednesday night a mob of white men and boys had congregated, of such strength and vindictiveness that inoffensive negroes were shot and killed wherever they could be discovered, on the street, in the street cars, or elsewhere. So infuriated was the mob that there are instances published in which they broke into negro houses during the night and killed those who were found asleep, without the remotest connection with the murders. On Friday the reputed murderer was located in a house and was killed after a desperate conflict, in which the negro killed five persons, mortally wounded four, and otherwise wounded a number of others. He was killed only by means of the house being burned, so that the negro was driven outside and was shot by a special policeman. The riot assumed such violent proportions that the militia were ordered out by the Governor. The race conflict is most deplorable and altogether inexcusable. The Grand Jury has been called in special session. It cannot be too often pointed out, that not only is mob rule and the lynching of criminals a reprehensible evil, but further, that the murder of innocent men and women, though negroes, for no

other reason than that another negro has committed a crime, is itself a barbarous crime deserving the utmost severity of treatment by due process of law.

THE assassination of Humbert, King of Italy, is one of those sad incidents which show the futility of assassination as a means toward accomplishment of socialistic designs, if it be, as now appears, the work of a Socialist or of an Anarchist. Humbert was one of the most enlightened of the Continental monarchs, and if it had not been for the unfortunate political complications between the Quirinal and the Vatican, his reign would have been even more largely instrumental for good than was the case. The son of the great Victor Emmanuel, he succeeded to the throne in 1878, when Italy had become a united Kingdom, threatened only by the sulks of the "Prisoner of the Vatican." His queen, Margherita, was one of the most beloved and highly respected of the royal women of Europe. King Humbert was shot at Monza, where he was residing in one of the royal summer palaces, on the evening of Sunday, July 29th, and died a few minutes afterward. He is succeeded by his son, Victor Emmanuel III., Prince of Naples, who is now on a yachting cruise in the Levant, beyond communication.

IT is with difficulty that one keeps up interest in affairs in South Africa, important though they are. After having his line of communication broken, Lord Roberts again made it intact, and, on Sunday, returned to Pretoria, after a futile attempt to capture General Botha. Baden-Powell is again under siege at Rustenburg, about a hundred miles west of Pretoria. General French has occupied Middelburg, a hundred miles east of Pretoria, on the railroad toward Lorenzo Marques. There has again been fighting amidst the mountains of northern Natal, and General Hunter (British) won a signal victory at Fouriesburg. About six thousand Boers retired into the mountain passes.

LAST week witnessed another miniature war, begun and ended. A revolutionary party attacked the city of Panama on the Isthmus bearing the same name, and for a time appeared to have the upper hand. The revolution, however, seems to have succumbed as quickly as it arose, and after a two days' difficulty was declared to have been killed. A British war vessel in the vicinity was able to land marines, and American interests were confided to their protection, the United States having no vessel in the vicinity. It is to be hoped that the professional belligerents who are continually stirring up anti-English sentiment in this country, will take note of this further courtesy shown by that government to the people of the United States. It will be remembered that the United States guarantees the neutrality of the Isthmus.

THE annual report of the Chief of the Treasury Bureau of Statistics upon the foreign commerce of the United States during the year ending June 30, 1900, has been completed and will form a part of the June Summary of Commerce and Finance, which will make its appearance during the coming week. The report shows the total imports of merchandise during the year were \$849,714,670; the total exports, \$1,394,186,371. The principal features of the report, omitting the statistical tables, are as follows:

Four great facts characterize the foreign commerce of the United States in 1900, the closing year of the decade and century—

1. The total commerce of the year surpasses by \$319,729,250 that of any preceding year, and for the first time in our history exceeds two billion dollars.
2. The exports exceed those of any preceding year, and have been more widely distributed throughout the world than ever before.
3. Manufacturers' materials were more freely imported than ever before and formed a larger share of the total imports than on any former occasion.
4. Manufactured articles were more freely exported than ever before and formed a larger share of the total exports than on any former occasion.

In exports every great class of articles showed a larger total than in the preceding year; in imports every class except manufacturers' materials showed a smaller percentage of the total than in the preceding year, while manufacturers' materials showed a much larger total and larger percentage of the grand total than in any former year.

LONDON LETTER.

London, July 18, 1900.

M. RENE VILATTE again. Really he is such an interesting subject that it is quite difficult to leave him entirely alone. Since his last appearance upon our horizon, his kaleidoscopic career has assumed, indeed, a different phase in view of startling developments. On June 13th, both M. Vilatte and Don Miraglia—a priest of the Diocese of Placentia under Minor Excommunication since 1896, whom M. Vilatte, in his capacity as the champion promoter of schism, essayed to consecrate (as stated in a previous letter) to Bishop's orders in his new "Italian National Episcopal Church"—were put under the ban of Major Excommunication by a *Decretum* of the Sacred Roman and Universal Inquisition. This decree, no doubt, was meant to be the answer (though a dilatory one) to M. Vilatte's Paris telegram, dated April 18th, wherein he implored His Holiness Leo XIII. to reply at once to the question, "Am I, yes or no, accepted in the Roman Catholic Church?"; and doubtless the Decree may also be regarded as the chief practical result, thus far, of M. Vilatte's ambitious scheme of Church Reform for Italy.

Now, in the light of this Paris telegram to the Vatican, which has recently been published by one "Truth" (a heroworshipper, as it were, of M. Vilatte), in the correspondence columns of the London (Roman) *Catholic Times*, there is hardly any difficulty in conceiving the real *animus* actuating M. Vilatte in taking up with Don Miraglia. Surely he must have been in a very short temper when sending off the Paris-Rome telegram, though the message itself was by no means a short one, for it contained 230 words. Couched in curt diction and almost rudely peremptory in tone, the telegram clearly presaged a personal policy of vindictive action against Rome, in case she rejected his own conditions of submission, which were substantially to the effect that he should be received, not as an humble prodigal son, but as "Archbishop" Vilatte, and be allowed to freely pursue his alleged apostolate as a "Missionary Bishop," which is the descriptive title he has assumed for himself.

M. Vilatte felt obliged, it seems, to telegraph to the Vatican, also to publish the text of the message in the Paris *Temps*, in order to defend himself against Cardinal Richards, Archbishop of Paris, who had to expose and denounce him in the Paris press; as he had been "ordaining" some Jesuit scholastics in his private chapel, since taking up his residence at the French capital. As to Don Miraglia, he has lately been employing his time and energies, according to the Rome correspondent of the above-mentioned London religious newspaper, by going to the Methodist chapel in Rome vested as a Bishop, and denouncing the alleged crimes and misdemeanors of the official Roman Church and of the priesthood, not sparing even her venerable chief pastor.

Dr. Ryle, the first Bishop of Liverpool, who resigned his See last March, and who departed this life on St. Barnabas' Eve (the 20th anniversary of his consecration in York Minster), was the chief exponent of English Evangelicalism since Charles Simeon, and probably the last distinguished protagonist of the old school in contradistinction to the new school of Evangelicalism. His father, who was an M. P. and a private banker in Cheshire, designed to have his promising son succeed him both in business and public life; sending him to Eton, where the boy, of athletic stature and tastes, felt quite at home on its lovely playing-fields on the Upper Thames; and subsequently to Christ Church, Oxford, where, along with Arthur (afterwards Dean) Stanley and some others, he took first-class classical honors. The father becoming, however, a bankrupt, his son, then five-and-twenty, abruptly turned his mind to the clerical estate, taking deacon's orders in 1841, and priest's orders the next year.

Although at Oxford, when it was seething with excitement over Tract Ninety, young Ryle for a time maintained a neutral mental attitude, but finally saw fit to espouse the really falling cause of Evangelicalism, instead of the rising (though still numerically weak) Catholic cause. While at Stradbroke, an obscure village in Suffolk, where he held the vicarage from 1861 to 1880, Dr. Ryle first rose to fame in the religious world as a Tract writer; taking his cue, perhaps, as to method of propaganda, from the still more famous *Tracts for the Times*. These Evangelical tracts, no less than 200 being published in many languages and reaching a circulation upwards of tens of millions, were composed in a simple and even homely but singularly terse and sententious style; commanding even John

Bright's enthusiastic praise, whilst their matter appealed powerfully to Protestant readers. As a platform speaker, Dr. Ryle was always popular at Exeter Hall, but as a pulpit preacher, he was, perhaps, more of a failure than a success, though serving two terms as Select Preacher at Oxford and one at Cambridge.

In 1880, the Vicar of Stradbroke (then an honorary Canon of Norwich) was called by the Crown from his obscure country living to the Deanery of Salisbury, which dignity he accepted, notwithstanding its non-Evangelical associations; but before being installed in office, the Dean-designate was further promoted to be the first occupant of the See of Liverpool, which had come into existence under Lord Cross's Bishopsrics Act of 1878. The appointment was Lord Beaconsfield's last act of ecclesiastical preferment, and one highly gratifying to Lancashire Protestants, but it was also a shameful abuse of Church patronage. The great Conservative Minister is said to have personally known only three clergymen (all belonging to his own county of Buckinghamshire, and whom he promoted to Deaneries), and it is an open secret that to the favorite one of the trio, Dr. Bickersteth, Dean of Lichfield and Prolocutor of the Lower House of the Convocation of Canterbury, who was a sort of an old-fashioned "High and Dry" Churchman, the Prime Minister had virtually promised the new Bishop's stool.

A General Election, however, was imminent, and it was deemed expedient by the Conservative party managers at Liverpool that a Protestant stalwart should be selected for the local Bishopric, in order to secure the Protestant polling vote of Lancashire. So Lord Beaconsfield was approached by the two Liverpool Conservative members, and finally persuaded to nominate the Dean-designate of Salisbury instead of the Dean of Lichfield; though afterwards to his dying day, it is said, Lord Beaconsfield keenly regretted having sacrificed his attached friend, Dr. Bickersteth. As to the political effect of the Liverpool appointment upon the result of the ensuing Electoral struggle, it was quite generally thought at the time—even by Beaconsfield himself—that it was rather disastrous than otherwise to the fortunes of the Conservative party, which was completely routed at the polls outside of Lancashire.

Although Dr. Ryle was a strong and ardent Protestant, yet it seems that he was regarded at the time by some Evangelicals (even more Protestant than himself) with suspicion, because he had been seen to walk with Father Lowder at the Southampton Church Congress of 1870, and at another Congress, in 1879, he had seriously compromised his whole theological position by shaking hands with Canon Knox-Little. He had also actually preached in surplice, though only once, I believe. However, the first Bishop of Liverpool was quite Protestant enough, and like the present German Emperor, though unlike Dr. Chavasse, the present Bishop of Liverpool, he was very fond of calling himself a "Protestant," though it is to the honor of his name that he never was a Kensitite.

Great things were expected of Dr. Ryle—by many Church people—as Bishop of so important a See, but "the general expectation," as the *Times* said in its striking obituary article, "was not fulfilled." It was a disappointment to many that he was not a Cathedral-builder like Dr. Benson, when Bishop of Truro, though in that respect, the Bishop of Liverpool was just like Cardinal Manning. The Bell-Cox case was, of course, a great misfortune to his episcopate, and might have been avoided had the Bishop steadfastly pursued his original policy of non-intervention. On the pastoral side of his high office, however, Dr. Ryle was happily much more successful. In the twenty years of his episcopate 42 new churches and 48 new mission halls were built, and in the ranks of his clergy the number of incumbents rose from 170 to 206, and that of the curates from 120 to 220. The Bishop grappled, too, with the problem of "poor livings," with the result that now there are but few livings in the Liverpool Diocese under £250 a year, whilst there is a pension fund of £1,000 a year for the relief of superannuated clergy. *Requiescat in pace.*

A MONTH OF SUNDAYS.

A "MONTH of Sundays" is an expression commonly used to signify a considerable length of time, but it does not last as long as is usually supposed. In reality, a month of Sundays is of exactly the same length as any other month, namely, thirty-one days, every day of the week being a Sunday with some nation.

The first day of the week, as every one knows, is the Christian Sunday; Monday is the day kept sacred by the Greeks; Tuesday is the Persian day of rest; on Wednesday the Assyrians worship; Thursday is a holy day among the Egyptians; the Turks keep Friday; and the Jews Saturday, as their Sabbath.

NEWS FROM THE SHANGHAI MISSION.

REPORTS just received from Bishop Graves, coming by cable to the Board of Missions, indicate growing unrest throughout Central China and the Bishop says he has called upon all missionaries to return to Shanghai. The women workers and members of households have already gone to Japan. Reports to other missionary societies in New York indicate as well that the trouble is spreading throughout the empire. Late letters from Bishop Graves contain the following information:

"When the news of the trouble in the North was received it seemed as if we should have an outbreak in Central China as well. Fortunately all has been quiet at Hankow and Wuchang. At Wuhu a riot seemed imminent, but the authorities put it down. Here in Shanghai there were anonymous placards posted which were repeated in the native press in the way of news, and so given an undue publicity, stating that our premises at St. John's were to be attacked and burned on June 19th, but nothing came of it. The reason we are having so quiet a time in this part of China is that the Viceroy at Wuchang and the Viceroy at Nanking are both of them strong men, and they have taken the stand that they will not allow any disturbances in their jurisdictions. So while the foreign men-of-war are bombarding the forts at Taku and taking Chinese ships, and the Chinese soldiers and the Boxers are doing their best against foreigners in the North, we see the strange spectacle of the forts and soldiers here without employment, and the people very little concerned about the results of the fighting around Peking. Note the difference from what would be the state of things if Washington was besieged by a foreign enemy. In this Empire there is no cohesion, no patriotism.

"The natives are leaving in thousands for Ningpo and Soochow, but it is said that large numbers are fleeing here from the North and other places. All day yesterday the people were passing up the Soochow Creek past St. John's with all sorts of boxes and furniture, and even the dead in coffins on the boats. The scare is pitiable, and I do not believe they know what they are fleeing from. Probably they will all be back again in a few weeks. Business is affected, the native banks are uneasy, and the price of exchange has risen very much. Everything has been done to put the Concession in a proper state of defence, and we ought to be pretty safe by this time. You will be glad to know that St. John's and St. Mary's are still open. Every other school for girls in Shanghai is closed and the largest institution for boys. Our boys who are Christians are still standing by us, but some forty have gone from the college of boys who are heathen or have been affected by the Ningpo and Soochow exodus. Yesterday was the second day set by rumor for burning us out, and yet we are going quietly along to-day. We keep close watch, and should there be any real occasion would send the girls and women into Shanghai.

"We have apparently a long period of confusion before us, but out of it all much good must come. I cannot express my gratitude for the great mercy of peace along the river at this time. It would be a terrible time for the mission if it were not so. All missions in the North have lost severely. The missionaries have in many instances saved only the clothes they had on. We hear of women in the interior trying to make their way to the coast, for whom nothing can be done. The English Church Mission lost two men, Norman and Robinson. Two men and three ladies were in Peking and so far we have no news of their safety. A curtain has fallen over all that has occurred in the capital for three weeks. Bishop Scott and Mrs. Scott have been through the bombardment in Tien Tsin and we have no news of them yet, though Tien Tsin is relieved. I have issued forms of prayer in English and Chinese which are in use at all stations during this crisis. You can tell people that our missionaries have kept perfectly cool and kept at work and that they will continue to do so so long as they are able to. Every precaution has been taken that is possible under the circumstances and there is no occasion for alarm at home.

"We who are here deplore the confusion of the present, but we look upon it at the same time as the means by which a new China will arise. So far as we can see nothing but a radical revolution would ever have availed to change the old order and bring in a new one."

The prayers issued by the Bishop of Shanghai are in small folders, having at the front the title and on the back a cross in red within a circle bearing Chinese characters. The prayers read:

COLLECT FOR THOSE SUFFERING PERSECUTION.

Grant, O Lord, that in all their sufferings here upon earth for the testi-

mony of Thy truth, Thy servants in China may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost may learn to love and bless their persecutors by the example of Thy first martyr, Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, who standest at the right hand of God, to succour all those who suffer for Thee, our only Mediator and Advocate. Amen.

COLLECT FOR CHINA.

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Look with pity, we pray Thee, upon the people of China; restrain their anger, enlighten their ignorance, bestow upon them a righteous government, and so guide Christian nations in their dealings with them that all things may be ordered and settled upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among them for all generations. These and all other necessities, for them, for us, and Thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

NEW YORK LETTER.

SUNDAY SCHOOL COMMISSION.

THE Sunday School Commission of the Diocese of New York, which was appointed by Bishop Potter two years ago, has just issued a summary of its work for that period. There had been and is a growing demand for some system of Bible study, graded and adapted to the minds of children, and commissions to investigate existing systems and, if necessary, to formulate new ones, have been appointed in six or seven Dioceses beside that of New York.

Up to the present time the work of the New York Commission has been largely preparatory, "laying the foundations among the Sunday School teachers, for permanent results when a proper curriculum is set forth." The Commission is endeavoring to raise up and train teachers, better qualified than they have heretofore been, capable of doing the best work under the usual conditions of the American city Sunday School: few teachers and large classes.

"To this end, three distinct series of educative lectures were delivered during 1899-1900, in suitable centers in New York, under the auspices of the Commission. These were: The Christian Knowledge Course of ten lectures, on the Principles and Methods of Sunday School Education, which was delivered in St. Bartholomew's Church in the fall of 1899 by leading educators; a winter course on the Life of Christ, given by the Rev. Dr. John P. Peters, rector of St. Michael's, in Grace Chantry; and a spring course on the Life and Journeys of St. Paul, given in the Church of the Incarnation, by the Rev. Dr. George R. Van de Water, rector of St. Andrew's, Harlem."

Growing out of these lectures, the Commission has arranged two methods for the higher education of Sunday School teachers. Teachers' training classes are to be started in two grades, elementary and advanced, and teachers' reading courses, ten in number, are to be outlined and directed by the Commission. Arrangements for examinations and certificates or diplomas will be made for both the classes and the reading courses.

Much has been done by the Commission toward the selection or the arrangement of a Sunday School curriculum, and it is hoped that by fall a tentative one may be adopted, to be used experimentally, changed from time to time, as conditions may make it advisable, with the hope of finally reaching an ideal system for which text books can be issued by the Commission.

APPRECIATION OF ST. BARTHOLOMEW'S.

One of the monographs on American Social Economics, just published for the United States Commission to the Paris Exposition, relates to Religious Movements for Social Betterment and was written by Dr. Josiah Strong, president of the League for Social Service, New York. In the monograph he speaks of the social work of St. Bartholomew's Church, New York, as follows:

"St. Bartholomew's Church, New York, affords the best illustration of a church ministering in a thousand ways to the numberless needs of the heterogeneous population of a great American city.

"There are eighteen different services on Sunday in the church and parish house, which makes the sabbath quite a day of rest, as the average number of gatherings of all kinds for the remainder of the week is thirty-two daily.

"The schedule of services, meetings of all sorts, classes, and the like, for each day in the week, shows a total of 212 for the seven days. Six of these, however, are for a portion of the year only, and ten are irregular, occurring only once or twice a month.

"Among the Sunday services in the parish house are one

in German, one in Armenian, and one in Chinese; there are also regular services in the Swedish Chapel. Rescue mission work, with its nightly meetings, has been a prominent feature of the parish house. The aggregate attendance upon these meetings has been as large as 120,000 in a year, and 5,000 have professed to seek the new life.

"There are 2,146 communicants in the entire parish. Among the 152 confirmed the past year were eight Chinese, seventeen Armenians, and forty-five adult Germans. Surplined choirs of each of the above nationalities render the music in their own language in the missions.

"In the parish house sabbath school, which shows a total enrollment of 1,408, there are classes taught in Armenian, Syriac, and Turkish, as well as in English.

"This institution is proving to be an alembic in which many foreigners are being transmuted into Americans. The Armenian helper writes: 'I am proud to say that as a good citizen I taught twenty-one Armenians, my old countrymen, the United States Constitution.'

"Clubs are a large part of the work. Membership in the Girls' Evening Club entitles the holder to 'the use of the club rooms and library; access to the large hall every evening after nine o'clock, to the physical culture classes, lectures, talks, entertainments, discussion class, glee club, literature class, the Helping Hand Society, Penny Provident and Mutual Benefit Funds; the privilege of joining one class a week in either dress-making, millinery, embroidery, drawn work, system sewing, or cooking, and also, by paying a small fee, the privilege of entering a class in stenography, typewriting, French, or bookkeeping.' Corresponding advantages attend membership in the other clubs. There are some 2,200 persons in the Men's, Boys', and Girls' Clubs, the Armenian Club, and the Chinese Guild.

"In addition to these many facilities for self-development, there are five circles of King's Daughters, and various missionary societies to teach unselfish service.

"A unique feature of the parish house is its roof garden, on the top of nine busy stories. In long boxes the children plant flowers and vegetables. These have a background of lilac bushes, syringa, dulcia, and other flowering shrubs in large tubs, while morning glories, honeysuckle, and ivy climb on the fence which surrounds the roof. The garden is used for the instruction and amusement of the children in the kindergarten when the weather permits, and is open evenings to various societies.

"These children of the brick-and-mortar city are often seen to kiss and caress the flowers which they cultivate in the roof garden. The bringing of a bit of country to the parish house was suggested by the fact that a little girl, while crossing a bridge over a railroad track, dropped her only rubber doll on a moving train 'so that it could see the country.'

"A Holiday House at Washington, Conn., gave more than a bit of country to 343 girls last summer.

"The fresh air work of the parish gave 2,046 outings, mostly to children and tired mothers.

"The tailor shop provides temporary work for many out of employment, and supplies garments for children in the sabbath school and the industrial school. There were 3,625 garments received, made over, and repaired, or made of new materials, the past year. There were \$483.93 received for sales, and 415 garments were given away. In addition to the above, the Benevolent Society provided 1,624 garments, of which 680 were given away and 568 were sold.

"The report of the Penny Provident Fund shows \$1,844.82 received from 2,648 depositors.

"One of the most beneficent of St. Bartholomew's many ministries is the Employment Bureau, which is conducted on business principles. During the past year, 1,866 situations were filled in the domestic department, 186 in the mercantile department, 48 in the professional department, and 459 in the mechanical and labor departments. Half a hundred nationalities were represented by the applicants to this bureau.

"The Clinic had 7,693 new patients last year. The total number of consultations was 24,146. The total number of prescriptions written was 13,607, of which 1,298 were free.

"A loan association has saved many from falling into the hands of Shylock. Like the Employment Bureau it is conducted strictly on business principles. It received \$70,390.55 during the year, and disbursed \$63,375.12. It makes loans to the poor at much lower rates than they could get elsewhere, and it is so managed as to pay running expenses.

"The amount expended by the church on the parish house during the year was \$52,002.78, and the total amount given for

home expenditure and for benevolent contributions was \$208,242. Including engineers, porters, etc., there are, all told, about fifty salaried workers at the parish house.

"The splendid work of St. Bartholomew's shows what can be done when occurs the rare combination of a big brain, a big heart, and a big treasury."

DEATH OF DR. DYER.

THE death of the Rev. Heman Dyer, D.D., occurred at his home in New York on Sunday, July 29th. Dr. Dyer has for many years been the Corresponding Secretary of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge, a society which has been at work since 1848, and has assisted many candidates for holy orders, especially in cases of young men having a predelection toward the school of thought called Evangelical.



THE LATE DR. DYER.

Dr. Dyer was born in 1810 and was a graduate of Kenyon College, Gambier, Ohio, in the class of 1834, from which institution he received the degree of B.A. He also received the honorary degree of D.D. from Trinity College, Hartford, in 1843. During his life at Kenyon he was not only personally impressed with the prevailing Evangelical piety for which that atmosphere was noted, but also assisted in the religious and missionary work of the institu-

tion. One of the most interesting portions of Dr. Dyer's *Records of an Active Life*, the product of his later years, tells of the informal services called "meetings" which, under the direction of Bishop Chase and Dr. Sparrow, were inaugurated in the different halls, recitation rooms, and rooms of the students at the Seminary. Mr. Dyer was one of the students requested to take charge of the services, and so marked a religious atmosphere was diffused after several weeks of these informal meetings, which assumed the character of revivals, that at one time all the college exercises were suspended for one or two days. Another of the students associated in the same work was Joseph Pere Bell Wilmer, afterward Bishop of Louisiana. Mr. Dyer afterward opened a mission in the vicinity and prepared many candidates both for Baptism and Confirmation. He was ordained to the diaconate in 1835 and to the priesthood in 1836, both by Bishop McIlvaine.

After several years of missionary work in Ohio, Dr. Dyer removed to Pittsburgh, where he became professor and afterward President of the Western University of Pennsylvania. The latter position he resigned in 1849. Shortly before this, the Evangelical Knowledge Society, with which for many years Dr. Dyer's name has been closely associated, was formed, being incorporated in 1848.

After a few years spent in Philadelphia, where he was rector of the Church of The Saviour, Dr. Dyer removed to New York, becoming assistant to Dr. Stephen H. Tyng, the elder, at St. George's Church, New York, then the center of Low Church activities in the East. For some years he remained associated with that work, but afterward, in about 1864, became assistant at the Ascension in the same city, where he remained under the long rectorship of Dr. John Cotton Smith, and up to the time of that of the Rev. E. W. Donald. Dr. Dyer's connection with this parish ceased in 1885. During all his years in New York, however, he was best known in connection with the work of the various societies organized under Evangelical influence, such as the Evangelical Knowledge Society already mentioned, the American Church Missionary Society, of which for many years he was corresponding secretary, and similar organizations. For many years he was also a member of the Board of Managers of the Domestic and Foreign Missionary Society. His chief literary work was the volume already mentioned, *Records of an Active Life*, which tells in a singularly interesting manner the long story of his activities in different phases of Evangelical work. Never idle, his life had covered the time of the greatest growth of the Church in this country. He was a bitter opponent of what was called Ritualism, and was during all his life consistent in his opposition to it. While during the past few

years, his advanced age and advancing feebleness had prevented the active work which was prolonged beyond the age when most men are forced to retire, yet he possessed up to the time of his death the full use of his faculties, and his office in Bible House was never given up.

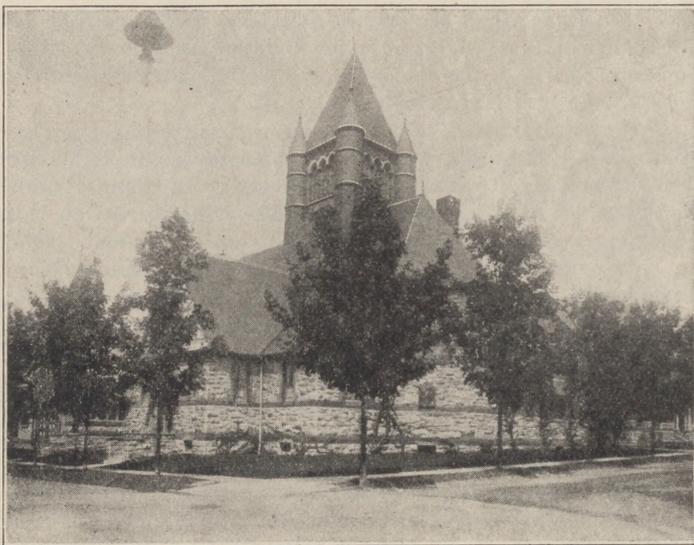
THE CHURCH OF THE ASCENSION.

MOUNT VERNON, N. Y.

THE City of Mount Vernon, in the County of Westchester, N. Y., is a charming suburb of the great Metropolis of New York, and only thirteen miles distant therefrom, its "*Urbs Jucundarum Domuum*," a "city of beautiful homes." It might also with propriety be called a "City of beautiful Churches," as the various religious bodies each have fine structures. It is fair to say, however, that none in the city is more Churchly in its construction and appointments than the Church of the Ascension.

In the early part of the year 1890, a project was started to found a new church in the new portion of the city, known as the Chester Hill section, and the success it has attained in the short space of ten years is truly phenomenal. Starting with only 35 communicants in a small frame building formerly used by the Swedenborgian Society, it progressed so that in February, 1891, there were 43 confirmed, making, with some others who had moved into the parish, 125 communicants in the first year. The interest in the parish was such that the building had to be enlarged twice before the expiration of the fourth year from its incorporation, and in the sixth year, March 26, 1896, ground was broken for a new and commodious stone church of Gothic design, with a seating capacity of over 500. The corner-stone was laid upon Ascension Day, May 14, 1896, and the church was so far completed as to permit the first service to be held in it on the 6th day of December, 1896. In October, 1890, the Rev. F. M. S. Taylor became its rector. He is a graduate of Princeton College, and was formerly Archdeacon of the Diocese of Springfield, under Bishop Seymour.

The church is of local stone, quarry-faced walls. Lake Superior red sandstone trimmings and salmon-colored brick are used for arches over the openings, so that all blend harmoniously. The plan of the church is a nave and aisles, baptistery, north and south transepts, apsidal chancel, organ chamber, sacristy, and robing room. At the intersection there rises a lantern tower, surmounted with a pyramidal spire, with turret cor-



CHURCH OF THE ASCENSION, MOUNT VERNON, N. Y.

ners, terminating with a large gilded cross. A fine rectory adjoins the church by a loggia. The parish house (which is the building formerly used as a church), connects at the west entrance directly with the center aisle of the church, so that the rector can go from his study in the rectory, into the church, and through to the parish house, where the Sunday School services are held, without stepping out-doors, making a most complete and compact combination.

The communicants now number over 350, and the Sunday School has 21 teachers, with an average attendance of 170. There is a thriving chapter of the Brotherhood of St. Andrew, and there is a mission under the direction of the rector, in

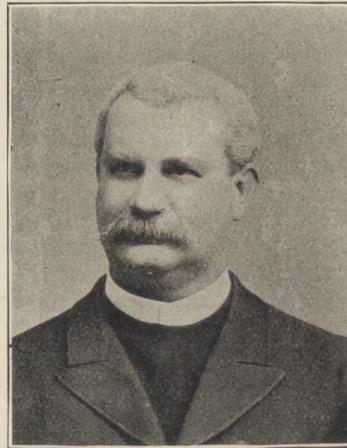
charge of the Rev. G. H. H. Butler, as curate. This is located in the city of Yonkers, but adjoining Ascension parish so closely, that the jurisdiction has been given to the Church of the Ascension.

CONSECRATION OF THE BISHOP OF ALABAMA.

IT was a day of high rejoicing which was observed on the Feast of St. James, in St. Paul's Church, Selma, by the Diocese of Alabama. Once before the same service of consecration of a Bishop had been held. A second of its rectors had been given to the episcopate, and there were sad hearts in Selma at the sundering of the sweet ties of pastor and people, but the sacrifice was willingly made in the interests of the Church, which has here many a devoted disciple.

Our sister Diocese was saying "the deep waters have gone over our soul." Her aged and revered Diocesan had but recently bid them farewell. His Coadjutor, who, in the regular course of things, should first have been his staff and comfort, and later his successor in the holy office, through an incurable malady for two years or more past, which sapped his energy and warped his will, had gradually lost his force and influence for good, and finally succumbed. Other misfortunes not to be mentioned had come upon more than one parish, and affected the Diocese at large.

But in the election of Robert Woodward Barnwell, the dawn opened, and with his consecration the day of hope reappeared to a people who wanted a leader, a trusted guide and counsellor.



THE BISHOP OF ALABAMA.

The sentiments of that congregation when comparing things past and to come can be imagined, not well described.

The service and the course were such as befitted the act so important to the Church in the South. The hearts of many of us were cheered. Delight as of the prospect of "a gracious rain upon God's inheritance" was expressed in every countenance, in the setting apart of a manly, honest, pure, Godly, and well-trying priest for the episcopate of Alabama, and as the co-worker of the toiling Bishops of the Church in the South.

All but four of the Diocesan clergy, many of the laity, and six Bishops, perfected the will of the Church as indicated in the testimonies furnished to the qualifications of the Bishop-elect.

THE CONSECRATION.

The Commission for Consecration was issued in the names of the Bishops of Mississippi, Florida, and Georgia.

The Bishop of South Carolina, once rector of St. Paul's, Selma, and greatly beloved of the people who had known him, presented eloquently the argument for the interdependence of the Christian Scriptures and the Episcopate—the *articuli stantis vel cadentis ecclesiae*, and quoted largely the late Dr. Broadus, the eminent Baptist, in support of his position by a *sortes* which that divine never perceived.

Bishop Capers' address to the candidate was overwhelmingly affecting; it was pathetic in its disclosure of the Sacrifices of the Episcopate, but it was also full of duty and courage and hope.

The Rev. Messrs. Peabody and Murray attended the Bishop-elect. His presenters were the Bishops of Western Texas and Tennessee. The Bishop of Florida read the Commission, the Bishop of Georgia read the Gospel, and the Bishop of Tennessee read the Epistle and said the Litany.

The music was of a simple order, but admirably rendered by organist and choir; no anthems were sung.

The hospitality of the citizens of Selma was lavish but refined and genuine, and the interests of the Church in the South were renewed and cemented by the very cordial exchange of gratitude for courtesy, of sympathy for religious need, and of spiritual benefits for devout and earnest desire for the peace and success of the Church in Alabama.

LETTERS FROM A PARSON LAID ON THE SHELF.

I AM asked whether the dreadful massacres in China of missionaries and their families do not show the uselessness of prayer, since hundreds of thousands of devout Christians prayed God that they might be saved, and yet He allowed them to perish.

Let us take up that question. As far as I am concerned I do not hesitate to say that if all the missionaries on earth had been murdered in the most awful manner after all the Churches on earth had for weeks with agony and tears petitioned God to save them, it would not in the least change my belief in prayer. I do not hold that because God is the Supreme Ruler of all things, that therefore all things that happen are according to His will, or that the happening of evil things is because God was powerless to prevent it, or did not wish to prevent it. God has put us in the world as scholars are put in a school; to learn how to govern ourselves, by that hardest but best way—experience; to educate our characters and bring out what is in us. He watches over us, but He is not all the time interfering with us; for if He did so, we would be mere puppets, fatalists, cowed, utterly devoid of self-reliance, men, as in the fable, sitting by a stream waiting for the water to pass. It may seem a strange thing to say, but the success of evil doing, the triumph of wrong, sometimes acts more healthfully on human character than the triumph of right would then do. I can show that from the very highest example.

Can you imagine a greater triumph of wrong than the Crucifixion? Here was a perfectly innocent Man, done to death by the very people He was struggling to benefit. His disciples prayed earnestly for His safety, and He Himself prayed that if possible He might be spared; but God did not interfere to save Him. Why? Because from that triumph of wrong was to come salvation for the world, spiritual liberty for all men, for all time. God could have interfered then, just as He could now in China; but He did not, because in the end this happening would be a splendid triumph of good.

If you think this example not one applicable to ordinary human life, I will take another. A pestilence breaks out in a city, and a horrible triumph of evil ensues. The devout pray God to stop it; but it goes on, and the noblest in the city perish. What comes of God's declining to interfere? Why, not only that city but the whole world is aroused to seek out the causes of pestilence and the means of obviating it. It is a terrible experience, but it will not happen again. Men will prevent it, and so in the end, millions will be saved by the dreadful sacrifice of thousands.

It is the same with these massacres. Horrible as they are, out of them is sure to come better things for that vast Chinese empire. Pray on; pray that every missionary do all that he can for the advancement of Christ's Kingdom. If that can be best done by his death and the death of his family, then let it be that way; the world is full of glorious examples of vicarious redemption. I believe with Bishop Graves, "Whatever conclusions are in store for China, the end will be good for Empire and people. Better a hundred times revolution and war, ending in a new day, than the false peace of ignorance and wickedness which has ruled her so long. Whether the Empire be divided or not is a small matter compared with the overthrow of godless tyranny which has crushed the people to the earth."

I tell you that while my heart is wrung over the sufferings of my fellow priests, and while I pray God that He will inspire the governments of the world to take a righteous vengeance, I know that every prayer I ever made for Missions will be tenfold answered in the better days I feel sure will dawn for China. God has left us in charge of events, and His Spirit is ever trying to influence us. We may disregard all that and do our own way. He will not paralyze our hands and we will have to suffer the consequences of our blunders; but He is there, and out of our blunders will come the development of more perfect men and women. Pray for that.

Again, I am not a baby, to think God ought to give me everything I ask. As I sit writing this, a little boy has run in to ask whether he may go down to the dock and play. I say, No. There are tears and murmurs and hard feelings; but I am firm and pay no heed to his prayer, because a greater good will come from disregarding it than from heeding it.

I am a grown man and I know how limited is my knowledge, and that it would be absurd to think I knew exactly what to ask of God. How silly it would be for me to have the power to do everything and not the wisdom to know what to do. There comes to me the recollection of a thing for which I long prayed

and about the non-granting of which I felt hard; yet I have lived to see the day when I fully understood that a granting of my prayer would have been a great misfortune for me.

Rest assured, my friend, that if every foreigner in China perishes, it is not because God could not help it, nor because He willed it to be so, but because in the shaping of the things and responsibilities He has left us, we have blundered. He is there, however, and out of our blunders He will develop in the future as He has in the past, the triumph of the good.

CLINTON LOCKE.

FLORIDA'S EXPERIENCE WITH THE BOARD OF MANAGERS.

THE following is taken from *The Church Register*, the diocesan paper of Florida:

At its May meeting the Board of Managers of the Domestic and Foreign Missionary Society of the Church in the United States passed resolutions looking to a gradual withdrawal of its aid from all organized Dioceses at the rate of twenty per cent. each year. The Diocese of Florida has received \$1,200 per annum, and by this resolution its appropriation was reduced to \$960. The Bishop of the Diocese went before the Board at its June meeting and made an earnest appeal for a special appropriation of \$240 to make up the reduction which would be a serious thing for our work. The Board declined to make the appropriation, but the statement of the Bishop as to the condition and needs of the Diocese was so effective that the whole amount asked for was immediately made up by the members of the Board who heard it, as a special contribution. A prominent clergyman who was at the meeting of the Board afterwards wrote to the Bishop saying:

"The Board was more deeply touched by your forcible appeal than you, perhaps, imagined. It was quite impossible for it to reverse its action of the previous meeting without completely stultifying itself, as you would clearly see if you could have before you all that was said on that occasion. It was foreseen that the new rule would bear hardly in special instances, and you made it very plain in your speech to-day, that Florida was such an instance."

The following letter from the local secretary of the Board to the Bishop is the happy conclusion of the matter.

THE RT. REV. DR. E. G. WEED,

New York, June 14th, 1900.

My Dear Bishop:—It gives me great pleasure to inform you that the appeal which you made at the meeting of the Board on Tuesday has been entirely covered by voluntary subscriptions from members of the Board which came into this office as "specials" for your work, this morning. The amount was made up as follows:

Mr. John I. Thompson, of Troy.....	\$120.00
The Rev. Dr. Huntington, of New York.....	96.00
The Rev. Dr. Eccleston, of Baltimore.....	24.00
	\$240.00

You will find enclosed our check for this amount.

Very respectfully yours,

ROBERT B. KIMBER, *Local Secretary.*

THE PREPARATION OF DEACONESSSES.

THE commission of the Church is to preach the Gospel and heal the sick. "Freely ye have received, freely give." In order to perform both of these functions adequately, it is not only necessary to call to her aid the services of trained and consecrated men in her ministry and to build an occasional hospital, but to relieve distress wherever it is found, and provide for the religious instruction of the great rank and file of the little children whom the State says she cannot educate in religion, and who find none, or next to none, in their homes. This is the work of devoted women who, by systematic training, have fitted themselves for it. The Church has not awakened as yet to the value of deaconesses, nor have the women of the Church realized the glory of such a service and offered themselves in any large number as the hand-maids of the Church to do this blessed work. An opportunity is offered for the training of such women at the Church Deaconess Home of Minnesota, located in St. Paul. Lectures will begin on the first Tuesday of October. Assistance may be rendered to worthy persons who need it. Correspondence is invited. Address, Rev. C. E. Haupt, 575 Fuller St., St. Paul, Minn.

TO RECOGNIZE an old blessing is much better than to get a new one.—*MacDonald.*

EACH church should support two pastors, one for the thousands at home, the other for the millions abroad.—*Jacob Chamberlain, D.D.*

Anglican Missionary Work.

SKETCH OF THE CHURCH OF ENGLAND IN JAMAICA.

By THE ARCHBISHOP OF THE WEST INDIES, AND THE REV. C. H. COLES, M.A., WARDEN OF THE JAMAICA THEOLOGICAL COLLEGE.

THIS paper, written at the request of the Editor of THE LIVING CHURCH, refers to the Church in the Island of Jamaica alone, which now constitutes the Diocese of Jamaica. In the Province of the West Indies there are the eight Dioceses of (1) Jamaica, (2) Nassau, (3) British Honduras, (4) Barbados, (5) The Windward Islands, (6) Antigua, (7) Trinidad, (8) Guiana; and there are in all eight Bishops of the Anglican Communion in the Province. An old Jamaica clergyman is wont to make the remark, that "the life of the English Church in Jamaica began at the wrong end." It began as an established Church and ends by being missionary. This remark is founded on the fact that the history of the Church of England in Jamaica may be divided into three stages of very unequal duration. First, From the British occupation of the Island to 1827, during which time the Church was treated as part of the Diocese of London, and was in practice a department of the State. Second, From 1827 to 1870, the beginning of Episcopal Government, during which time the Church was ruled by Bishops paid by the State. Third, From 1870 to the present time, the stage of a disestablished, self-governing Church, partly parochial, and partly missionary.

I. Oliver Cromwell sent out chaplains with the forces under Penn and Venables. But to Charles II. and his ministers is due the credit of making a definite Church establishment in the Island. By this each of the parishes was provided with a church and a rector, whose stipend was paid by the Home Government, in the same way as the Civil Servants. The clergy were chaplains to the Europeans, and little or nothing was done spiritually for the slaves who had been imported from West Africa. About the beginning of the century, additions were made to the ranks of the clergy by the appointment of Island curates, who were paid from the Island Treasury, though with less emolument than the established rectors.

II. The Episcopate (1827-1843) of the first Bishop, Lipscomb, marks the period also of the great political and social revolution effected bloodlessly by emancipation. The extension of the missionary and evangelistic work of the Church was part of the general movements for philanthropy and civilization at the turn of the century. Emancipation involved a new relation to the black population, who were henceforth regarded as proper subjects of evangelization. Schools sprung up everywhere, usually incorporated with mission stations; children were baptized, and adults confirmed. Under Bishops Lipscomb, Spencer, and Courtenay, both extension and organization went on steadily. Unhappily, comparatively little was done for the advancement of the people by the Government or by any individuals, but the ministers of religion of various denominations. And the natural discontent and disorder arising from this neglect and other causes, culminated in a rebellion in 1865. This was quelled by martial law. Strong, prompt measures were doubtless needed, but they were carried out with needless severity in many directions. As a result of the rebellion, a peaceful but drastic and effective re-organization was made by Sir John Peter Grant. And among the changes thought desirable was:

III. The Disestablishment of the Church. This meant that no new clergy would be added to the list of stipendiaries, and other Church expenses would no longer be met by the State. Of the general justice of this change there can be little doubt; though the attempt to introduce concurrent endowment of the recognized denominations was unsuccessful. But the suddenness was a great shock, if not an injustice, and years elapsed before the Church recovered its equilibrium. Even now the uncertainty of clerical incomes is a great drawback, especially by deterring young men of the educated classes (even sons of clergymen) from entering the ministry with such a precarious livelihood. And the constant begging for money from the congregations, which are chiefly composed of working people, tends to lessen both the spiritual fervor and the social influence of the clergy.

However, on the whole, there has been a vast improvement and advance in the last thirty years. There are now in the Diocese of Jamaica, a Bishop of the Diocese (who is also Archbishop of the West Indian Province) and an Assistant Bishop.

There are 100 clergy; over 200 paid catechists and voluntary lay readers; 103 consecrated churches; 150 school chapels; about 300 elementary Church schools; and about 40,000 registered communicants. There is a well-equipped Theological College for resident students and for the training of catechists and evangelists and missionary candidates. A Deaconesses' Home in Kingston does similar work in training (besides deaconesses) nurses and parochial helpers from among the lower classes.

The Church is fully organized on the representative or constitutional system, with a Diocesan Synod, as the supreme legislative body within the Island, meeting once a year, composed of the clergy and one or two laymen representing each congregation. As standing committees of the Synod and advisory bodies for the Bishop there exist the Diocesan Council and Diocesan Financial Board. The clergy of each parish form, with lay representatives, a Parochial Council, which meets quarterly. And each congregation has its own Church committee of 8 to 12 members, elected by the communicant members of the Church from a number nominated by the rector as chairman. Lay work is encouraged in theory in every direction, and is developed in practice to an extent as wide as possible.

The Brotherhood of St. Andrew, organized four years ago, includes chapters for the catechists and the evangelists and the lay readers of the Diocese, besides developing local chapters in a third of the churches.

Missionary work is conducted by the whole Church acting as the Jamaica Home and Foreign Missionary Society. This, started just over thirty years ago, has promoted the formation of 100 mission stations with elementary schools, many of them first class, and with a registered Church membership of 7,433. Definite evangelization of East Indian immigrants has been carried on for several years with fluctuating success. Now, with several well-qualified agents, some marked results are becoming visible. With the supervision of an earnest clergyman, able to speak the various dialects, much valuable work could be accomplished. Directly or indirectly, the Jamaica Church has dotted the coast of Central America with mission stations. The considerable amount of real Christian work and healthy Christian life manifest in those parts of the present Diocese of Honduras has had its main source in Jamaica.

Last and not least, there has been a widespread and a steadily growing interest in Foreign Missions. A proportion, now fixed at the minimum of a tenth of all contributions to the Home and Foreign Missionary Society, is always given for the latter section. The West Indian mission in West Africa (hitherto usually known as the Rio Pongo Mission) has long been helped by prayers and offerings from this Island. But within the last four years, living agents have been added, both for this mission and for that of the C. M. S. in West Africa. Two men and one woman, natives of Jamaica, have already gone as missionaries of the West Indian missions. Two others, trained under the Church in Jamaica, have gone out to Sierra Leone; the one in a responsible position, the other for immediate preparation for his duties. And by the munificent arrangement of the Trustees of the Lady Mico Training College for Teachers, four students are received at that institution each year for preparation for West Africa.

There are plenty of difficult problems to face, financial, social, and spiritual. Satisfactory results in other directions are not so visible. There is plenty of room for improvement, and vast need of the Spirit of God. But with all, there are the above and other signs of real spiritual life and growth of the past and present power of the Grace of God; of good hope for the future. So we thank God and take courage. And in His might seek to go forward.

ACCORDING to Mr. Holmes, the human race is divided into two classes, those who go ahead and do something, and those who sit still and inquire why it was not done some other way. To us this seems to be a good division. It is an easy matter to object to another man's way of doing things, but we should never make an objection unless we have something better to substitute. The people that usually want to know why a thing was not done in some other way are the ones that never do anything any way. If you have nothing better to offer, do not object to the way your brother is doing his work. The man who goes ahead and works in new paths is the original man, and may expect to be criticised. But his chances for heaven are a great deal better than those of the man who sits down and objects to his methods.—*Selected.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CHURCH NOT DAMAGED.

To the Editor of *The Living Church*:

THAT little account of Knoxville and the Fire Engine, etc., in the Central Pennsylvania news in *THE LIVING CHURCH* for July 21st, is true except in one or two respects: (1) No water came inside the church; (2) No windows were broken; (3) No service was disturbed. We had a good congregation and a nice service. I myself rang the bell, as the Presbyterian minister's son was absent when the second bell should have been rung.

Yours sincerely,

R. S. RADCLIFFE.

BISHOP WILMER AND ALEXANDRIA.

To the Editor of *The Living Church*:

THE letter of Rev. C. B. Wilmer in your issue of June 30th puts the late Bishop of Alabama, I fear, in a wrong light before many of his friends. The Bishop was noted for his wit and humor, and many things that he said about men and movements were evidently not meant to be taken seriously. These sayings, when taken away from the circumstances which called them forth, and put in type, are calculated to wound the feelings of many whom I know he held in the highest esteem. As to his remark that "it took him three years to get over his three years' course at Alexandria Seminary." It seems strange indeed that he would be willing and anxious for his candidates for orders from Alabama to undergo the same trying experience. When the time came for me to begin my course of study, he said in the most emphatic manner, "Alexandria is the place for you." He gave very strong reasons for his decision, which I will not repeat, but they were entirely creditable to Alexandria. The Diocese of Virginia and the Seminary have been considered the stronghold of the Evangelicals, and so far as I know, few Virginians would be disposed to deny or resent the charge. We are not told that by their teaching—but "by their fruits ye shall know them." If the persistent teaching of nearly 100 years has produced such marvelous fruits as Virginia is undoubtedly able to show, is it not well nigh impossible to dissociate the character of the teaching from the fruits? I once asked Bishop Wilmer why it was that so many more men proffered themselves for Holy Orders in Virginia than from any other Dioceses. He said: "It is because the mothers of Virginia teach their boys from childhood that the ministry is the highest, holiest calling, and that they would feel honored above everything if God should call them to the ministry of reconciliation. And they do this because there is a deep, earnest piety behind it all."

I've written this lest the letter of Mr. Wilmer give pain to many of the Bishop's best friends.

J. J. D. HALL.

Pensacola, Fla., July 25, 1900.

[Artemus Ward once found it necessary to write "This is a joke" under one of his inimitable productions. The remarks of Bishop Wilmer quoted by the Rev. C. B. Wilmer were of course witticisms, and must be so understood. We have declined to publish other letters discussing the late Bishop's theological position, as being too personal to be a matter for discussion at this time. This letter, however, is printed to allay any possible misapprehension, but the subject is now closed in these columns.—EDITOR L. C.]

MORE MISSIONARY SOCIETIES.

To the Editor of *The Living Church*:

THIS is an age of machinery. While the arts and sciences have advanced, while the world has been advancing in every realm of thought and activity, man has been increasing in his needs. The commercial, political, educational, and social worlds have had to increase their machinery to meet the growing demands of men.

Now, the Church is a divine institution established to change the kingdoms of the world into the Kingdom of Christ. To do this it must adapt itself to the needs of the times. In this active age we need a great deal of machinery. The many letters in *THE LIVING CHURCH* on the reduction of the Mission-

ary appropriation by the General Board to organized Dioceses have been timely and interesting. If the Board has more than it can do, let it drop part of it. I am sure that this great Church of ours is waking up to its duties as a missionary Church and it will do the work. I doubt not that each of the societies of England has done almost as much work as any one would have done had there been no other. Local societies have done much to help the work in Brazil. Why not have a society for the work in Cuba and Porto Rico, one for the Philippines, one for Mexico and Brazil, and one for supplementary work in this country?

At first thought it might seem that there is no need for a multiplication of machinery. Some may say that we have enough societies already. Let us merge them all into one. One can do the work of all as well as so many, with less expense. Let each Diocese keep all its money needed within its own borders and only send to the General Board what it does not need.

But that will not do. We need the General Board, with as many auxiliaries as we can get. The more men, the more societies we have at work, the more will be done. We need scores of men at work in every way to teach the Church her duty in the crying needs of both the home and foreign fields. It may be a great blessing that the Board has taken such action. It will be if it set us to thinking and to work. We need to lengthen our cords. I plead for a "Missionary Society" for the "South" and one for the "West." Might not the Provincial System help us wonderfully in this thing? Why not each Province have its own Missionary Society for work in its own borders?

The Spirit of God is brooding upon the face of the waters. He is breaking down barriers. He is leading. Let us watch and listen to His pleading and obey His guiding.

(REV.) HENRY WINGATE.

Charlottesville, Va., July 24th, 1900.

ANOTHER WAY TO RELIEVE THE BOARD.

To the Editor of *The Living Church*:

THE proposed reduction of the appropriations to organized Dioceses will, I trust, awaken a real interest in the condition of our poorer clergy. As one of your correspondents feelingly points out the great disparity in the salaries paid to the clergy is one great blemish in our Church's system, and the latent cause of many of its troubles.

I need not enlarge on this. The pinch of poverty is, save to those who embrace poverty in a religious order, a great detriment to the clergyman's spiritual life. The possibility of obtaining a large salary in some favored churches equally tends to the weakening of purity of motive and the cultivation of popularity.

In Scotland the Church makes provision for a general sustentation fund by a tax on the income of all the clergy, Bishops as well as others.

If there was a sincere and deep feeling of brotherhood among our clergy (and how much it would do to bind us all together and raise us above the spirit of party), we could pass a general course that would do the same for our own Church.

Let us suppose that each of the clergy receiving a stipend of \$1,500 to \$2,500 contributed one per cent. of his clerical income; that those having from \$2,500 to \$4,000 paid one and a half per cent.; those receiving from \$4,000 to \$6,000 two per cent., and those having larger salaries two and a half. I do not know what this would amount to, and another scale might be suggested; but a considerable sum would be raised in this way. It might be appropriated to the increase of the salaries to not more than \$1,000, of those who having been, say for five years, in orders and holding any parish or mission for three years, received or had less than that amount.

Such a system would also tend to the greater permanence of the clergy, and enable those who were economical to make some provision for their old age.

C. C. FOND DU LAC.

THE MISSION BOARD'S CUT.

To the Editor of *The Living Church*:

SOME of your readers may be ready to cry on this subject *jam sat est*.

Your persistence along right lines emboldens me to say a word first in gratitude that one Church paper in the United States can and does fairly state the case for the Southern Dioceses. No one but the Bishop of a Southern Diocese knows or

can understand the poverty of our people despite all seeming. I say of *our* people. There is some money in the South and will be much more if our commerce is not imperilled by the wars and rumors thereof. But the money is not as a rule in the hands of Churchmen. The wealth of Methodists, Baptists, Presbyterians, etc., is *not* ours; let this be remembered.

Our people are too full of lawful pride and self-respect to whine about poverty. Millions of them would live on herring and bran or die first. But they are essentially—our own Church people, and in greatest numbers—*poor* people, depleted of wealth and the first means to make it. Many Christian gentlemen, Churchmen, are living on ten dollars a month. I repeat they will never tell you of it, and they will share what they have with a friend or one in need.

How much can we expect from such people, be they ever so willing, even if they tithe themselves fairly and regularly? Nothing commensurate with the demand of the situation. And yet my Diocese gave \$18 per communicant last year, placing us sixteenth in the list of percentages for all objects. \$3,500 is the average yearly sum raised in the parishes for Diocesan Missions. We have as much more from invested funds, and we spend altogether as much in helping 108 missions to help themselves as (simply for example) Massachusetts expends on 15 missions. Understand, I am explaining, not complaining. There are meanwhile ninety-five (95) counties in Georgia where the Church has not a stick in the ground. When, how, shall we ever plant among the million white people of these counties?

Secondly, I have been silent at the action of the Board, not from *assent* but from *amazement*, and because I am a faddist on *self-support*. I urge it on every priest and mission in the Diocese with the result that they all together contributed to their own support \$700 in 1892 and \$3,700 in 1898.

But there are times when a little help judiciously applied is most wise and most beneficial. Whenever I get the cheque of \$250, four times a year, I wish from the bottom of my heart that I were sending it instead of receiving it.

That \$1,000 the past few years has enabled me to support four men and to keep from four to eight mission churches open all the time; not always the same, but different stations.

There are, it is true, 116,000 more negroes in Georgia than in any other State in the Union; but there are also one million whites, of whom probably 50 per cent. need help as much as do the negroes, and all of them need the Church.

I am in no critical vein. I appreciate, I believe, the efforts of the Board to be business-like. I know, too, the pressure of foreign missions. But the Board evidently did not know the extent of the distress caused and to come as the result of its action. Theirs was not a short cut to the best end, but a cut first of its outlay and secondly of income, as will be but too manifest if this policy be maintained.

Atlanta, Ga., July 28, 1900.

C. K. NELSON,
Bishop of Georgia.

SOCIAL REGENERATION.

To the Editor of *The Living Church*:

WILL you allow me to trespass upon your patience and space, sufficiently to set myself right on the matter of "Social Regeneration"?

Your correspondent from Southern Florida is right in his supposition that I am a priest of the Church; and I value my priesthood so highly, and love the Church so dearly, that it hurts and wounds me to hear one of my brethren speak of the Church as a "so-called Church," or of her worship as "so-called worship."

Nor am I out of sympathy with any one who is honestly working for the betterment of the temporal condition of mankind, so long as his methods are free from violence and lawlessness.

It is true that there are still many wrongs to be righted, much evil that must be put down; but we cannot expect to do everything in a day.

If God required four thousand years in which to prepare the seed, are we not expecting too much when we look for the perfect fruit of Love in two thousand years?

When we study the condition of the world at the time of our Saviour's birth, and then compare it with the present day we see a very great improvement.

Only think of the improvement in the condition of the poor which has taken place within the past one hundred and twenty-four years.

In 1776 *Dunlop's Weekly Packet*, published in Philadelphia,

contained a brief advertisement to the effect that the city cart for broken victuals made its rounds every evening, and householders were urged to contribute, as the need of the prisoners was great.

The prisoners were in truth very near starvation, their allowance being half a four-penny loaf *per diem*; for all else they were dependent on the refuse from kitchens, collected each day in a barrow.

Prisoners in England at that date were even worse off, being chained in cages, and left to beg for food from passers by.

Fifteen years later, during Washington's administration, the need of the poorer classes in the capital of the new republic was so great that footpads attacked men on the principal streets.

In London, hangings of the purloiners of loaves of bread, were frequent.

The rich as well as the poor lived on oats and barley, and they were scarce enough.

"Only a wealthy family," says Eden, in 1797, "could afford in Cumberland a peck of wheat flour yearly, and that at Christmas. Not a penny white loaf was to be found in towns as large as Carlisle."

Meat was a luxury almost unknown to the English and French peasant.

The gnawings of hunger drove as many immigrants to our shores as did religious persecution; and if Louis XVI. could have filled the empty stomachs of the *Jacquerie*, there is every probability that he might have died comfortably in his bed.

Few men in this country, who are willing to work, know anything of misery such as this.

There has certainly been a vast improvement since that day, and it is because "the comfortable Gospel of Christ has been truly preached, truly received, and truly followed," and that the "Kingdom of sin, Satan, and death," is being broken down.

Let us work as hard as we possibly can for the uplifting of mankind, morally, mentally, and physically; but let it be done with faith in God's promises, and in perfect loyalty to our dear mother, the Church of Christ.

Houghton, Mich., July 28, 1900.

J. E. CURZON.

[This discussion, in so far as it relates to criticism of Mr. Tuckerman's pamphlet, and counter-criticisms on the correspondence called out by it, is now at an end so far as these columns are concerned.—EDITOR L. C.]

MEDICAL STUDENTS IN CHICAGO.

To the Editor of *The Living Church*:

ABOUT a year ago you kindly allowed me access to your columns with the following request, and I should be greatly indebted if you could repeat the favor this year:

Within a short distance of the Church of the Epiphany, which is on Ashland Boulevard, Chicago, there are a number of medical colleges whose names I herewith give. If any of our clergy or laity know of any Churchmen or Churchwomen who are planning to study medicine or surgery or nursing at any of these institutions, and who will thus come to Chicago during the coming September, it would be a great favor to the writer if he could be supplied with their names and the names of the colleges which they will attend, and, if possible, any further address which may be known.

We are making strong efforts to interest the students in our parish life and worship, and these names and addresses would be of great assistance to us in this direction.

The institutions are as follows: The Bennett College of Eclectic Medicine, the College of Physicians and Surgeons, the Illinois Medical College, the Woman's Medical School of the Northwestern University, the West Chicago Post Graduate Medical School, Rush Medical College, the Chicago Homœopathic Medical College, the Chicago College of Dental Surgery, the Illinois Training School for Nurses, the Mary Thompson Hospital Training School for Nurses.

July 27th, 1900.

Faithfully yours,
JOHN HENRY HOPKINS.

Rector.

WHAT SHOULD THE CLERGY TEACH?

To the Editor of *The Living Church*:

HAVE we a new race of men in this present age, that it needs no more to have preached to it Sin and Faith? Has the condition of things in man which made possible the seven deadly sins, ceased in the spirit of man, in our modern age? Have we no more Publicans and harlots? Have we no more any "Scribes and Pharisees, hypocrites?"

For myself I do not think that the men of to-day differ

at all, essentially, from those whom our Lord met when He preached the Gospel of the Kingdom, or from those whom St. Paul encountered in the Great Cities, and in the remote villages, and country places, of the declining Roman empire. Granting, most thankfully, the effect of centuries of Christian life in many countries, yet the spirit that makes sin possible still exists in man, and works in him all manner of unrighteousness. If that be the case—and a daily experience within and without us shows us that it is—then the preaching of Sin and Faith is what the men of this day need, just as much as the men of the middle ages, or the ages before. The preaching on such evangelical topics, if it be done as it should be, with the power of the Holy Ghost, will not be a preaching of platitudes. And to “reason of righteousness, temperance, and judgment to come,” in the way, and in the spirit, in which St. Paul did it, will not “put men to sleep” now, any more than it did in the days of Felix.

This is a very self-satisfied age. It is largely unconscious of sin. It is forgetting that it had any “old sins,” and therefore has little Faith in any One as needed to “purge” it from them. It has an immense faith in itself—its own goodness, and its own powers. Those who do not come to church are not absent because the clergy are preaching on the “platitudes” of Sin and Faith, but because they lack any acute consciousness of sin, and are destitute of real Faith, except in themselves. “Their own right hand” is their practical god. “The problems of commerce, politics, society, life in all its phases,” do indeed fill the thought of the people of to-day. Will they come to church to hear them discussed in the relation which they necessarily bear to sin and faith, when they are taught so much more in accordance with their point of view in the magazines and newspapers? Such topics, when we touch on them, as we may and ought to—as Christ and St. Paul, and St. Peter, and St. John, and St. Jude did—should be touched, of course, in the spirit of Christ; and we should teach about them as He taught.

But will that bring men to church, *keep them there*, until we have *somehow*, by the help of the Lord, taught them to know themselves as sinners, and led them to belief in a Redeemer from Sin? Sin and Faith must be preached to men then “with all diligence.” Woe unto us if we set them aside because men call them platitudes, or because we have, unhappily, come to consider them as such ourselves.

“Men want present life.” Yes. They want *this* present life. And as one looks at society to-day it would seem as if they wanted it more, and pursued it more eagerly than ever before. I think we do well to put the glories of heaven before them, whether they want to know about them or not. Christ did that. And St. Paul did that. Both did it very emphatically, to a very sensuous and materialistic age.

We had better consider that part of Evangelical teaching, while we are teaching men to be better and more comfortable and happier in this present world. There are “promises in the future” which are really worth considering, even when we are living in some ideal Kingdom of Heaven in this present world; or rather are striving to set men to realize that ideal. “Now are we the sons of God, and it doth not yet appear what we shall be.” What we “shall be” depends a good deal upon our point of view as to Sin and Faith.

So perhaps the clergy had better not give up preaching about these till Sin is finally destroyed, and Faith is lost in sight, in the realization of the Ideal of the Kingdom of God which is to take place, not now, nor here, but at “the glorious appearing” of our Lord Jesus Christ. A. SIDNEY DEALEY.

Jamestown, N. Y., July 29th, 1900.

ERRATA.

To the Editor of *The Living Church*:

PERMIT me to correct some rather serious typographical errors that appeared in my article in your issue of July 28th, “A New Field for Christian Apologetics.”

(1) In column 1, page 398, paragraph 5, after “human mind,” “is” should be omitted to make the sentence grammatical.

(2) In column 2, same page, paragraph 5, “psychological” should read “physiological” to be in proper contrast to “psychic,” which follows.

(3) In the same paragraph “physico-religious” should read “psychico-religious.”

Yours respectfully,

EDWARD M. DUFF.

NOT THE REV. DR. WINSLOW.

To the Editor of *The Living Church*:

I AM taken back by the letter of the Rev. W. H. Van Antwerp, D.D., in your progressive paper of July 28th, headed “Dr. Winslow on Conditions in the Philippines.” It is Mr. Erving Winslow, a layman of Boston, not the Rev. William C. Winslow of Boston, whom Dr. Van Antwerp scores as an anti-imperialist. But the readers of your paper must be put right as to the identity of the one Dr. Van Antwerp has in mind.

Pen in hand, I will add my views upon the Philippine question. President McKinley should have instructed his commissioners at Paris to make no claim for the Philippines, and they should have been placed under her control again as soon as her fleet and navy could have reached Manila. That is why I blame him. Some leader or leaders must now arise to tell us how to get out of the awful dilemma. WILLIAM COPLEY WINSLOW.

FEASTS AND FASTS.

EVERY Sunday is a Feast of the Resurrection; every Friday is a Fast of the Passion. On Fast days, when you deny yourself in food, you ought not to go to any place of amusement. You will find a list of the Feasts and Fasts in the Church Calendar.

Our Lord Jesus Christ is the Sun that rules our seasons: the Christian year follows the events of His life on earth, and teaches us how we are to follow Him:—

I. *Advent*. Think of the state of the world before Christ came; and of yourself before your Baptism, born in sin. Know yourself and your sin.

II. *Christmas*. Give thanks for the birth of your Saviour, and for your own new birth in Holy Baptism; and lead a new life.

III. *Epiphany*. Pray for growth in grace. Let your light shine. Manifest God's gifts in you.

IV. *Septuagesima*. Work for God, and be ready to fight for the truth. Watch and pray.

V. *Lent*. Endure temptation in Christ's strength. Kill your sins, and be ready to suffer all loss but the loss of God and your own soul.

VI. *Easter*. Be thankful for Christ's victory, and hope for victory in your own death-struggle against sin.

VII. *Ascension*. Set your heart on heaven, and make your own life and the lives of others as near to Heaven as you can, in the ways of holiness and happiness.

VIII. *Whitsuntide and Trinity*. Seek the gifts and graces of the Holy Spirit. Worship the Holy Trinity.

On *Ember Days*, pray for the Church and the Clergy; at *Parish Festivals*, promote the good of all round you; on *Family Anniversaries*, pray for those nearest to you; on *Vigils*, deny yourself; on *Saints' Days*, pray that you may follow the Saints, as they followed Christ; on *St. Michael and All Angels' Day*, pray God for Angels' help in time of need—*Selected*.

ANSWERS TO POPULAR OBJECTIONS.*

BY THE REV. S. BARING GOULD.

HOW CAN A PRIEST ABSOLVE SINS?

Answer.

HE DOES it, not in his own name, nor by his own power. A man is in jail. The Crown grants him a free pardon. The turnkey lets him, accordingly, out of prison. But the turnkey has only power to release the man through the authority of the Crown which grants the pardon. So the priest is the agent of Christ to release the sinner, acting solely by the authority of Christ.

*From *The Golden Gate*.

HE ONLY is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—*Ruskin*.

THERE are no hands upon the clock of eternity; there is no shadow upon its dial. The very hours of heaven will be measured by the sunshine, not by the shadow.

THE greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.—*S. Earl Taylor*.

Editorials and Comments

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THE LESSON OF THE TRANSFIGURATION.

THE brightness and hopefulness of the Transfiguration come this year, as they came at the time of the actual occurrence on the mountain of Hermon, in the midst of gloom. Then, shadows were darkening around the earthly life of Him who was Light. The valley of pain and sickness and misery was that from which the mountain rose. Our Lord had healed the many lame and blind and dumb and maimed who are embraced by St. Matthew in a single verse (xv. 30); He had fed the four thousand, and had then passed over the lake to another shore; He had witnessed the dismal, cold, spiritual darkness of those Sadducees who sought a sign from heaven; He had healed the blind man who first saw men walking as trees, and had received St. Peter's confession, "Thou art the Christ"; He had then foretold those days of coming agony, when the Son of Man must suffer, and die, and rise again; He had bidden all to take up their cross and follow Him; and then came the glory of the Transfiguration.

Sunshine after storm, dawning after night, joy out of weeping; that was the Transfiguration. A little touch of heaven; a little ray of effulgent glory which was His from all eternity, a little respite from earth's sordidness; that was the vision which the chosen disciples were permitted to behold. They could not see whence came that brightness; their eyes could not penetrate through those ethereal clouds; Moses and Elias had for them no message from the unseen world. But they saw the radiance which shone from the Son of God, and they received, though they knew it not, the spiritual strengthening and refreshing which enabled them long years afterward to suffer for His dear sake. So the mount became to them a mount of Sacrament, and the influence of the Transfiguration passed into their lives.

BUT THERE was no direct miracle or mystery connected with the Transfiguration. The miracle is that the Son of God was ever seen without that divine radiance. The mystery is that He who was "in the form of God" should have "made Himself of no reputation"; that He should have assumed "the form of a servant," "the likeness of men"; that He should have "humbled Himself and become obedient unto death, even the death of the cross." Men speak as though God became less of God by the Incarnation; as though the Son of God set aside something of His divine attributes when He became man. The outward manifestation of glory He did set aside; the beautiful radiance which shines like crystal He willed to conceal; but His divinity

was never for a moment clouded or superseded, His divine prerogatives were not for an instant suspended.

Thus the Transfiguration was not a miracle enacted, but a miracle suspended. He shone on the mountain with a radiance that was all His own. A continuing miracle was enacted when that radiance was hidden from man, and only for a few brief moments, and only to the three chosen witnesses from the world and to the two great witnesses from the world beyond, was that miracle suspended, and then only partially. The glory of the Transfiguration was only a foretaste, tempered to the finite possibilities of endurance, of the Vision of God, the Blessed Trinity, which shines unceasingly in the highest heavens.

DOWN from the mount of Transfiguration stood that child foaming and gnashing with the teeth in the agony of his diabolical possession. From heavenly glory down to depths of human misery; from contact with celestial visitants, to contact with the power of Satan; from love and peace, the benediction of God above, to infernal hatred triumphant over a human soul and human body—that was the other side of the Transfiguration. The descent was from the glories of heaven to the horrors of hell.

But the whole world was to be transfigured as a result of that contact of Light with darkness. The power of Satan was to fall before the power of Him who had been pronounced on the mount to be the Son of God. The mountain top, rising up toward God, looking away from the sordidness of earth, had first seen the rising Sun shining from the heavenly East; but the Light was bound to descend into the valleys as well, and to penetrate into earth's remotest corners, dispelling the gloom of night. "Every valley shall be exalted."

But the festival of the Transfiguration, again recurring, still finds many dark corners into which the Light has hardly pierced. It comes this year at a period of gloom. War and riot have darkened many parts of the globe. Christians under frightful persecution and torture in China—the dangers from without; and Christians permeated with the worldly spirit, unspiritual, cold, unloving, quarreling among themselves—the dangers from within; these clouds of darkness obscure the Light, and delay the day of final brightness.

Yet the Transfiguration tells of peace, and of hope, and of love. It gives promise of triumph over all the powers of darkness. By showing the dead still living, it tells of the victory over death. It teaches us that God reigns over all; that sin and suffering and death cannot mar the holy peace which awaits in the heavenly mount; that darkness, whether in China or at home, cannot hold its own before advancing Light.

CONTROVERSIES IN THE CHURCH OF ENGLAND.

WE HAVE not, during the past few months, given large space to ecclesiastical affairs in England. This is not because they have not been interesting to us, but because in the space at our disposal we could not do justice to the difficulties which have come to the surface, and because, happily, these controversies have not disturbed our own American circles of thought, and we have no desire to introduce them.

We lay down the English papers each week after reading them, with intense sadness. The swing of the pendulum no doubt accounts for much of the reaction from the hopeful progress of ten years ago; but dignitaries of the Church ought not to be adjuncts of the swinging pendulum. We cannot disguise the fact that the Bishops in England have alienated themselves from Catholic-minded Churchmen, clergy and laity alike, and have in some degree undone the work which had been accomplished by the Catholic revival. We are beginning now to appreciate what we lost at the death of Archbishop Benson. A man not always consistent, not always strong, he was one of intense spirituality, and he thoroughly appreciated that he must be a Catholic Bishop or else an impostor. The latter he never was.

The influence of Archbishop Benson was an influence which was shown in the lives and actions of many of his associates on the bench. The Bishop of Lincoln dared to be as a Bishop what he had been as a priest. There were exceptions, but most of the Bishops tried to draw to them those of the clergy who were doing earnest work, and to guide them as chief pastors of the flock, the chiefest and most beautiful of the functions

of the episcopate, rather than as lords beholding from a superior elevation, who listen to questions of legal technique with a coldness and lack of sympathy which ill become those who are called to act as vicars of the Good Shepherd.

We have no desire to discuss in detail the controversies and conditions of the past few months. It is enough to say that where Bishops are content to be merely arbiters or judges, instead of leaders of the flock, their spiritual influence is not a power making for the real growth of the Church. Very likely there were excrescences on the ecclesiastical surface that needed cutting off, very likely there were zealots at work who were not largely blessed with the graces of tact and judgment; but conditions did not—they never do—warrant the systematic throwing of cold water on religious enthusiasm, of repeated admonitions against the remote dangers of excessive piety, which have characterized the voice of the English episcopate, both collectively and, for the most part, individually, during the past two years.

The worst result of the onslaught of the past two years, is that Catholic Churchmen have been divided into two or more camps. The clashing claims of filial obedience to episcopal admonition with loyalty to practices not indeed of the essence but of the tradition of the Church, have, as would be expected, resulted in different views of the immediate duty of the individual, and correspondingly different practices. That some have been goaded into indefensible statements and positions is not strange. So long as the spiritual treasures are confided to earthen vessels this experience will always be the same. But the Bishops appear to have surrendered, perhaps unwittingly, the leadership of the flock, and to have withdrawn themselves apart from the warm pulsations of the *life* of the Church, to coldly view work and workers alike from an exterior instead of an interior point of view. The Bishops are not, to-day, the leaders of spiritual progress in England. We dare not say they are hindrances to such progress; but their duty is to lead. They are to *feed* the flock; not to be content with frowning from afar upon manifestations of the life of the flock.

We in the American Church are not without our problems. We have of course had dismal failures among our own Bishops. But on the whole our Bishops are leaders of the flocks committed to them. We have Bishops who pose more naturally as judges than as pastors; but they are exceptional. The dangers of an established Church to the spiritual life of the Bishops are dangers from which, happily, our own Bishops are free. The environment of the palace and the House of Lords is an environment which is fraught with greater danger to the spiritual life than is the more humble environment of our own Bishops, many of whom hardly live as well as the average among their people. Our own relative poverty brings with it its compensations. The spiritual life of the priest, which more than once has been perceptibly stunted if not killed at his elevation to the episcopate in England, may also be, but is less likely to be, injured by his higher calling, in America.

The Erastianism of the Eighteenth Century in England dies hard. English Churchmen, even those calling themselves Catholic, do not appear to be conscious how much of it is yet alive. The discussions on the subject of Reservation are an instance in point. In America they hinge largely upon the interpretation of a rubric; in England, upon an act of Parliament.

This Erastianism must be buried before the English Bishops can take their rightful place, which ten years ago they seemed to be striving for, at the head of the work of the Church. This Erastianism also must prevent any federation of the Anglican Churches, which will never accept a semi-political primacy. So long as the interpretation of acts of Parliament can be even considered or the acts be cited, at any archiepiscopal "hearing," however informal, as germane to any interpretation of doctrine or worship, it will remain impossible for any closer relations to be sustained between the see of Canterbury and any of the independent Churches of the Anglican communion.

THE removal, by death, of Mr. James S. Biddle, takes from the Church militant a man of unique character. An earnest, Evangelical Churchman, an upright citizen and a man of strong personality, he will be greatly missed in the councils of the Church both general and diocesan. He was one of the old type of Low Churchmen now, alas! so rapidly disappearing. We deprecate the passing away of such men, as they stood like adamant against the encroachments of the Broad Church party; and while both from tradition and inheritance, as well as from a life-time environment, Mr. Biddle lacked somewhat of the Catholic spirit which is the deadliest enemy to the Broad Church

element, yet one could but admire the strong fight he was always ready to make against their encroachments.

Mr. Biddle was not an orator, and yet he was a ready speaker. Through his wit and sarcasm he always dealt sturdy blows against any piece of legislation in the Councils of the Church of which he did not approve. He never "lost his head" in the excitement of debate, but calmly bided his time, when his words would be most effective. When the next General Convention meets, his familiar presence will be greatly missed, while in his home church circle his loss is well-nigh irreparable. "A Just Man gone to his Reward" may well be written on his tombstone. Grant him eternal rest, O Lord!

MUCH as we should like to drop the subject of the deplorable blow to missionary work in this country, through the action of the Board of Managers, who are charged with its carrying on, we feel obliged to make a reference to the quotation from the diocesan paper of Florida, which will be found in another place in this issue.

Several facts must be noted from this article.

If "it was foreseen that the new rule would bear hardly in special instances," why were not such special instances treated by themselves, and not grouped together with other instances, under a "new rule"?

If the personal appeal of the Bishop of Florida was sufficient to draw from members of the Board, contributions to be used as "specials" to make up the deficiency in the amount previously appropriated by the Board—an admission, of course, that their new rule was a bad one—is it expected that Bishops of other Dioceses must personally appear before the Board, or its wealthy members, and plead for assistance? Or if others lack the gift of eloquence, will they be permitted to appear by attorneys who may be better able to melt the hearts of those to whom they appeal? Was there any reason to suppose that various other Dioceses might not be equally oppressed by this action, differing only from the case of Florida by the fact that the Bishops were not heard?

Is each Bishop to be compelled to "hustle" to find people to contribute "specials" for the support of his work? If so, did the members of the Board consider the cost in railroad fare alone? Instead of one society, charged by its constitution to carry on the work of Missions in this Church, is it now expected that each Bishop must be his own society, his own commissary, and his own traveling agent? The Board formerly deprecated the designation of "specials." They have now reversed this policy without a fear of "stultifying" the Board.

Will these same gentlemen contribute to the funds of other Dioceses, if the Bishops interested will call upon them and present with sufficient force, the claims of their Dioceses?

One question more:

Can anybody read this correspondence and not feel a sense of shame?

If the only reason which keeps the Board from reversing its action, is the fear of "stultifying" itself, it seems proper to remind its members that the Church had expected the good of her missionary work to be foremost in the minds of the Managers, and had hoped that such selfish thoughts would at least not be preponderating.

OUR attention has been called to an error in the article concerning the Rev. C. L. Mallory published last week, in which it was stated that Mr. Mallory was the founder of *The Church Times*, the Milwaukee diocesan paper. The founder was the Rev. B. T. Bensted, who also assumed the financial risk incurred, and conducted the paper for two years. Mr. Mallory succeeded him in the editorship at the expiration of that time.

It is a pleasure to be able to render honor to whom honor is due.

WILL the Maryland correspondent of THE LIVING CHURCH kindly communicate with this office, as his address has been mislaid?

THE KINGDOM OF CONTENT.

II.

A FRIEND who has been reading my brief paper on Content suggests that, notwithstanding what I have written about environment, "it is much easier to build a tent in that

kingdom on the shore of the lake, than it is where one is at work all summer in the city."

Doubtless it is easy to moralize about contentment here under the pines where the cool lake breezes blow, but my contention is that placidity of spirit should not depend upon vacation tent, and shade of trees, and cessation of toil and care. That these are conducive to peace of mind, no one will deny; but we should be so naturalized and acclimated in the Kingdom of Content that we do not depend upon exterior conditions; though we admit that they have great power to help or hinder, we must not be mastered by them.

While one should not despise outward helps to serenity, I am convinced that when we accustom ourselves to depend upon them we cease to get very much help from them. I have it right out of my own experience that the vacation tent on the shore does not make one contented unless he has a mind to be. I remember coming here one summer in a very unquiet, captious mood, and it was several days before I found out what was the matter. Things had been "going wrong" before I started, and on the way, and after I got here. If my own spirit had not been out of tune, such little annoyances would not have depressed or disturbed me.

It was a chapter of accidents over which one would better be amused than annoyed. They were mostly such as could not be avoided by prudence, and they certainly could not be cured by fretting. But when the spirit of composure is disturbed and one gives place to vexation, the face of the world is changed and the loveliest environment has no charm. One petty woe doth tread upon another's heels, so fast they come; and we walk with petulant and perturbed spirit under cloudless skies, nor heed the wild flowers under our feet and the sweet songs of birds in the trees overhead.

To be content in that state of life unto which it hath pleased God to call us is one of the hardest lessons which some of us have to learn. But it can be learned; it must be learned or we shall fail to get from life one of its choicest blessings and miss, perhaps, one of the most helpful elements in our preparation for eternity. A cheerful and contented spirit sees good in everything and helps to make everything good. It cannot be overshadowed and shut in and quenched by adversity, but like the X-ray it pierces the opacity even of prison walls, and makes its kindly presence to be felt beyond the bounds of the sick-room where it is sometimes forced to dwell.

Some striking illustrations of the Kingdom of Content attained amid the most discouraging environment have come to my knowledge, and they rise up to shame me when I am impatient. An invalid in Hartford who has not left his room for twenty years, has written a cheerful book for the encouragement of the many who are helpless like himself. I forget the exact number, but he states how many thousands in this country are thus afflicted. One of the most cheerful and contented women I ever knew had not left her bed for many years except as she was lifted from it, and she could take but an ounce of liquid food at a meal. She wrought with her needle for charity, when she could sit up, and by her lovely life and conversation won many souls to the Kingdom of God. Therein, indeed, alone is found the way that leadeth to the Kingdom of Content.

C. W. L.

APPROPRIATE MOTTOES.

BY FRANCES M. SMITH.

A MOTTO or a legend for every bit of furniture you possess is now quite allowable. Here are a few samples, which may serve a good turn, when upon quest of mottoes you are bent:

A china tea-tray, in addition to its decoration of flowers, may have the lines, "All things come round to him who will but wait." "A right welcome sound" is inscribed upon a gong. Upon the back of a leather upholstered chair in gold lettering, "Sit thee down and rest," or "A man's home is his castle." A child's chair is prettily inscribed, "Love me little, love me long."

"Enter my gates, sit thee down and welcome," may be the legend over a hall door. A bookcase, forest green in color, has gold or silver lettering, "I hate a man of one book." The cabinet for stationery, "At your fingers' end;" upon a corner cabinet for bric-a-brac, "A smattering of odds and ends;" for a case of souvenirs, "Here's rosemary, that's for remembrance;" for a rack filled with long-stemmed pipes, real Dutchman's pipes, "There's luck in leisure."

Eve's Paradise

BY MRS. BRAY.

CHAPTER II.

CONSECRATED.

"And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

JOHN WHITTIER.

OWEN was deeply moved by his recent conversation. To him a child was such a precious thing. He had his theories as well as his friend, though they were of a very different character. How carefully he would have brought up that little one! How he would have dedicated her to God from her earliest infancy! How he would have taught her to obey, not from a mere emotional feeling, but because right is right, and the greatest thing is to do right, happen what may. How he would have taught self-control to that little impulsive being; let her learn the beauty of self-sacrifice! "Oh, she is a child one might do anything with," he murmured to himself; "and now—oh, my God, what will be the end of it all?" He had very strong feelings, and to him it was a very distressing thought that she was to remain unbaptized. The very highest command disobeyed, might it even be that no blessing would rest on the child that had never been dedicated to Christ?

"Impossible!" he exclaimed; "surely God will never visit her for what is no fault of her own. Jasper has taken the risk; he must also take the curse, if any curse should follow."

But in spite of all his arguments, he could not prevent a dull, heavy weight from settling on his heart.

"A little godless heathen," he repeated to himself; "oh, better if the child should die whilst she is still a baby!"

He sat down on the mossy ground, and was soon lost in his own sad thoughts.

"Guess?" cried a merry voice behind him, as two little hands were suddenly clasped round his head, covering both eyes. "Guess who's there?"

But before he could answer, the little voice went on. "Eve saw him, and she comed softly, softly, on the tips of her toes, and she hid his eyes, and said, 'Guess who?'"

"Little Eve," said Owen tenderly; "why, what a good guess."

"Come and play with Eve."

"May she come with me," said Owen, turning to the nurse, who had come up full of apologies for her little charge; "I will take great care of her."

"Certainly, sir," answered the woman; "I should like to say, if she would promise to be good, but Sir Jasper has forbidden me to use the word, though how a child is to be brought up without it is more than I can say."

"I am quite sure she will be good with me," said Owen, who did not choose to enter into any discussions with the nurse about his friend's whims; "children always are."

Eve had got hold of his hand by this time, for she saw she was going to have her way.

"Once Eve had tea out of doors," she said; "great long time ago, more than two days."

"And Eve wants to have tea out of doors again to-day, does she?"

"Nurse says so much trouble, though Eve would carry everything."

"Well, missie, you know last time you would take the milk jug, and you dropped it, and spilt all the milk, and I had to go back for some more; but you see, sir, I have to give in to her in everything."

"Nasty stone got in Eve's way, and made her tumble down; not Eve's fault. Eve won't let milk fall to-day."

"Do you think I could carry it?" said Owen, smiling.

"Oh, yes! 'ou so big and strong," said Eve, clapping her hands. Before long a basket was packed ready, and Owen and his little companion set out for the woods.

That was a happy afternoon for both. Owen had come

down from an overcrowded parish in the East End, where he had been working through the hot July days in the midst of untold misery—the stifling air laden with smells and germs of unspeakable horrors.

There had been an epidemic of fever, and day after day, and often night after night, had Owen labored on, until he began to wonder if there was any such thing left as purity in God's own world; if there was any sky that was not foul with the atmosphere that rose from the reeking courts, any air that was not tainted with a thousand awful smells.

He had broken down at last, and only the day before had come down to his friend, in one of the most lovely parts of England. It was something like coming out of Dante's Inferno into the Paradise of God.

Was it any wonder that his whole soul revolted against his friend's schemes? To the man whose life was spent amid the terrible realities and problems of human life, mere dreams and theories grated on every nerve.

He and Jasper had been friends at their first school, friends at college, friends all their lives, although never were two men more unlike, but never before had he found his friend so uncongenial. Perhaps it was that for the first time Jasper was going to put his theories into practice. What served merely for a pleasant discussion in which they took opposite sides, and each argued his own point, became a terrible reality, now that they were to be worked out in black and white. He felt as if he should like to snatch this child up in his arms and carry her away, anywhere, no matter where, even into those awful slums where he worked, for God would be there, whilst Jasper was shutting Him out.

Patience, Owen, you have got to learn that there is no place in the whole universe where God is not.

"'Ou doesn't talk," said Eve; "is the basket too heavy? Me help to carry it."

Owen lowered the basket, so that Eve could take hold of the handles with him.

"Me helping great deal," said Eve; "'ou not tired now."

"No, dear, not a bit; Eve likes to help, doesn't she?"

He sat down, and took the child on his knees; he wanted to study her character a little more closely.

"Who does Eve love best?" he asked.

"Me loves Eve," was the somewhat unexpected answer, and it came with a little shock to the young man; "me loves Japs too when he does what Eve likes."

"But doesn't Eve like to be good, and do what Japs tells her?"

Eve laughed. "When Eve naughty, Japs gives sweeties; when Eve good, gives sweeties too."

"But Eve likes to be good best?"

"Eve wants to have tea now," was all the answer he could get out of her, for the small mite seemed already an adept at turning a troublesome conversation.

Tea was a lengthy business. Eve insisted on pouring out the milk, and then ended by feeding Owen with bits of cake. He was touched to notice that in spite of her naughty speeches, the nicest bits with the plums were all picked out for him.

The feast was over at last, and the two wandered on together through the woods, with the whortleberries under foot, and the glint of the sunlight through the trees. Here they played hide and seek together, Eve shouting with glee, until at last the tiny feet grew weary.

"Carry me," she said, in her pretty, imperious way, and Owen picked her up, and putting her on his shoulder, walked on and on.

"Take me to the stream," cried Eve suddenly; "me knows it is quite near. Japs brought me here once. I want to see it running along, and the fishes."

A few yards more brought them within sight of a little stream half hidden by the bushes growing on the banks. It ran trickling on over the clearest of pebbly beds, whilst every now and then a trout was to be seen darting along.

Eve sat and watched the water, throwing in little bits of stick to see them float down with the current. After a while her merry chatter stopped, and she laid her head down on Owen's knees, still watching the stream, till the eyes grew sleepy with the monotonous motion. The lids kept drooping lower and lower over the blue eyes. Owen sat there dreaming; and when he suddenly looked up, little Eve was fast asleep.

His thoughts, which had been wandering far away, came back to her with a rush, and the ache returned.

"Poor little babe, is there nothing I can do for you? You

might have been, nay, surely are, one of Christ's little ones—His, and yet not His." A sudden flash came over him, and it seemed as though he heard a voice speaking to him—"See, here is water; what doth hinder thee that she should not be baptized?"

"Dare I?" he exclaimed to himself; "have I any right to go against Jasper's prejudices? Yes!" he continued, "I have; God has given me this opportunity, and woe is me if I should neglect it. How dare I, even for a moment, think this was a God-deserted child." He gently raised Eve, so that she should not awake; and pillowing her head on the soft grass, he bent down, and commending the child to God's care, prayed with a passionate earnestness that all the future, which looked so dark before her, might be overruled for good. After that Owen was calm. One after another he repeated the prayers of the Baptismal service. Then stooping down to the stream, he dipped his hand in the clear water. Then he hesitated a moment. "Eve," he shuddered a little. "No, I cannot give her that name." The child was sleeping, and smiling in her sleep. She looked like a little child angel.

Gently he bent over her. "Evangeline, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost."

Evangeline stirred a little as the cold drops fell on her face, but she did not wake.

Owen softly continued the service, "and do sign her with the sign of the cross, in token that she may not be ashamed to fight under Christ's banner, against sin, the world, and the devil."

As he traced the sacred sign on her forehead, the child's eyes opened for a moment and gazed straight into his, with that wondering look children sometimes have, and then closed again. Owen fancied there was a new light in them.

As the service was ended, the sun began to sink down in the sky, and the clouds were turned into glories of crimson and gold.

Owen remained kneeling in a rapt state of ecstasy. He felt as if he had rescued a soul from the holding of Satan. To his fanciful eyes it seemed as though the golden rays formed a ladder from heaven to earth upon which angels ascended and descended, whilst in the glory at the top he thought he could trace a form like unto the Son of God.

All on a sudden the vision was gone, and Owen awoke from his dreaming.

Lifting the little one in his arms, he carried her home. As he drew near to the house, Jasper met him.

"Why, I began to think you were never coming back," he said, laughing. "Nurse told me you had taken the child, and I was afraid you had stolen my little one."

"No, I have brought her back to you quite safe."

He held her out to Jasper, who took her in his arms, for he dearly loved the child, although he did not understand her.

"Come to me, little Eve," he said tenderly, clasping her to him. "I could not do without you now."

Jasper called her Eve; but Owen knew that she was "Evangeline."

CHAPTER III.

THE ADVERTISEMENT.

"Something it is which thou hast lost,
Some pleasure from thine early years.
Break thou, deep vase of chilling tears,
That grief hath shaken into frost."

TENNYSON.

SIR JASPER had no desire to seek advice on the subject, and thought that the simplest way would be to put an advertisement in the papers. Accordingly, one morning the leading papers contained the following advertisement:

"Wanted, a lady to take entire charge of a little girl. Must be very proficient in music. Not object to live in a remote part of Scotland away from society. Salary, £200 a year. Apply to Sir J. Martindale, 4 Palace Road."

"I shall get plenty of choice in that way," he said to himself, "and be left at liberty to select whom I will. If I once begin asking my friends, I shall have some one whom I do not like forced upon me."

He arranged that the advertisement should appear the day before he returned to London, so that answers should have come in by the time he arrived.

"Plenty of choice!" Yes; there was no doubt about that. Jasper little thought what he had let himself in for when he inserted such an advertisement in the papers. On his arrival,

he found his writing table was covered with replies. Every post his butler came in laden with more answers, until Jasper began to look as if he were snowed up in his library.

"Have all the governesses in the world answered?" he groaned, gazing in dismay at the growing pile. "I thought I should just weed out those I did not like, and keep the best to select from; but how even to commence upon the weeding process I do not know."

He opened one haphazard.

"Sir,—I have seen your advertisement in the *Morning Post*, and beg to offer my services. I am twenty-five years of age, tall and good-looking, very fond of children, and an agreeable companion. Am willing to make myself useful in any way. Am a good reader, with a pleasing voice."

"Good gracious! The woman must think I am advertising for a wife."

He flung the letter aside and took up another.

"Sir,—I hope that I may be fortunate enough to secure the situation of which I have read the advertisement. I have an aged mother depending upon me, and an afflicted brother. My qualifications are, I feel sure, all that you can desire, and I should prove a true mother to your precious child."

The letter was flung after the previous one, and another taken up.

"Lady Cecelia Vane presents her compliments to Sir Jasper Martindale, and has much pleasure in recommending her late governess for the post advertised. She is a most superior person, and well suited to take charge of a child, firm and decided in manner, and a good disciplinarian."

Away went the third letter, and Sir Jasper began to pace up and down amid his snowy heap, scattering it in all directions. At that moment the door-bell rang. He glanced out of the window, and saw to his horror at least six ladies waiting on the doorstep.

"Good heavens!" he cried, "I quite forgot to put, 'Apply by letter only.' What on earth shall I do?"

Presently Barnard entered without a smile on his face.

"Miss Smith, Mrs. More, Miss Benson, Miss ——"

"Stop!" cried Jasper in despair; "what on earth is the meaning of all this?"

"These ladies are all waiting to see you, sir," answered Barnard; "and Miss Smith says she ought to see you first, as she was first at the door. I think that there are some more coming, as most of these called here yesterday, and at least twenty besides, and finding that you were not expected to be in town till to-day, they said they would come again."

Sir Jasper ran his fingers through his hair. What on earth was to be done?

The footman was evidently letting more in, and still the bell went on ringing.

Barnard looked over the stairs.

"The hall is quite full, sir. I think there are about thirty. Shall I show them into the dining-room, and will you see them here or in the drawing-room?"

Jasper wrung his hands in despair.

"We must get rid of them, somehow. O Barnard, what shall we do?"

Another ring at the bell called forth another exclamation from Sir Jasper, this time too strong to be put in writing.

"Go and tell Edward not to admit any more—say we are quite full, and that it is of no use applying. Show the rest into the dining-room, and come back to me. I will consider in the meantime what is to be done."

By the time that Barnard returned Sir Jasper's face had brightened.

"I have it!" he exclaimed. "You shall show them in to me one by one, and as I dismiss them, show them out at the hall door, and bring up another. I cannot very well turn them out without seeing them," he said; "but I think I have a question that will settle them without any difficulty."

The first to enter was Miss Smith. She came in with a triumphant air, as though she were first in the field.

She was about to hurl a list of her accomplishments at Jasper's head, but he stopped her quietly in the beginning.

"I have one question," he said, "which I must first ask. If you can answer it satisfactorily, we will then pass on to other subjects, otherwise it will be of no use for me to waste your time or mine any further."

"Madam," asked Sir Jasper, in a voice quite impressive in its solemnity, "do you understand Sanscrit?"

"Sanscrit!" she exclaimed, in a puzzled tone; "I do not know what you mean!"

"Then, madam," said Jasper, "I regret that you cannot fill this post, for which a knowledge of Sanscrit is an indispensable qualification."

He touched the bell, and before Miss Smith knew where she was, she found herself being shown out at the door, where her voluble expostulations were all lost by being poured only into Barnard's ears.

Another and another shared the same fate; but Sir Jasper soon found that the interviews were not all fun. Some of the rejected looked so sad and disappointed that he could not help being sorry for them.

Two or three openly taxed him with the question being only an excuse to get rid of them.

One, sharper than the rest, turned the tables on him by stating that she was quite competent to teach Sanscrit, and asked him one or two awkward questions.

She knew very little more about it than the others did; but she was a well-read woman, who could turn all she knew to the best account.

Jasper had some trouble in getting rid of her; but at last she too followed her unfortunate predecessors, and there was only one left to be interviewed.

Among all he had seen there was not one in whose charge he would have cared to place little Eve.

The last comer was very different from all the rest, and was evidently the last because she had waited her turn patiently, without forcing her way in as the others had done.

Sir Jasper saw immediately that she was what none of the others had been, a lady of good birth and perfect breeding.

No question as to her knowledge of Sanscrit was put to her. He rose as she entered and placed a chair for her.

"Mrs. Vernon," he said, glancing at the card which she had sent in.

"You are very good to see me," she said; "I hardly expected it when I saw the number of applicants."

At the sound of her voice, Sir Jasper looked at her earnestly.

"Surely I have met you before?" he said.

"You have a good memory for faces," answered Mrs. Vernon; "you have not seen me since you were a boy; my name used to be Margaret Stanley."

Jasper sprang up and shook hands with her.

"You Margaret Stanley, whom my mother loved so, and upon whom she used to look as a younger sister? You! whom she lost sight of, and whose loss so grieved her? You here, and in this position? Why did you not send your name in direct to me, and I would have seen you at once?"

"I wished to take my chance like the others," she said sadly. "Why should I take any advantage of them? Besides, I did not want to be known, and I did not think that there was any chance of your recognizing me. It is ten years since you saw me, and you were only fifteen then."

"I never forget a face," said Jasper; "and what is more, I never forget a voice. Voices change even less than faces, and it was that which first attracted my attention. I felt quite certain I had heard your voice before. But tell me how it is that you can have needed to answer an advertisement like mine? My mother used to speak of you as one of the most brilliant women she knew. Then you went away to travel. She had a letter from you after some time from America, to say that you were married. You gave no name, no address, and she never heard of you again. It was a grief to her to the last day of her life."

"Yes," said Mrs. Vernon slowly, "I married and lived in America. Do not let us speak of it. There are some things in a woman's life before which it is better to draw the curtain. Leave it alone, and do not trouble the waters. Only it did this for me."

She quietly removed her bonnet, and he saw that her hair was as white as snow, though her face was that of a woman of about forty.

Jasper's artist eyes fell admiringly on the beautiful face, with the white hair rolled back, making it look like some old picture by Sir Joshua or Gainsborough. Only there were deep lines graven on it which told of endurance and suffering nigh unto death.

No; he could not add to her trouble by probing an old wound.

"Only tell me two things," he said; "your husband, is he still alive, and is Vernon your real name?"

"My name is not Vernon, and my husband is still alive; but ask me no more, I implore you."

A shudder passed through her, and she turned so white that Jasper thought she was going to faint.

"Let it suffice that my character is unsullied. I stand before you a woman who has suffered as surely no other woman has suffered, but blameless."

"You need not have told me that," said Jasper gently; "do you not think I could read it in your face?"

"Thank you for your trust," said Mrs. Vernon; "it is not every one who would have given it. Now, however, let us leave the past, and turn to the business of the present moment. Tell me what you want, and if it is possible I will fulfil your requirements."

Jasper sat down, and with much eagerness related the whole of his plan for little Eve.

"You are going to do a cruel thing," said Margaret, almost in the words of Owen.

"The child will be perfectly happy," said Jasper, a little doggedly.

"In one sense she may; but have you any right to crush all childish happiness out of her, for the sake of giving her one of another kind?"

"I disagree with you, and I mean to do it," answered Jasper. "If you will not undertake the child, say so."

"You mean that nothing will dissuade you, and that you have definitely made up your mind, and that you offer me the post?"

"I do."

"Remember that I have no references to give you. You have only my own story to go by. You will have to take me on trust."

"I am content to do so."

"Well then," answered Margaret Vernon slowly and thoughtfully, "I will accept the post. I utterly disagree with you, but if nothing will prevent you from carrying out this strange project, then it only lies between myself and another. I love children, and I know I shall do my duty to the child. I might make life easier to her than another."

"You fully understand," said Sir Jasper, "that she is to be brought up without any knowledge of religion?"

Margaret laughed a little bitterly. "That will be easy enough," she said; "my faith was wrecked long ago."

"She is to have no sort of teaching of any kind whatever, with the exception of music. She is to know nothing of the world; she is never even to see a book."

"I understand."

"It will be a dreary life for you; I shall only be at Moina occasionally, as I intend to travel. You will have absolutely no friends, no society."

"I only want to be forgotten by all the world."

"You will have little employment, as you will neither be able to write or read in the child's presence."

"Music and drawing suffice to me for almost everything. I suppose that there will be books in the house which I can have when alone."

"There is a splendid library," said Jasper, "collected by my grandfather, but I have had a gallery opening out of the house built expressly for it. There all the books in the house will be collected, and all the paintings which are not landscapes. Eve will never be allowed to go into this gallery, but it will be open to you whenever you choose to avail yourself of it."

"Will it be kept locked?" asked Margaret.

"No," replied Jasper; "I have carefully thought out that point, and I have decided that it would be better to leave it unlocked. One friend whom I have consulted taunted me that there would be no apple in my garden of Eden, and ridiculed the idea that a being who was never tempted could be worth anything. I wish to prove to him that he is wrong. Eve shall learn, because of the great love which she bears us, never to go into that gallery. She will know that it would grieve us."

"Is love to be the only motive power?"

"The only one. It is the highest of all, and therefore it must be the best."

"Again I differ," said Margaret. "Love is the highest power, but even love cannot stand alone. Unless it is coupled with a sense of duty, it is worth nothing. The child may be taught to obey because she loves us; but once let some other affection spring up in her heart, and she will cease to obey, because she will have no sense of duty."

"I hate that word duty," said Jasper, "and I do not care to be obeyed except from a sense of love."

"Sir Jasper," said Margaret softly, "if you had lived the life I have, you would value duty, however cold, however hard,

a thousand times more than the love which is only obeying its own gratification."

"Still you will do what I ask you; you will speak to Eve of nothing but love."

"Yes, I will do as you wish. After all, it is only for a few years. But what will you do when in the future the child may say to you, 'You taught me love; you never taught me duty, or to do right because it is right.'"

Jasper smiled. "Eve will never say that. Some day you will confess I am right."

After a little more conversation respecting future arrangements, Mrs. Vernon rose to take leave. She glanced at the piles of letters on the floor and smiled.

"Well, I shall not need to open any more of them," said Sir Jasper. "Really, I think the Chancellor of the Exchequer ought to be greatly obliged to me for the handsome increase which I have caused to the revenue."

"Tell me," said Mrs. Vernon, "how did you manage to get through all your interviews with my fellow applicants so quickly?"

"I put one question to each," said Jasper, "and they were not able to answer it."

"And the question?"

"Can you teach Sanscrit? Do you wonder now that my interviews were speedily over?"

"Too bad, Sir Jasper, much too bad. I consider that you got rid of them all on false pretenses. After all, you have never put the question to me, and I know nothing of the subject."

"You will have plenty of time to make a study of it," said Jasper, laughing. "You must acknowledge that it was a most brilliant idea, and if it had not come to my rescue, I believe that at this very moment I should have been committed to Miss Smith."

(To be continued).

THE MISSIONARY.

HE SAILS o'er wide and stormy seas,
He leaves his native land,
He hails the ocean's pathless waste
And seeks a foreign strand.

What is the voice that calls him on
To seek that land afar?
What mighty impulse stirs his heart
To cross the breakers' bar?

It is an impulse from on high,
It is the call of God
To sound the Gospel trumpet loud
Upon that foreign sod.

He thinks of Martyn's earnest cry,
Of Heber's holy zeal,
To waken life from heathen death,
For everlasting weal.

He thinks of China's million swarms
Now perishing in sin;
His soul's inspired with holy love
To take the Gospel in;

To preach of Jesus' lowly life,
To tell of Jesus' love,
To show them everlasting joy,
Awaiting them above.

Thus in his Master's Name he goes,
The cross shines o'er him bright,
Of toil and danger, earthly loss,
He little brooks the sight.

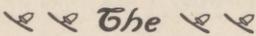
Shall we, then, in our homes of ease,
Forget this earnest man?
Shall we not join in heart with him,
Nor aid him as we can?

O let us not on pleasure bent,
Filled with our worldly care,
Leave him alone to bear the cross;
Let us his burdens share.

Let us with prayer and holy zeal
Be with him on his way,
And gladly as God giveth us,
To Him His gifts repay.

Then all the great reward we'll have
Of willing work well done,
And everlasting anthems share
With angels round the throne.

C. E. PHELPS.



Family Fireside

A PLAIN PATH.

PSALM XXVII. 11.

LIFTING its Gorgon head
 Sin sneers at graces fled;
 Shun it, with fear and dread,
 Treat it not lightly:
 Ingrate and passion's slave,
 Think of the price He gave
 Thy poor, weak soul to save;
 Brave be—and knightly.

Sophists will find no room
 In the great day of doom;
 Truth's light will then illumine
 All our life's pages;
 Naked the soul must stand,
 There to be blessed or banned
 By His supreme command
 Whose are the ages!

Life is no mystery;
 Two paths before us lie;
 One (leading to the sky)
 The thorn-crowned trod!
 Close let us follow Him
 (False are earth's lamps—and dim);
 Radiance from Seraphim
 Lights us to God.

LENA B. LARDNER.

THE PHILOSOPHER AND THE POET.

BY MARY LOWTHER RANNEY.

THE poet paced beneath the windows of the great public library. It was in the deepening twilight of a winter afternoon, and the lights within the building shed their softening glow on the hard outlines of the unlovely street. The poet, lingering on the pavement, looked up curiously at the bars of light, and through the panes at the rows of books in view. His gaze wandered over the shelves of leather-bound volumes, and on beyond where the dim lines melted into the obscure distance. As he walked, not looking where he went, he bumped into a man with a wooden leg, who carried pencils in a tray suspended by leather straps from his neck. Two or three passers by jostled him as he turned to make his apologies to the pencil vender, and he realized that he must move on with the crowd, or withdraw to a less frequented spot to continue his musings. Accordingly, choosing the latter alternative, he leaned up against a lamp post, and waving his arm in the direction of the lighted room, continued his reflections.

"Yes, those volumes, one and all, are like so many citizens—secure in their position, and proud of their rank and their degree in the community, whether merited or not. They are snug and content with the self-justifying complacency that they have won the distinction they enjoy, and they show no recognition of the stranger in their midst, or any sense of obligation towards him."

The poet was not a cynic, but he had tasted of the bitterness which an unrequited struggle for recognition brings; and he was a man as well as a poet.

He turned his gaze from the lighted windows, and walking aimlessly along encountered the man who sold pencils. "Even-in' to ye," said the man. "I'll wager bizness es dull with you, too. Ye hev the air of bein' down on yer luck, excusin' my forrardness in speakin' on't."

"Business? My good fellow, whatever made you think I had an honest trade? I serve no man—my brain serves me," he added bitterly. "Now, I would like, for instance, to follow your calling," and he smiled indulgently on the man. "You make enough to live on, I warrant, and to support a wife and children besides. I am a poet—a drug on the market these days—and I generally starve. But I have a grim humor in me. Oh, yes, it hasn't all died out. And so I come and look at these,"—pointing to the lighted windows and the books beyond—"who have succeeded, and have kept the wolf from the door."

The conversation was most unconventional. Why did he find himself, half unconsciously, pouring out his trouble to a stranger of the streets? The man grinned broadly before speaking. Then he nodded, and pointed to his slender stock.

"You're right, mister. It keeps me, and her, and the two little ones. It ain't much, but it pays. And, Lord, what a life it is! Full of change, an' excitement, an' risk, too. Yes, sir! And then the chances for studyin' human natyr! Do you know," and he assumed a confidential air, as the poet lent himself to the situation, "that I don't mind tellin' ye I come near bein' a poet once myself. Lor', yes! I very nearly took it up as a perffeshun! But pencils is surer pay, and don't interfere with my direct callin', which is that of philosopher."

"Here is an oddity," thought the poet. "Has he lost his mental balance, too, in the struggle? He's unique—I'll hear him." And he said pleasantly, "A philosopher? Yes, a very good calling is that. But tell me how you switched off from being a poet."

"Wal'," said the man with the wooden leg, fingering his stores caressingly, "ye see, 'twas this a'way. In my youth I hed somethin' of a schoolin'. An' I took ter writin' verse. I hed ambitions then of rivalin' Longfellow an' the others. But I couldn't find no market for my wares; at least, nothin' that paid. To be sure, she liked 'em—that's my wife—when I come to send 'em to her time back when I wuz a-courtin' her. But then she's kind o' prejudiss in my favor, an' I come to know that poetizin' it weren't the trade fur me. Wal', I drop it fur somethin' payin', cause I was hard hit about her. And I made a pretty decent livin' an' we wuz married, and the children came, and then I met with the accident and lost my leg. An' when I wuz well enough to go at it agin, there warn't nothin' fur it but to start out on somethin' like this," pointing to his tray. "Now, it is a come down, ain't it, for a man as thought he wuz a poet to peddle pencils in the street? You think so, don't you? So did I. But I don't no more. And that's how I come to be a philosopher. Trade wasn't very lively at first, an' I hed a lot o' time ter think as I walked the streets, or stood on the corners watchin' the stream pour by. An' the more I saw the more contented I grew with my lot. Lord, sir, the faces some of 'em hed! All twisted an' crooked an' pinched! And the best dressed, most prosperous ones wuz the worst off, 'peared to me. Why, I took to singin', I wuz so happy thinkin' 'bout her an' the children. An' people used to look at me, an' it seemed curious to 'em to see a poor lame man a-singin' as ef he owned the world. But, sir, I felt as ef I did! Funny, too, when you come ter think on't. But people stopped and bought my pencils, and sometimes looked as ef they wuz goin' ter ask questions, an' then thought better on't an' passed on. An' I'd laugh an' sing, an' keep in the sun—an' that's how all of a sudden I knew I wuz a philosopher. I can't put it into words how I feel, but there's a somethin' tells me it's all right my feelin' so. An' I ain't envyin', nor wishin' fur things, an' I've got my views, too, sir, 'bout what success is, really, an' all that, only I ain't got quite the learnin' to put it into words. An' it seems as ef 'twas in here," and the philosopher patted his chest vigorously. "Oh, yes, I'm glad I switched off, as you say, from bein' a poet. For in them days I wan't a philosopher at all."

"I know a man," said the poet, slowly, "who would be glad to turn philosopher, too, and he's probably no better as a poet than you were. Could he become one, do you think, if he carried a tray of pencils for a time? He's willing to learn at any cost. Why, he might take your tray from you, and let you sing to the world now. For, if I mistake not, you have something to say."

The philosopher looked keenly at the other in the dusk, to see if he spoke in earnest or in jest. But the poet's eyes were closed, and he gave no sign. The philosopher sighed, and said: "That's it. It's funny, but do you know, sir, I've thought that ef I had the learnin', p'raps I could put into poetry what I feel in here," and he again struck his chest. "But I guess it's all right as it is. An' as fur givin' up my load here, why, I guess we'll travel on a bit further together. It's my philosopher's kit, so's to speak. But I must be steppin', sir. You'll excuse my talkin' so much 'bout myself, but I jest wuz led into it. Shall we meet agin some day?" And the philosopher passed on into the night.

The poet gathered himself together, and moved on, too. Before the dawn, he had written four lines of verse, and men took cognizance later that a new note had been sounded in the world of song.

THE RECLAIMING OF MRS. DWIGHT.

BY ADELAIDE D. REYNOLDS.

MY folks brought me up real strict, and I always went to meeting regular until Old Hodgkins came here to preach. He was a little, scared-looking man, homely as a hedge-fence, and never spoke loud enough so't a body could hear him unless they strained every nerve to do it. He was a real good man, but he couldn't preach—there wan't nothing to his sermons. He'd stand up there, with a steady grin on, and drone away like a big bumble-bee; and every Sunday, in spite of all I could do, I'd go to sleep.

Finally, I says to Marcellus, says I: "I may as well give up going to meeting. I can't get no sense to the sermons, and every Sunday I go to sleep and make a fool of myself," says I, "and I think I'd better stay to home." Says I, "I've heard a good many poor sermons, but when there ain't anything to a sermon, either good or bad," says I, "I can't stan' it."

"Well," says Marcellus, "if you're going to take a nap every Sunday morning, I think, myself, 'twould be more comf'table and more kinder private to take it to home," says he. Marcellus is a good husband, but he never goes to meeting.

It was along in the fall that I stopped going. Of course the towns folks talked a good deal about it; but I told everybody right out, fair and square, what the reason was. I told 'em I hadn't got nothing against the minister; he was a good man enough, but when it come to preaching, they might just as well put my old cat into the pulpit.

I got along through the winter real comf'table. I didn't go anywhere, only down to Sarah's, and then I never dressed up any. The children was always all over me the minute I stepped into the house; like, as not with their hands full of molasses candy or doughnuts, or some other such daubin' stuff. I didn't have one of my best dresses on all winter. Sundays I'd read a chapter in the big Bible, and a sermon out of a book I've got—splendid sermons they be, too,—and then I'd sing a hymn or two. It was real kinder nice.

But when I was cleaning house, along late in the spring, I went to the closet upstairs, where I keep my best dresses, and, what do you think I found?

Marcellus had hung a pair of his old dirty pants right in there with my best clothes, and they was just as full of moths as they could be! I was almost raving distracted!

We was having a dreadful hot spell, and I didn't have a mite of energy. My housework looked like a mountain to me. I'm pretty fleshy, and how in the world I was going to get up them stairs every few days all summer and shake them dresses and fight moths, I didn't see!

I went down-stairs, and when Marcellus come in from the barn I opened on him:

"Marcellus Dwight," says I, "what did possess you to put these old pants, that you've wore all winter to milk in and feed the pigs, right in with my best dresses? That parlor chamber closet is fairly alive with moths," says I, "and I'm clear discouraged."

He stood and looked at me a minute with his mouth open and his eyes kinder dull and bulging out—the way he always does when I catch him in any such caper and he wants to get out of it. Then he says, says he:

"I ain't seen them pants for I do' know how long, and I been wondering what 'd become of 'em. I bet a dollar you put 'em there yourself."

Says I, "Marcellus Dwight, you know better! Choice as I am of them dresses! Why, that blue cashmere cost me a dollar a yard; and the brown empress cloth, that I got the year we went out West, I paid eighty-five cents for, and the black alpaca was seventy-five! To say nothing of the money I paid out to have 'em made up, and they're all three of 'em as good as new!" Says I, "The way you talk anybody 'd think I was a natural-born fool!"

He got right out of the house as quick as he could, and stayed out quite a spell; and that's all the satisfaction I got out of him. That's just the way men be. When everything's pleasant and smooth to home and you don't need 'em, they'll hang 'round the house, right in the way; but when there's carpets to put down or the fires go out, and it seems as if, as mother used to say, that the old Harry reigns, they are missing, and you can't find hide nor hair of 'em to save your life.

Well, I went into the sitting-room and sat down and cried. But by-and-by, all of a sudden, I don't know how, an idea popped

into my head that made me feel like a new woman. I stopped crying and went along about my business.

When Marcellus come in to supper, he didn't know what to make of it to see me feeling so well. I knew he wouldn't dare say a word, so I says, says I: "I've thought of a real good way to keep the moths out of them dresses."

He looked at me kinder shy. "How's that?" says he.

"I'm going to wear 'em," says I; "moths won't eat clothes, long's you're wearing 'em once in a while," says I.

"Where you going to wear 'em?" says he; "down to Sarah's?"

"Sarah's?" says I. "Might as well let the moths have 'em as to wear 'em down there. Them young ones would completely ruin 'em in no time," says I. "No, I'm going to wear 'em to meeting."

Marcellus leaned back in his chair and laughed in a way that made me mad. "Goin' to meeting to save your dresses, eh?" says he.

"Yes, I be," says I. "Anything out of the way about that?" Says I, "There's just two ways I can do. I can either put one of them dresses once a week and spend an hour in the meeting-house," says I; "or, I can go upstairs into that hot chamber every few days all summer—fleshy as I be—" says I, "and use myself all up brushing and shaking them dresses," says I. "I'd ruther go to meeting. And you can laugh all you're a min'ter;" says I, "you got me into this scrape, but I ain't seen you make a move yet towards getting me out of it, nor I don't expect to, neither," says I. And he shut right up, tighter'n a drum.

Next Sunday I dressed up and went to meeting. Everybody looked at me, of course, but I went right along, just as if nothing had happened, and they all knew better'n to try to quiz me. Old Hodgkins was as dull as ever; but I could set back in my pew with contented and almost happy feelings when I thought of them stairs and the hot parlor chamber to home.

That night, after supper, there was a knock at the front door, and when I answered it, who should step in but Old Hodgkins! He seemed all stirred up about something, and shook hands with me as if I was a long-lost friend.

"I can't tell you, dear sister Dwight," says he, his thin voice quavering and breaking, "how glad I was to see you back in the services to-day. I could not refrain from coming to tell you how much it means to me. I know that I am a plain man without gifts to attract the people to me. Many times during my long ministry I have thought it would be better for me to go back to the plough—anywhere—rather than to continue to fill so miserably a place in this high calling. But I had heard so plainly the call of God to the work, that I dared not drop it. I have not depended upon myself—I know I am as nothing—but I have hoped that His power might so clothe some poor word of mine that it might touch some heart—help some soul."

He was silent for a moment, struggling for composure. "When you left the meetings," he continued, "I felt that I had driven you away. I was greatly discouraged and very near to giving up in despair. But I besought the Lord to bring you back. I believe He has answered my prayer. Has He not, dear Sister?" says he, anxiously.

I rose right up and took hold of his hand. I knew Marcellus was out in the kitchen listening with all his might, but I didn't care. "Of course He has, Brother Hodgkins," says I. "I didn't want to come back to the meetings, but I was made to feel that I must. I've been neglecting my meeting privileges right along, just because they wan't interesting enough; but I see that I was wrong, and I'm going to come reg'lar now and help all I can. Now, don't you get discouraged any more. After what's happened, you hadn't ought to."

He rose to go, his homely face transfigured. "I thank you more than I can express for those words," says he, softly; "they will be an inspiration to me as long as I live. God bless you, and good night." And, trembling and tearful, he passed out—the man I had always declared didn't know enough to have any feelings!

I stood and thought a minute before going out into the kitchen. Marcellus ain't the worst man that ever was, but he has some cont'ry notions, and I have to manage pretty shrewd with him sometimes, I tell you.

"I s'pose you told the minister about the moths?" says he, grinning. I could have shook him.

"No," says I, calmly; "and you better not open your mouth about 'em, either, to a living soul," says I. "I presume you think it's a laughing matter, the way things turned out," says I; "but that's because you never see beneath the surface of things. There's just one question I want to ask you, Marcellus Dwight,"

says I; "and if I was you and couldn't answer it, I'd drop the whole subject forever. Your mother was a dreadful neat, strict woman," says I. "I know she never brought you up to put your old barn clothes into her best closets; and I'm sure I never set you no such example," says I. "Now, what I want to know is: if it *wan't* the Lord, using you and the moths to help answer a good man's prayer, what *did* make you hang them old dirty pants right in with my best dresses?"

Marcellus stood looking out the window, with his back to me for quite a spell. Then he turned 'round and says, says he: "I guess I better go'n water them cows. They hain't had a mouthful to drink since morning!"

WHOLESOME RECIPES.

THE USE OF BUTTERMILK.

BUTTERMILK has several summer uses. It is a cooling beverage, and it will bleach clothes and remove mildew. Soak them for several days in buttermilk, then wash, boil and blue in the usual way. After the boiling the clothes will be the traditional snowy whiteness.

JOHNNY CAKE THAT IS GOOD.

For Johnny cake, stir into one pint of buttermilk sufficient cornmeal to make a thin batter; add a teaspoonful of salt and one egg, well beaten. Dissolve a level teaspoonful of soda in two tablespoonfuls of boiling water; stir this into the batter; mix well and pour into shallow greased baking pans. Bake in a moderate oven forty minutes.

RHUBARB CHARLOTTE.

Peel rhubarb, cut in inch pieces, place in a dish with twice as much sugar as rhubarb, one tablespoonful of minced ginger root and lemon peel; bake until tender. Dissolve two tablespoonfuls of granulated gelatine in a little hot water for a quart of rhubarb, add juice of a lemon, strain into the rhubarb and pour into a mold; when chilled and firm slip onto a dish; garnish with whipped cream rings, in which place a bit of reserved rhubarb.

CROUTONS FOR SOUP.

Croutons or crusts to serve with soups may be of several degrees of excellence. To the average cook croutons are croutons, however they are prepared. At the average table they will either be served cooked to a crisp, fried in fat which is not hot enough, and which leaves them greasy, or will be, perhaps, half-browned and unappetizing. In French cookery these bits of browned bread are indispensable to every broth. They are not cut as small as we serve them, and they are dropped into deep, hot fat only long enough to brown them on the outside. They are handed around the table, to be served with a deep spoon from a small bowl, rather than left to soak in the soup tureen.

BAKING CUSTARD.

The great thing in baking a custard is to prevent it from boiling, because if it boils it is full of holes, and the appearance is completely spoiled. To prevent this place the dish the custard is in in a larger dish half full of water. The water will boil but not the custard, and it will cook quite satisfactorily. Take out as soon as it is set.

When baking pies or tarts don't stand them on the top of a hot stove after they are done, as that makes the pastry soft and sodden.

Before putting milk into the saucepan boil rapidly a few spoonfuls of water (enough to just cover the bottom of the pan), and it will never burn, however fierce the fire.

TO COOK APPLES.

Not one woman in a thousand knows how to bake apples properly. They must be served hot, because a cold baked apple is to the stomach just like a big, comfortable piece of lead. An apple baked to-day is unfit to serve to-morrow. Their cooking requires basting and watching as carefully as that of meat. Whole apples should be baked in the skin. The skin is practically indestructible, and next to it is the best flavoring. There is no particular harm in eating the skin, and it often does good work.

A simple dessert, enjoyed by the children, consists of apples cored, and each cavity filled with sugar, nutmeg, a bit of butter and two or three raisins. Add one cupful of hot water and bake in a slow oven. This may be varied occasionally by placing a meringue on the top of each apple when done, and cooking in a slow oven for seven minutes longer. Serve cold.

TO MAKE KUMYSS.

"Kumyss is meat and drink at once," said a trained nurse recently. It is claimed that many diseases can be cured by a diet of it, and it is certain that the sick, whether in infancy or age, may subsist on it when all other diets are rejected. It produces no bad results, but brings a sense of refreshment and renewed strength. The benefit derived from Kumyss has been especially noticed in wasting diseases, where constant building up of the waste must be effected without entailing extra work for the feeble digestion. It supplies this need by giving the nourishment in a cool, grateful drink which is pleasing to the taste and readily absorbed. So acceptable are its effervescent qualities on hot days that one Harlem housekeeper keeps

her refrigerator filled with bottles of it, which she uses as a substitute for tea, coffee, and water. The following is the recipe which she uses:

Three quarts of milk, three teaspoonsful of sugar, one cake of compressed yeast and nine tablespoonfuls of water.

The sugar, yeast, and water should be mixed in a glass and allowed to stand at a temperature of 70 degrees for one hour. This allows the ingredients to become thoroughly blended and to reach the stage where they will ferment in the milk. Stir the yeast mixture into the milk which has been heated until it is lukewarm. Let it stand for one hour, keeping the temperature at 70 degrees. At the end of that time it is ready for the bottles, and much of the success will depend upon how well the bottling is done. The bottles should be airtight, so that the gas formed in the fermenting liquid may not escape. The best bottles for the purpose are those surmounted by a metal cap and snapped snugly into place by a spring. These bottles hold a pint, and may be obtained from houses that furnish glass supplies to druggists. They cost about 90 cents a dozen, and will last for years.

After bottling the Kumyss should remain at 70 degrees for eight hours, during which it should be shaken occasionally. At the expiration of that time it is ready for the icebox, where it should remain at least two days before it is used. Each bottle should be shaken at least once a day.

Care should be taken in opening a bottle of Kumyss to hold it over a plate or bowl, as it opens with a "pop," and the contents will sometimes rush out with such force that a part will be lost. Kumyss that is made right will bubble and foam while it is being poured out, and will have the appearance of rich cream with whipped cream on top.

The value of this kind of liquid food was understood hundreds of years ago, and its use was universal. In Russia it is valued so highly in the cure of various disorders that sanatoriums where the "Kumyss cure" is used are numerous.—*New York Tribune*.

INDIGESTION.

THE digestive organs so greatly influence our health, appearance, and disposition, that we feel sure a few hints as to what to eat and what to avoid will be appreciated, for so many of my readers write for advice about indigestion, which in some form or other, seems to attack the majority of us.

The forms of indigestion are indeed varied, and it cannot be overcome unless treatment is adapted to the particular kind. As a rule, it is caused by a chronic inflammation of the lining of the stomach, which means pains after eating, heartburn, flatulency, pains in the chest, and sometimes a feeling of sickness, more or less thirst after eating, and sometimes pains in the back; then, if the inflammation extends to the bowels there is a tendency to diarrhœa directly after food is taken.

A common form of dyspepsia is connected with a deranged and torpid condition of the liver and inactive bowels. Then the tongue is usually yellowish or whitish; there may be pain in the right side, and under the shoulder blade, a great sense of weight or fulness about the stomach, more especially after eating. The food does not nourish, there is a gnawing sensation in the stomach, often flesh is lost, and the sufferer feels depressed and nervous.

Now, outdoor exercise must decidedly be indulged in, walking being the very best form of exercise, or one may cycle in moderation. Meals should be taken at regular times, and be sure to partake of easily-digested food, while it is most essential that the sleeping apartment be well aired and well ventilated. Temperance and regularity should characterize the sufferer in every particular, respecting meals, exercise, sleep, etc.

Pepsine is invaluable, indeed, it should be given in most forms of dyspepsia, as it so aids digestion. A glass of very hot water sipped the first thing in the morning will be of benefit; then, for breakfast, take bread and milk, or that excellent food, oatmeal, which, eaten with milk and sugar, forms the best possible diet for the dyspeptic.

Stale bread or toast should always be eaten, and such light foods as game, mutton, lamb, fowl, venison, boiled tripe, toasted or boiled soles, whiting, whitebait, brill, etc. Then, as to vegetables, the most quickly-digested are vegetable marrow, spinach, seakale, leeks, asparagus, and brussels sprouts. Avoid fried foods, which are, as a rule, most indigestible. Potatoes are best left alone, or eat but sparingly of them, as they are clogging, and, indeed, most vegetables that grow beneath the ground are best avoided.

Nuts must be discarded, all stone fruits and fruit, too, with pips, which only act as an irritant.

Bananas are the most nutritious and best fruit to partake of, for they are most quickly digested, taking about one and three-quarter hours only.

Baked apples and stewed prunes, or French plums are useful in assisting the bowels.

Be sure not to eat too freely of meat, and certainly for a time discard beef and rump steak, while veal and pork must not be thought of, for they take hours to digest, and tax the digestive organs too much.

Church Calendar.



- Aug. 3—Friday. Fast.
- " 5—Eighth Sun. after Trinity. (Green.) (White at Evensong.)
- " 6—Monday. Transfiguration. (White.)
- " 10—Friday. Fast.
- " 12—Ninth Sunday after Trinity. (Green.)
- " 17—Friday. Fast.
- " 19—Tenth Sun. after Trinity. (Green.)
- " 23—Thursday. (Red at Evensong.)
- " 24—St. Bartholomew. Fast. (Red.)
- " 25—Saturday. (Green.)
- " 26—Eleventh Sun. after Trinity. (Green.)

Personal Mention.

THE REV. F. W. BARTLETT has changed his address from 37 Chestnut St., Salem, Mass., to Rockport (Cape Ann), Mass.

THE REV. F. F. BECKERMAN, formerly priest-in-charge of the Church of the Good Shepherd, Chicago, has become rector of Trinity Church, Muscatine Iowa. Address, Trinity Rectory, Muscatine, Iowa.

THE address of the Ven. W. FLETCHER COOK, Archdeacon of Indiana, during August, is Fairmount, Minn., where he is spending his vacation.

THE address of the Rev. JOHN C. CORNICK, rector of Westover Parish, Va., is Virginia Beach, Princess Anne Co., Va., until Sept. 1st.

THE address of the Rev. JOHN FEARNLEY has been changed from Monroe, La., to St. Mary's Hall, Burlington, N. J.

THE REV. EDWIN A. GERNANT, M.A., rector of Christ Church, Towanda, Pa., has removed to the Rectory, 309 York Ave.

THE address of the Rev. S. E. HANGER, during August, will be Hydeville, Vermont, instead of Mason City, Iowa.

THE REV. ARTHUR H. JUDGE will enter upon his duties as rector of St. Matthew's Church, New York City, on the first Sunday in August. He may be addressed at 26 West 84th Street.

THE REV. R. E. PENDLETON has changed his address from 615 St. Mark's Ave., to 88 Herkimer St., Brooklyn, N. Y.

THE REV. BRIAN C. ROBERTS, late of Spokane, Wash., should be addressed at Barre, Vt.

THE REV. Canon ROGERS, rector of Christ Church, Canon City, has been appointed Principal of Jarvis Hall Military Academy, Montclair, Colo. Address accordingly.

THE REV. ALONZO C. STEWART, rector of St. Mark's Church, Hoosick Falls, N. Y., will spend the month of August at Mantoloking, N. J., taking charge of the services at St. Simon's Chapel, at that place. The Rev. P. C. Pyle, rector of Grace Church, Greenville, N. J., will be in charge of St. Mark's during the rector's absence.

THE address of the Rev. WARNER E. L. WARD has been changed from Newburgh, N. Y., to 306 Wilder Street, Lowell, Mass.

THE REV. BURR MILLER WEEDEN, rector of Trinity Church, San Jose, California, is spending six weeks in a trip on a sailing vessel to the Hawaiian Islands. Rev. F. B. A. Lewis, M.D., Dean of the Convocation of San Jose, is in charge of the parish during the rector's absence.

THE REV. HENRY WINGATE, rector of St. James' and Buck Mountain Churches, Albemarle Co., Va., has been called to the rectorship of St. Mary's, Gatesville, St. Martin's, Hamilton, and the Church of the Advent, Williamston, N. C. (Diocese of East Carolina).

ORDINATIONS.

DEACONS.

MINNESOTA. By the Bishop of Minnesota: June 10th, at Holy Trinity Church, Minneapolis, FREDERICK PITTS. July 3d, at St. Luke's Church, Willmar, LAWRENCE BOOTH.

PRIESTS.

MINNESOTA. At the Cathedral, Faribault, June 3d, FRANK D. BUDLONG.

OKLAHOMA AND I. T. At St. Philip's Church, Ardmore, I. T., July 15th, HENRY BENTON SMITH, by the Bishop of Oklahoma.

SPRINGFIELD.—Feast of St. James (July 25), 1900, St. John's Church, Decatur, Illinois, the Rev. JOHN TILLEY, Jr., deacon, was advanced to the priesthood by the Bishop of Springfield. The Ven. Archdeacon Taylor, of Springfield, presented the candidate and said the Litany. With Dr.

Taylor, the Rev. Johannes Rockstroh, the Rev. Alexander Allen, and the Rev. H. A. Stowell, united in the Laying on of Hands. The sermon was preached by the Rev. Mr. Allen. The day was cool and pleasant and the congregation was unusually large for a week day service.

MARRIAGES.

BELKNAP - DUMONT. On Monday, July 16th, at the residence of the bride's parents, Plainfield, New Jersey, by the Rt. Rev. John Scarborough, D.D., Bishop of New Jersey, assisted by the Rev. E. M. Rodman, MARION STEWART, daughter of Mr. and Mrs. John B. DUMONT, to Mr. MORRIS B. BELKNAP, of Louisville, Kentucky.

DIED.

BATES. Entered Paradise on the evening of the First Sunday after Trinity, June 17th, 1900, LORENA MAY McCLOSKEY, beloved wife of the Rev. Carroll Land BATES, rector of St. Stephen's Church, Wilkinsburgh, Pa.

"The golden evening brightens in the West; Soon, soon, to faithful warriors cometh rest; Sweet is the calm of Paradise the blest. Alleluia."

CUMMING. Died suddenly on June 30th, GEORGE W. CUMMING, youngest son of the late Rev. Edward H. Cumming, for many years a Priest in the Diocese of Ohio and Southern Ohio. "Grant him eternal rest, O Lord, and may Light perpetual shine upon him."

POWELL. On the 13th of June, entered into rest in Paradise, at Nogales, A. T., GUY NORWOOD POWELL, son of Margaret E. Powell, of Quincy, Ill., in the 31st year of his age.

"It is not death to die,
To leave this weary road."

SQUIRE. Died in Meriden, Conn., on Sunday, May 20th, 1900, AGNES DESHON CURTIS SQUIRE, daughter of the late George R. Curtis, and wife of Allan B. Squire, both of Meriden, Conn.

"Grant her eternal rest, O Lord, and let Light perpetual shine upon her."

WALKER. Entered into life eternal, at Philadelphia, July 19, 1900, Col. DE LANCEY GUY WALKER, of Burlington, N. J., aged 45 years, son of the late Rev. Wm. Sydney Walker, D.D., and Eliza Greenough, his wife.

"Grant him, O Lord, eternal rest, and let Light perpetual shine upon him."

WANTED.

POSITIONS OFFERED.

LAY READER. Catholic parish few hours from Chicago. Excellent experience. Remuneration—pleasant home in priest's family; assistance in reading for Orders. Nominal stipend if necessary. Paying opening if Musician. Bathing, boating, fishing.—OPPORTUNITY, LIVING CHURCH Office, Milwaukee.

MANAGER AND MATRON.—WANTED, a man and wife, without children, communicants of the Episcopal Church, to take charge respectively as General Manager and as Matron of a Mission Indian Boarding School in South Dakota. Address Bishop Hare, Sioux Falls, South Dakota.

POSITION WANTED.

PUPILS.—A Priest in the Church will prepare for college four boys to board with him in rectory, within twenty-five miles of New York. Board, tuition, and plain laundry for each pupil, \$500 for the school year. Rapid progress guaranteed for those beginning Latin and Greek. Address EDUCATOR, LIVING CHURCH Office, Milwaukee.

TEACHER.—Well educated teacher of successful experience desires responsible position as principal or teacher in Church School. Address, L. N., LIVING CHURCH Office, Milwaukee.

APPEALS.

THE UNDERSIGNED missionary to deaf-mutes in Western and Northwestern Dioceses appeals for offerings for traveling expenses.

REV. JAS. H. CLOUD, 2117
2010 Obeur Ave., St. Louis, Mo.

TWELFTH SUNDAY AFTER TRINITY gifts and offerings are requested for The Church Mission to Deaf Mutes, New York, incorporated in 1872.

THOMAS GALLAUDET, General Manager,
112 West 78th St.
WALTER S. KEMEYS, Treasurer,
7 East 62nd St.

THE "Twelfth Sunday after Trinity"; "Ephphatha Sunday," and "Deaf-Mute Sunday," are

the names appropriately associated with the Church's "Silent Mission." The day comes on September 2nd this year. Again the undersigned appeals for offerings from the Mid-Western parishes to meet the expenses of this wide-reaching work.

REV. AUSTIN W. MANN,
General Missionary,
21 Wilbur Street, Cleveland, Ohio.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth Ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D.D., president; RT. REV. WILLIAM CROSWELL DOANE, D.D., vice-president; REV. ARTHUR S. LLOYD, D.D., general secretary; REV. JOSHUA KIMBER, associate secretary; MR. JOHN W. WOOD, corresponding secretary; REV. ROBERT B. KIMBER, local secretary; MR. GEORGE C. THOMAS, treasurer; MR. E. WALTER ROBERTS, assistant treasurer.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Porto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary Bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, September 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The *Spirit of Missions* is the official monthly magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth Ave., New York.

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

MISCELLANEOUS.

RETREAT FOR CLERGY. There will be a retreat for clergy at the Mission House of the Society of St. John Evangelist, Boston, Sept. 24-28. Address Father Superior, 33 Bowdoin St., Boston, Mass. Word *Retreat* on envelope.

BOOKS RECEIVED.

THE MACMILLAN COMPANY (through Messrs. Des Forges Co.)

Joseph Glanvill. A Study in English Thought and Letters of the Seventeenth Century. By Ferris Greenslet, Ph.D., Fellow in English in Columbia University. \$1.50.

The Progress of Doctrine in the New Testament. Considered in Eight Lectures, preached before the University of Oxford, 1864, on the Foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By Thomas Dehany Bernard, M.A., of Exeter College, Rector of Walcot and Canon of Wells. Fifth Edition. \$1.75.

Dictionary of National Biography. Edited by Sidney Lee. Vol. LXIII. Wordsworth-Zuylestein. Price \$3.75.

Also—Indexes to Volumes I. to XIV. as above.

THOMAS WHITTAKER.

Doctor Tucker. Priest—Musician. A sketch which concerns the Doings and Thinkings of the Rev. John Ireland Tucker, S.T.D. Including a brief Converse About the Rise and Progress of Church Music in America. By Christopher W. Knauff, M.A. 50 cents.

PAMPHLETS.

- The Boa Constrictor of the White Mountains.*
The Worst "Trust" in the World. An account of the New Hampshire Land Company, a corporation chartered to depopulate and deforest a section of the White Mountains. By Rev. J. E. Johnson, Missionary for the Head Waters of the Merrimac; North Woodstock, N. H.
- China.* Atlas Map. Maps and Descriptive Matter pertaining to General Conditions and the Present Crisis in the Celestial Empire. With a concise Review of its History, Government, Religion, People, Industries, and Relation to Foreign Powers. Illustrated. Rand-McNally Co., Chicago.

The Church at Work.

ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.

Illness of Dr. Spalding.

IT WILL cause regret to his many friends to learn that the Rev. Erastus W. Spalding, D.D., rector of New Decatur, is very ill at St. Luke's Hospital, Chicago, with symptoms of appendicitis. Dr. Spalding was in ill health when he left his home, and came North hoping that the tonic of the lake air would promptly restore him to health. He was taken seriously ill while in Chicago, and was forced to go to the hospital as stated. It is hoped, however, that he may not be obliged to remain there long.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

Death of the Rev. Dr. W. D. Wilson.

ONE of the ablest and most prominent of the American clergy died on July 30th, in the person of the Rev. William Dexter Wilson, D.D., LL.D., L.H.D., Emeritus Professor at Cornell University. Dr. Wilson was born at Stoddard, N. H., in 1816, and graduated at the Divinity School of Harvard University in 1838. He first became a Unitarian minister, but after three years' service in that body, he was attracted to the Church and was ordained to the diaconate by Bishop Griswold, and to the priesthood by Bishop Hopkins. In the course of his distinguished career he was respectively Professor of Philosophy at Hobart College, then called Geneva College, 1850 to 1868, Professor of Philosophy and Morals at Cornell University from 1868 to 1886, since which latter year he has been Professor Emeritus; and Dean of St. Andrew's Divinity School, Syracuse, up to about a year ago. He received the degrees of D.D. and L.H.D. from Hobart College, and LL.D. from New York University. Dr. Wilson was a man of profound learning, the author of a number of valuable works, of which perhaps the best known is his volume entitled *The Church Identified*. He died at the residence of his son in Syracuse from old age on July 30th.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Church Opened at Gettysburg.

JULY 25th witnessed the opening for public services of the Church of the Prince of Peace, Gettysburg (Rev. W. N. R. Ashmead, rector). Matins with special prayers of benediction preceded the Holy Eucharist, which was celebrated by the Bishop of the Diocese assisted by the rector, Archdeacon Baker, Rev. Messrs. E. F. Smith, Alex'r McMillan, and the Archdeacon of the Diocese, Rev. R. S. Radcliffe. The sacred edifice will hold about 300, the stone used having been brought from the battlefield itself. In the tower are 200 stones with the names of soldiers and officers upon them. There are a goodly number yet unused, which friends of the dead one would think would gladly use for inscriptions if they knew about them. Around the walls of the main building will be erected brasses, etc., in memory of the heroes of the late Civil War.

The new church is in every way a building to be proud of, and as years go by it will become, although of course upon a small scale, a kind of Westminster Abbey. The cost was \$25,000. The task of completing the church has been done under the direction of the Rt. Rev. Dr. Talbot. The corner stone was laid by Bishop Rulison in 1888. The consecration will occur in the autumn, when a great function will take place. The Bishop's sermon at the benediction service on St. James' Day was worthy of the occasion.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, Bp. Coadj.

Choir Camps—Bequest for St. Luke's Hospital—Clerical Vacations.

CHICAGO choir camps have been gathered at several of the Wisconsin lakes. The choirs of St. Peter's and Grace Church went to Lake Mills, St. Luke's, Evanston, and St. Mark's, Chicago, to Delavan.

A BEQUEST of \$5,000 to St. Luke's Hospital is made by the will of Mrs. Effie Gertrude McKinley, of Chicago, who recently died.

A CONGENIAL party from Chicago who are spending a portion of August at "The Lizards," Lake Superior, consists of the Bishop Coadjutor of Nebraska and Mrs. Williams, the Rev. F. J. Hall, D.D., Rev. Luther Pardee, and Rev. Chas. H. Bixby; and also Archdeacon F. W. Taylor, D.D., of Springfield. The Rev. Dr. Lefingwell is at Old Mission, and Dr. Locke is at Wequetonsing, Mich., where the Bishop of Missouri is also summering. The Rev. W. C. DeWitt began his vacation at Minneapolis but will branch off into more rural surroundings next week.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Diocesan Greetings to the S.P.G.—Centennial at North Killingsworth.

AT THE annual meeting of the convention of the Diocese in June, Bishop Brewster spoke of the approaching fourth jubilee of the venerable Society for the Propagation of the Gospel and authorized the use of a special thanksgiving and prayer during the jubilee year. At the request of the convention the Bishop also appointed a committee to act with him in preparing an address and sending it to the society in the name of the convention.

The committee consists of the Rev. Dr. Edwin Harwood of New Haven; the Rev. Samuel F. Jarvis of Brooklyn; the Rev. Dr. Samuel Hart of Middletown; the Rev. Joseph Hooper of Durham; the Hon. Frederick J. Kingsbury of Waterbury; Burton Mansfield of New Haven; and William M. Stark of New London. The address has been prepared and handsomely engrossed on parchment and will soon be sent to England. It reads as follows:

To the Most Reverend, the Archbishop of Canterbury, president, and the Society for the Propagation of the Gospel in Foreign Parts, now about to celebrate its fourth jubilee, the Bishop, Clergy, and Laity of the Diocese of Connecticut, assembled in convention on this 12th day of June, in the year 1900, send greeting in the Lord.

We have always been mindful, fathers and brethren, of the fact that our Diocese, the first organized in America, is indebted, under God, almost for her foundation and certainly for "a long continuance of nursing care and protection" to your venerable Society. On every page of our colonial history is some record telling of the solicitude for our spiritual welfare which guided its counsels and of the confidence with which we appealed to its sympathy and liberality. More than forty of our young men crossed the ocean that they might receive authority to minister to their kinsfolk and neighbors in sacred things and they went with a twofold commendation, to the Bishops from whom they sought their commission and

to the Society whose assistance was in nearly every case necessary that they might duly exercise their ministry. And so generously and judiciously was that assistance given, that when the change of civil government compelled its withdrawal, our Diocese, after it had obtained the episcopate, was able humbly yet confidently to assume the responsibilities which rested upon it.

Many have been the tokens of divine blessing upon us in the years that are past, and far beyond the desert of our labors has been the harvest gathered for the Church of Christ in this portion of God's great field; while both by the permanence and increase of results where the seed was first sown by our fathers under your guidance, and, by the growth and progress in those parts of our State to which the same seed has been brought by men of a later generation, we are ever reminded that God entrusted to your hands the care of the first planting and watering, and that the trust was faithfully undertaken and faithfully discharged.

We repeat, therefore, the greetings which were sent to you by our Diocese at the close of your third jubilee, but with gratitude deepened by another half-century of the study of history and experience, with recognition of the continual blessing which has rewarded your former service by the opportunities of richer service, and with confident assurance that He who has begun and continued a good work in you will perform it until the day of Jesus Christ. And to our greetings we join our thanksgivings and our prayers; most earnestly beseeching our Heavenly Father, that He will ever bless and prosper all that is designed or done by your venerable Society, for the proclamation of His Gospel to the world and for the edifying of His Church and the hastening of His Kingdom.

On behalf and by order of the convention.

THE centennial of Emmanuel Church, North Killingworth, was observed in that parish on July 10th. Besides the rector, the Rev. William C. Knowles, six clergymen were present: The Rev. Messrs. John Townsend, E. C. Acheson and Samuel Hart of Middletown; the Rev. P. L. Shepard of Clinton, the Rev. Joseph Hooper of Durham, and the Rev. E. T. Mathison of Ansonia. At the morning service the Rev. John Townsend celebrated the Holy Communion, which was administered to about 60 persons, and the Rev. Joseph Hooper preached an historical sermon, in which, after outlining the beginnings of the Episcopal Church in the limits of Middlesex county, he described the organization of the adherents of that Church in North Madison (then called North Bristol) and North Guilford into an ecclesiastical society on the 10th of July, 1800, the building of a church on the east side of Hammonasset river, which was named Union Church because it was intended to be for the use of the people from more than one town or district, its consecration by Bishop Hobart in June, 1817, and the faithful ministrations of its rectors, especially the Rev. David Baldwin, the Rev. Dr. Samuel Fuller (under whom the church building was enlarged and the parish took its name of Emmanuel), and the present pastor. Before the sermon the following letter from Bishop Brewster was read:

"To the Rector, Vestry, and Congregation of Emmanuel Church.

"Brethren and Friends:—Your rector has courteously reminded me of the 100th anniversary of the organization of your parish, which occurs July 10th. As I expect to be on that day at some distance, I send a greeting. It would be a genuine privilege to be with you on so remarkable an anniversary, and to hear the sermon which, from what I know of the preacher's competence to deal with historic matters, I am confident will be worthy of the occasion.

"Many years ago I learned to know and esteem your rector. My recent visitation to

your parish interested me in its history. In the Diocese of Connecticut, particularly, the rural parishes have played an important part. I congratulate you upon the completion of a century of parochial life, and I pray that your venerable parish may face the duty of the present and the future with unabated force, strong in the united devotion of its members. May God bless you abundantly with His grace, and that which He hath begun in you may He continue, that the future of your parish may be worthy of its past.

"I am, faithfully yours,

"CHAUNCEY B. BREWSTER,

"Bishop of Connecticut."

At the close of the service, the adjourned annual meeting of the parish was held, and the Middlesex Archdeaconry transacted some formal business; after which all who were present were entertained at luncheon in the old rectory or in the shade of the trees nearby.

At half-past 3 o'clock another service was held in the church, at which missionary addresses were made by the Rev. Messrs. Townsend and Shepard and the Rev. Dr. Hart, the rector summing up the lessons of the day's commemoration in very earnest words.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

The Bishop's Anniversary—Lawn Missionary Meeting—Festival at Stanton.

THE Bishop, on the 3rd Sunday after Trinity, July 1st, celebrated the 40th anniversary of his ordination to the Diaconate. He had several appointments in the Wilmington churches during the day, one of which was a special Confirmation in St. John's Church, of which he was rector in the early sixties. On St. Peter's Day, a number of the clergy waited upon him, and in his beautiful chapel at Bishopstead the Archdeacon of Wilmington, on their behalf, presented him with a warm-hearted address of congratulation. He made an appreciative and grateful response, and gave them his blessing.

THE Rev. Dr. Jefferis has been in charge of All Saints' Church, Rehoboth, during the month of July, and his ministrations have proved very acceptable to the large congregation worshipping there.

A LAWN missionary meeting was held at Bishopstead on the 19th of July, when addresses were delivered by the Rev. Dr. Lloyd, the General Secretary, and by Major Veale, of Philadelphia.

THE parish of St. James', Stanton, kept its patronal festival on St. James' Day, the Bishop and a number of other clergymen being in attendance. The sermon in the morning was delivered by the Rev. Dr. Munson, and addresses were made in the afternoon by the Bishop and the Rev. K. J. Hammond. Between the services, a collation was served to all in the beautiful grounds surrounding this quaint old church.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Improvements at Trappe—New Church for Ocean City.

THE repairs and improvements to St. Paul's Church, Trappe, which were begun over a month ago, have been completed, and the church is now one of the prettiest on the Eastern Shore. A new carpet, of a rich red and black, has been purchased, and the walls have been painted in a lighter and more pleasing shade. Handsome walnut pews and music desks have been installed. The improvements cost about \$500. At the service on Sunday morning, July 22, the vested choir was introduced. About thirty-five or forty voices were tested, and from these, thirty were obtained to form the choir. The cassocks, cottas, and caps were made by the ladies of the church.

THE old church of St. Paul's By the Sea, Ocean City, and the ground attached, have

been sold and the proceeds will be used toward the building of the new church a mile further up the beach. The Rev. Mr. Gantt is raising many friends for the support of his church building fund. Services are held each Sunday in a hall, and are well attended.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

Church and School for North Fond du Lac.

WORK on the church at North Fond du Lac is to be commenced at once and it is expected that the building will be completed by Nov. 1, and perhaps earlier. The building is to be of brick, with stone foundations, having twenty-foot walls, and when completed will be a most sightly structure. It will be situated at the corner of Illinois Avenue and Winnebago St., fronting on Illinois Avenue, and will stand back twenty feet from the lot line. In dimensions the building will be 87 x 34. The main entrance will be from Illinois Avenue, cloak rooms and lobbies being arranged on either side. Next comes a room 57 x 30, which will be finished for a school room or auditorium, and at the further end will be the sanctuary. A movable partition will be arranged between the sanctuary and school room, so that they may be thrown together when wanted for public services, and the sanctuary cut off from the school room, when the latter is used for school purposes.

The church property embraces three lots, and it is expected that at a later date a rectory and also a parish house will be erected. The combined church and school edifice now to be erected is practically a gift from Bishop Grafton.

INDIANA.

JOSEPH M. FRANCIS, D.D., Bishop.

Special Prayers Authorized.

THE Bishop has authorized for use in Indiana the special prayers with reference to the Chinese crisis which were set forth by the Bishop of Vermont, and which were published last week in these columns under the head of that Diocese.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

DEAN HILL, rector of Grace Church, Ottawa, and the Rev. Cameron Mann, D.D., rector of Grace Church, Kansas City, Mo., are summering together in the high Rocky Mountains of Western Colorado.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Convocation at Washington and Opelousas.

THE Convocation of the Archdeaconry of Alexandria held its first sessions for this year in St. John's Church, Washington, and Church of the Epiphany, Opelousas, on the 10th and 11th, and 12th and 13th of July, respectively, closing with an early celebration in the latter place on the 13th. The Rev. C. C. Kramer preached the opening sermon in Washington, and the Rev. H. R. Carson in Opelousas. This Archdeaconry embraces all that portion of Louisiana south and west of the Red River, and west of the Atchafalaya, except Caddo Parish. There are only three self-supporting parishes in this section, but

The Delicious Fragrance

from a hot
Royal Baking
Powder biscuit
whets the
appetite. The
taste of such
a biscuit—
sweet, creamy,
delicate and
crispy—is a joy
to the most
fastidious.

ROYAL Baking
Powder improves
the flavor and
adds to the healthful-
ness of all risen flour-
foods. It renders the
biscuit, bread and cake
more digestible and
nutritious.

Royal Baking Powder makes hot breads wholesome. Food raised with Royal will not distress persons of delicate or enfeebled digestion, though eaten warm and fresh.

Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

services are held at twenty-one other points with almost unflinching regularity.

The object in holding these meetings in different places is to stir up the people and to rid them of a narrow parochial life, to give them a wider outlook, and by meeting and exchanging ideas with the clergy and delegates from other places to draw strength from the knowledge that they are members of a large Brotherhood whose object is to help men to be better through living a life of faith in Christ and dependence on God's mercies.

There were delegates to the Ladies' Aid Society's meetings from Lamothes and Bunkie present. The evening meetings were quite an important feature of the programme, and the Convocation was fortunate in having Miss Eliza Greenwood, State Treasurer of the Woman's Auxiliary, present. At the meeting in Opelousas was effected an adjunct to the State Branch of the W. A. when a "District organizer" was elected.

The social feature must not be omitted, as there was a reception and a dinner in Washington and a reception in Opelousas which were greatly enjoyed.

After passing a resolution of thanks to the ladies and others who had made their stay so pleasant; another pledging each to the other to make every effort to be present at all the meetings, and if there should be no delegates to the Woman's Auxiliary, to bring reports from their various stations; and a resolution of greeting to the Bishop, and regret at his unavoidable absence; the Convocation adjourned to meet at Trinity Church, Crowley (if agreeable to the missionary in charge), on November 20th.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

THE Rev. J. Addison Ingle, son of the Rev. Osborne Ingle of Frederick, who spent several years in China as missionary, has delayed his return to his post of duty on account of the disturbance in that country. He is awaiting instructions from Bishop Graves. His station was at Hankow, in the central part of China, 700 miles south of Peking.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Retreat for the Clergy.

A RETREAT for the clergy will be held at the S. S. J. E. mission house, September 24-28. On the page for official notices will be found suggestions for those desiring to attend.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Marriage of a Priest.

THE Rev. C. B. B. Wright, Ph.D., of All Saints' Cathedral, was married at the Cathedral on Tuesday, July 31st, the bride being Miss Alice Button, of the same city. The ceremony was performed by the Rev. Canon St. George.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.

Several Deaths in Minneapolis—Service in the Woods—The St. Paul Clergy—Missionary Needs—Death of Wm. M. Farrar.

THE Rev. Stuart B. Purves, rector of Holy Trinity Church, Minneapolis, has gone to England on a two months' leave of absence.

IN THE death of Mrs. Anna Stephens, July 13th, Gethsemane parish loses one of its oldest and faithful members. The deceased came to Minneapolis from Brooklyn twenty-five years ago. Mrs. Jane Green Downes, another faithful member of Gethsemane, died suddenly July 17. She came from Indiana eight years ago. St. Thomas' (African) Mission sustains a loss in the death of Mr. Albert Lee.

ON THE Sixth Sunday after Trinity, Bishop Whipple held a Confirmation at St. John's Chapel, Lake Harriet, and baptized 10.

The chapel proving too small to hold the large audience assembled to witness the double sacramental function, the service was held under the trees close by the chapel. The Rev. Dr. F. T. Webb, rector of St. Paul's Church, Minneapolis, assisted the venerable Bishop. Mr. Hector Baxter is the layman conducting the Sunday School of St. John's mission, and has succeeded in arousing a widespread interest in his work among the citizens of Lake Harriet district.

Most of the St. Paul clergy have remained at their respective parishes during the heated term. The Rev. Harvey Officer, rector *pro tem* of St. Paul's, will take a trip abroad at the latter end of September. The Rev. Ernest Dray, vicar of St. Clement's, has gone to the seashore on a vacation. The Rev. D. F. Thompson, of Waseca, Minn., will have charge of affairs until the vicar's return.

ARCHDEACON HAUPT, in his report, says there are in the Diocese seventeen towns of over one thousand population where new work might profitably be undertaken. Five missionaries could be placed in parishes possessing church buildings immediately. Here is an opportunity for men imbued with missionary zeal and who do not mind a little hard work at the beginning. The Archdeacon made a thorough canvass of the whole Diocese, and on the whole the report submitted is very encouraging.

A SHOCKING tragedy occurred at Lake Elmo, a famous watering resort, a short distance from St. Paul. On Tuesday evening, July 24th, William Montague Farrar, shortly after eating a hearty meal, donned his bathing suit preparatory to a swim. He proceeded to the dock, plunged into the water—about four feet deep. He was seen to splash around for a few minutes and then sink out of sight. The body was recovered shortly afterwards, Dr. Stevens was on the spot immediately, every known means of resuscitation was skillfully applied, but without avail. Sudden congestion of the brain, caused by the quick chilling of his overheated body, is the medical verdict. A cablegram was sent to his mother in Kensington, England. The reply is coming by mail, and until that is received no disposition of the body will be made. In the meantime the body has been embalmed. The deceased was a lay reader and a postulant for holy orders; a bright, intelligent young man of much promise. He was related to Archdeacon Farrar of Westminster Abbey, and was a distant cousin of the Rev. C. E. Farrar of Lake Benton, Minn. He came to St. Paul about sixteen years ago. At the time of his death he was principal of the Quincy School. He was widely known at Faribault and St. Paul, where he frequently held lay services and conducted mission services.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Cape May—New Church for Wildwood.

THE Rev. Dr. A. G. Mortimer, rector of St. Mark's Church, Philadelphia, officiated both morning and afternoon at St. John's Church, Cape May, on Sunday, 22nd ult.

ARCHITECT Frank B. Watson, of Philadelphia, is at work on drawings for a frame church at Wildwood, for St. Simon's Church, of Philadelphia, of which the Rev. Edgar Cope is rector. The structure will be one story high and measure 75 x 80 feet. This new church will be known as "St. Simeon's-by-the-Sea." The drawings will be ready for estimates about August 1st.

OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

Ordination at Ardmore, I. T.

THE Rev. Henry Benton Smith, a Cherokee Indian, who has served his diaconate at St. Philip's Church, Ardmore, Indian Territory, was advanced to the sacred order of priests at

that church on Sunday, July 15th. At the early celebration, for communicants of the parish, the Rev. Geo. Biller, Jr., was celebrant. The ordination service was at 10:30 a.m., followed by a solemn Eucharist with the Bishop as celebrant, the Rev. Geo. Biller, deacon, and the Rev. H. L. A. Fick, sub-deacon. The altar was beautifully and tastefully decorated with cut flowers.

The sermon was delivered by the Rev. Geo. Biller, Jr., of Lehigh, I. T., on The Authority of the Priesthood. Bishop Brooke preached in the evening, and administered the Sacrament of Confirmation. This parish has always stood boldly for the fullness of Church teaching. Lights and vestments are used and the character of the services makes them very popular with the people.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Death of James S. Biddle—Mission Recognized at Bristol—Lady Chapel of St. Mark's—Burial of W. H. Washington—Corner Stone Laid at Cynwyd—City Items—Dr. Ashhurst's Will—Diet Kitchen—Lincoln Institute—Death of Miss Wain—Gift to St. Timothy's Hospital—Improvements at St. David's.

ANOTHER prominent Churchman has departed this life. Captain James S. Biddle after a short illness entered into eternal rest on the 26th ult. in the 83d year of his age at his country residence, "Andalusia," Bucks county. He was born in Philadelphia, in 1818, and while a youth, his father removed to Tennessee, where he became the personal and political friend of General Andrew Jackson, and was sent by him as a Commissioner to Central America to examine the needs of trade across that territory and the Isthmus of Panama. While yet a young man he died; but President Jackson appointed his son a midshipman in the navy, in which service he

CAUGHT THE WORM

THAT GNAWS UNDER COVER.

"I have had quite an experience with the use of coffee. Without knowing why, I gradually became seriously constipated, with all the disagreeable effects of this most aggravating disease. I was also bilious and stomach badly out of order.

"I had no idea of the cause and kept using coffee every morning.

"One day a friend to whom I spoke of my troubles, remarked that perhaps I would find the cause in the coffee cup and suggested the use of Postum Cereal Food Coffee. I was impressed with his remarks and made the change from coffee to Postum. The old troubles have nearly disappeared and I am one of the happiest mortals you ever saw. I have proved to my entire satisfaction that coffee was the unsuspected cause of the difficulty and while it nearly ruined my health for a time, I have practically recovered again by the discontinuance of coffee.

"I have known a number of persons who have been driven away from Postum because it came to the table weak and characterless. It simply was not made right, and it would be the same with any other kind of drink, tea, coffee, cocoa, etc. Postum, when made according to directions, is a delightful beverage.

"There are a large number of people in this surrounding country who are using Postum, and their number is increasing daily. It is sort of a stampede. Store after store is putting in a stock of Postum that never thought of such a thing before.

"I enclose a list of twenty or thirty names of those that I know of as users of Postum, among my immediate acquaintances. Do not use my name, please." J. M. G., Box 72, Jefferson, Wis.

continued until 1856, when he resigned to enter upon civil life. During his career in the navy he took part in the Florida War and subsequently in the Mexican War, under Commodores Conner and Perry. As senior lieutenant in the service, he was often in command of vessels, with the titular rank of Captain, by which title he was generally known. After being president of the Shamokin Valley railroad, and until its absorption by the Pennsylvania R. R., he continued his residence in Philadelphia, to which city he had returned after the death of his father. At the outbreak of the Civil War, he offered his services to the Navy Department, and afterwards fought as a volunteer with Pennsylvania militia in the Antietam campaign. For many years, Captain Biddle was prominent in the diocesan and general conventions of the Church, where he was recognized as an authority in canon law. For some years he served as a vestryman of Holy Trinity Church, and also as a member of the Standing Committee of the Diocese. Latterly, he was a lay delegate from the parish of All Saints', Lower Dublin, to the diocesan convention. For many years he was a most efficient Secretary of the Bishop White Prayer Book Society.

ON SUNDAY evening, 23rd ult., Bishop Whitaker made his first visitation of St. Paul's Mission, Bristol, and administered Confirmation to a class of 46 persons presented by the Rev. Thos. J. Garland, priest in charge, being the largest number ever confirmed in Buck county. It was announced that over 50 persons would receive that rite, it being the first Confirmation held in the mission, which dates back to the year 1886. In his annual address to the diocesan convention on May 15th last, Bishop Whitaker gives a brief history of this "mission." Owing to a dissension which "arose in the congregation and Sunday School of the parish of St. James the Greater, the only church in the town, a large number of adults and children withdrew from the parish church and formed a separate congregation, and asked to be recognized as a Mission of the Diocese. The Standing Committee heard the arguments in favor of granting the petition and against it, and advised the Bishop not to grant the request; two of the three nearest parishes having withheld their consent." Repeated attempts met with the same refusal, though the new congregation and Sunday School increased to such an extent that they erected a building "in which their meetings were held, though they had no clergyman to officiate for them." Finally, in the present year, the members of the congregation renewed their request, asking that they might organize under the provision of Canon XVIII—"that they needed no aid from Convocation, but would themselves support a missionary, should one be appointed." On May 9th, last, St. Paul's Mission, Bristol, was duly reorganized as a diocesan mission.

Several of the young men identified with the mission have formed an athletic club, and have elected officers and a board of managers.

ACCORDING to the plans prepared by Messrs. Cope & Stewardson, architects, the erection of the Lady Chapel of St. Mark's Church, Philadelphia, has commenced. The structure will be one story high with a basement, and will measure 30 x 40 feet. The basement will contain a vault, and have a cemented floor and passage way. The chapel will have a blue stone floor and three movable partitions.

THE funeral services over the remains of William Herbert Washington, Esq., who died at Hot Springs, Arizona, on the 14th ult., were held at St. Stephen's Church, Philadelphia, on the 23rd ult. He had been for a number of years a vestryman of that church. The services were in charge of the Rev. Dr. R. R. Swope, of Biltmore, N. C. (where Mr. Washington had resided for several years),

assisted by the Rev. Messrs. J. L. Miller and S. E. Snively, M.D., of St. Stephen's. The interment was at North Laurel Hill cemetery. Mr. Washington was a lineal descendant of a brother of General Washington.

ON MONDAY afternoon, 23d ult., after a service in the old Church of St. John's, Lower Merion (Cynwyd) where Bishop Whitaker administered Confirmation to one person presented by the rector, Rev. H. A. F. Hoyt, the congregation, preceded by the Bishop and clergy, walked in procession to the foundations of the new church, where a platform had been erected, and after the prescribed prayers, etc., had been recited, the Bishop laid the corner stone "in the Name of the Father, and of the Son, and of the Holy Ghost." The deposits in the stone were announced by Mr. John Marston, the rector's warden, who inaugurated the movement of Sunday School offerings for missions. After singing "The Church's One Foundation" by the choir and congregation, the Bishop addressed the people assembled, and gave a history of the parish since its organization, 37 years ago; its increase, followed by decadence and now its recovery. "Out of the present confusion we shall soon see perfect order and beauty around us in the admirable plan of the architect of the group of buildings, fronting this beautiful slope, shaded by these beautiful trees. It is a beautiful vision to look forward to." The church, parish house and rectory have been heretofore fully described in these columns.

THE steam heating apparatus for the new addition to St. Timothy's Hospital, now being constructed, is being installed. Its cost is \$6,966.

ST. ANDREW'S CHURCH, West Philadelphia, is having a one-story brick and stone parish house addition 31x7.6 feet built on the north side of Pearl Street, west of 36th Street.

THE will of Dr. John Ashhurst was probated on the 24th ult., and disposes of an estate valued at \$190,000. By a codicil, recently added, he gives the College of Physicians of Philadelphia, 1,500 volumes of medical works; to be selected by that institution. To the Divinity School of Philadelphia he gives "my copies of St. Augustine's works, and such other theological and religious books from my library, not to exceed in the aggregate 1,000 volumes in all, as may be chosen and selected by such Divinity School by Bishop Whitaker and Dean Bartlett; the remainder and rest of my theological and religious books, I direct shall be given, if Bishop Whitaker shall so desire, to the Diocesan Library of Philadelphia." He also bequeaths \$100 for the sick poor of the parish of the Mediator.

THE Southeast Sick-Diet Kitchen of the City Mission has been located since its establishment, some twenty years ago, in the rear building of the Church Dispensary of Southwark, and daily supplies of specially prepared diet are given to the sick poor of its district. Not only is the invalid cared for, but the children from the lanes and alleys of the southeastern section of Philadelphia are looked after; and during the present summer, "outings" are to be given them from time to time, as long as the funds contributed for this special purpose shall be forthcoming. The first excursion of the season was given on Wednesday, 25th ult., and 300 children were conveyed by trolley cars to Fairmount Park. They were under the care of Mrs. M. B. Ogden, who has been in charge of the S. E. Diet-Kitchen since Feb. 20, 1899, and she was assisted by a corps of six ladies, and the Rev. F. D. Lobdell, of the congregation of the Most Holy Saviour; these found the task no sinecure. On a grassy knoll in the park, swept by the fresh breezes and shaded from the sun by big trees, luncheon was spread shortly after noon; and at the blare of the cornet, the children eagerly gathered. It was a brief re-

Mellin's Food
never fails when properly used

Mellin's Food
brings joy to the house

past, but while it lasted, the happiness was as intense as it is possible for human happiness to be. In the matter of obtaining contributions to carry on this work *The Evening Telegraph* has aided very materially; and will continue its appeals for the "children of the slums" as long as the heated term lasts.

ON THE 30th of June of the present year, being the last day of the "fiscal year" of the United States government, the Lincoln Institution and the Educational Home ceased to be Indian schools, deriving any support for the pupils from the U. S. Treasury. A majority of the pupils of the two schools was sent home or to the Government School at Carlisle, Pa., because it was impossible to support them all in a private institution; but 50 of the girls and eleven boys, several of whom are orphans, were allowed to remain. The Lincoln Institution and Educational Home is to be continued, arrangements to that effect having been perfected through the efforts of Mrs. J. Bellangee Cox, in receiving assurances of support from the churches of our communion in Philadelphia and from many prominent men. The building of the Educational Home and grounds at Greenway Avenue and 49th Street will be sold. The building at 324 South Eleventh Street will be used for school purposes. The two boards of managers will remain without change, having joint control of the new school, which will open on October 1st. The pupils are now at the summer school at Mrs. Cox's summer home near Wayne. They occupy a large building fitted up as a school and a home. The Indian girls do all the housework themselves, under the direction of competent instructors.

AFTER a long illness, Miss Sally Morris Waln, entered into rest eternal on the 25th ult., in the 82d year of her age, at her residence, "Pinehurst," School lane, Germantown. She was the last of three sisters, daughters of the late Jacob S. Waln, and a direct descendant of Robert Morris, the "financier of the Revolution," and also of John Nixon. On account of her distinguished family connections, her numerous charities, and many acts

For Almost 60 Years



has been endorsed by the medical profession. It is an absolute promoter of health and has fully earned its reputation. The most gratifying results follow its use in constipation, indigestion, biliousness, morning sickness, and excess of uric acid, from which arises rheumatism and gout. 50c. and \$1. Trial, 25c.

Tarrant's "Dermal," a dainty antiseptic powder for nursery, toilet, after shaving, cures chafing, best foot powder, 25c. At druggists, or mailed on receipt of price. TARRANT & CO., Chemists, New York. Est. 1884.

of generous kindness, she was very much esteemed. Above all, she was a life-long Churchwoman and zealous in good works.

BISHOP WHITAKER left the city on the 26th ult. for Nova Scotia. He will be absent eight weeks.

THE managers of St. Timothy's Hospital, Roxborough, Philadelphia, acknowledge the receipt of \$10,000 from J. Vaughan Merrick, Sr., who, with his late wife, originated the hospital by donating, as a memorial to their parents, the house in which the hospital was opened ten years ago. Of the amount, \$8,000 is to extinguish a ground rent, and \$2,000 is for the Endowment Fund.

DURING the summer extensive and expensive improvements are being made in St. David's Church. The present edifice is the third which has stood in the old graveyard and is conspicuous for many blocks and squares. The interior has never been finished according to the original plans, but this summer the work of tiling the floors throughout and of painting all the interior walls will be completed. The tile work has been awarded to Joseph S. Miller and the painting to the Chapman Decorative Co. These improvements are in charge of the Philadelphia firm of Duhring, Okie & Ziegler, architects. The painting is to be done in four coats of the best lead and oil, and the designs for the chancel call for most elaborate and original treatment.

St. David's Church, located in Manayunk, the Twenty-first ward of Philadelphia, is the mother church of the district. St. Alban's, Roxborough, St. Stephen's, Manayunk, and St. Timothy's, Wissahicken, were planted and nourished by the old church. The present rector, the Rev. F. A. D. Launt, D.D., has been settled for nine years; and the present assistant, the Rev. J. W. Kaye, has been with the parish five years. While the work is progressing in the church regular services will be held in the parish building, which is of dressed brown stone, same as the church, with a seating capacity of nearly five hundred, probably sufficient to accommodate the summer congregation. Mr. Orlando Crease, one of the most prominent laymen of the Diocese, known by his munificence for half a century to the Church at large, is rector's warden and superintendent of the Sunday School. The rector, the Rev. Dr. Launt, is spending the month of August at Rockport, Mass.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Summer Arrangements for Charleston Parishes—Removal of Dr. Evans.

THE usual summer united services of the congregations of St. Philip's and St. Michael's, Charleston, for the months of August and September, began on July 29th. Unfortunately neither of the rectors could be present. The Rev. John Johnson, D.D., of St. Philip's, after a desperate illness, has gone to the mountains of North Carolina to regain his health, and the Rev. John Kershaw of St. Michael's has gone to Sewanee, Tenn., to attend the meeting of the Trustees of the University of the South. The Rev. B. Mackenzie Anderson, a gifted young deacon, will have charge of the church for a few weeks, to be succeeded by the Rev. Edward McCrady.

To THE unspeakable regret of the entire congregation of Trinity Church, Columbia, the Rev. Dr. Evans has preached his farewell sermon, and on July 24th left for his new field of labor, the Monumental Church, Richmond, Va.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Removal of the Rev. Chas. H. Hayes—Window at St. Paul's—Improvements at Christ Church.

THE Rev. Charles H. Hayes, who has done

such good work, both educational and parochial, in St. Mark's (pro Cathedral) parish, has left Washington, to accept a similar position under the Bishop of Maine. He will be greatly missed in the parish, having endeared himself to all, by the kind interest he took in all matters relating to the good of his fellow men, and the Church to which he belonged. He was also of great assistance with the Church music, and the choir will be sorry to lose him.

A HANDSOME stained glass window has been placed in the Baptistery of St. Paul's Church, in memory of the late John Frederick May, M.D. It is in three sections. The center has a well executed full-length figure of St. Luke, with the bull's head underneath; the other two have the lily encircled with a text. The baptistery has been decorated in the same manner as the chancel.

CHRIST CHURCH, Georgetown, or West Washington, is undergoing thorough repair. The walls are to be colored, and other improvements to the amount of about \$4,000 are to be made. The rector, Rev. A. R. Stuart, D.D., and the Rev. Frank H. Barton, rector of St. John's, West Washington, have arranged that during the month of August, the Rev. D. Micou will conduct the services alternately at St. John's and Christ Church, which arrangement seems perfectly agreeable to both congregations. There will be one service on each Sunday.

WESTERN MICHIGAN.

Geo. D. GILLESPIE, D.D., Bishop.

Church Re-opened at Albion.

THE church at Albion (St. James'), which has been closed for the past two years, has been re-opened under the direction of Bishop Gillespie, and in charge of Mr. Frank Roudenbush, a lay reader, who will continue services during the summer.

CANADA.

News of the Dioceses.

Diocese of Quebec.

AN IMPOSING service was held in the Cathedral, Quebec, July 24th, on the occasion of the funeral of the oldest surviving member of the congregation, Mr. G. H. Parke, who had attained the great age of 94. The Dean of Quebec and the Rev. A. J. Balfour conducted the service, and the funeral was largely attended by representatives from all classes of Quebec society. Bishop Potter, of New York, preached in the Cathedral on Sunday, July 22nd. He was on his way to a trip up the Saguenay and to Roberval.

Diocese of New Westminster.

THE conference of clergy from British Columbia and the Pacific Northwestern states, which was in session at Victoria, ended July 21. It was decided to hold their next annual meeting at Dawson City.

Diocese of Montreal.

THE corner stone of the new St. James' Church, Hull, is to be laid by the Bishop of Montreal, Aug. 4th. The Church of St. James the Apostle, Montreal, is to be enriched by gifts of three beautiful memorial windows.

THE MAGAZINES.

THE *International Journal of Ethics* (quarterly) for July leads off with an arraignment of the British policy in India, *apropos* of the present famine, by Mary A. M. Marks. H. E. S. Fremantle discusses "Liberty and Government" in their mutual relations. J. S. McKenzie treats of the "Source of Moral Obligation," which he makes to be "the demand for the complete realization of human powers." He does not get to the root of matters. Why one ought to realize completely his human powers is not answered. Apart from Christian theism it cannot be answered. Walter G. Everett contributes an unsatisfactory paper on "The Relation of

Ethics to Religion." Henry Davies writes thoughtfully, but with too much infallibility, on "The New Psychology and the Moral Training of Children." He anticipates "deliverance from a hard and unyielding dogmatic spirit, . . . and the evolution of certain generally clear and demonstrable religious and ethical truths, the failure to teach which is equivalent to unfaithfulness to science." The writer's point of view is alien, as is that of the whole number; but the last phrase embodies a truth widely neglected. There are religious and ethical truths, the omission of which from our school courses is bad science. The usual Book Review department is given. In spite of its naturalistic standpoint, this magazine is well nigh indispensable to one who would keep abreast of present-day ethical discussions. Philadelphia, 1305 Arch Street. \$2.50 yearly.

A REMINISCENT article on Bishop Phillips Brooks will appear in the September *Ladies' Home Journal*. It is in the form of a series of anecdotes which accurately reflect the characteristics of the renowned Bishop. These anecdotes were gathered from his most confidential friends, are mostly new, and all are effectively told.

THE political campaign and the Chinese problem are the two most prominent topics in the August *Review of Reviews*. In "The Progress of the World," the editor analyzes the platform adopted by the Democrats at Kansas City. Among the contributed articles there is a brief review of the work of the Kansas City convention by Walter Wellman, followed by personal sketches of "Mr. Bryan at Home," "Theodore Roosevelt," by Jacob A. Riis, and "Roosevelt's Work as Governor." "The Chinese Revolution" is the subject of a well-informed and timely paper by Stephen Bonsal. Important phases of the situation in China are also set forth editorially.

"JOSIAH and I Go a-Visitin'" is the title of Josiah Allen's Wife's new humorous serial which is begun in the Midsummer Story Number (August) of the *Ladies' Home Journal*. There are also four short stories—"Catherine of Arrogance," "Grandmother Winslow's Precious Plates," "From a Far Country," "The Story of a Song"—and the conclusion of Julia Magruder's serial, "The Voice in the Choir." "College Girls' Larks

HEALTHY SCHOOLMA'AM

FOUND OUT HOW TO FEED HERSELF.

Many school teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual, and unless they are well fed and fed upon properly-selected food, it is natural that they should run down.

A little woman teacher at Gobleville, Mich., who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until within the last year, she has made use of Grape-Nuts Food with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas since using Grape-Nuts, this change has been brought about; evidence prima facie of the value of Grape-Nuts Food for rebuilding the brain and nerve centers.

The name of the teacher can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

and Pranks" reflects the wit and shows the love of fun of the American girl. There is also a group of stories full of interest and mystery about "The Haunted Houses of New England," and others in quite the opposite vein are related by Rev. Cyrus Townsend Brady in describing his experiences as "A Missionary in the Great West." "My Summer with Some Chipmunks" gives some exceedingly interesting glimpses of the coy, brown-coated little rodents. Of interest to every girl aspiring to a higher education is an article detailing "How a Girl Can Work Her Way Through College," by a Cornell graduate. Mrs. Burton Kingsland writes on "Conversation and Good Form in Public Places," and Mrs. S. T. Rorer explains "Why I am Opposed to Pies." The August *Journal* takes its readers on another stage of the pictorial journey "Through Picturesque America," gives some views of "An Entire House on a Single Floor," and on the cover presents Howard Chandler Christy's "American Girl in Society." "Golden Poppies," a waltz by B. H. Janssen, is sure to find abundant favor with music lovers. The departments are as varied and complete as usual, and the pictorial features numerous and of commanding excellence. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

ONE is reminded of Marryat's romances in reading in the August *St. Nicholas* Reginald Gourlay's story of "The Lucky Lieutenant." The difference between Midshipman Easy or one of his fellows, and the Hon. John O'Brien, is that the former was fictitious and the latter real. The young Irish officer lived through a series of hairbreadth escapes by sea and land and eloped at last with his old love, who brought him half a million sterling, the marriage occurring, of course, at Gretna Green. The explosion of the lieutenant's ship prepares the reader for an account of "The Greatest Explosion of Historic Times," that of the volcano of Krakatua, in 1883, the noise of which was heard three thousand miles away. Less shocking in its results was the overturning by strikers of a railway car in which the Rev. Charles M. Sheldon, author of "In His Steps," was making "A Trip with a Professional Rainmaker"—a story, "founded on fact," which he tells in this number of *St. Nicholas*. The making of "A Miniature Castle" is described, and pictured from photographs; Miss Helen M. Winslow, in "Some Literary Cats," prints letters about their pets from Miss Jewett, Miss Wilkins and others; A. Hyatt Verrill narrates and illustrates some of his experiences in "Hunting with a Camera." Susan Coolidge contributes a short story "Queen Log and Queen Stork," with pictures by Relyea; Tudor Jenk's pen and Birch's pencil celebrate "The Sultan's Verses"; and Grace Ellery Channing's "Last Cruise of the Stella di Mare" is illustrated by Orson Lowell, whose "Feluccas on the Mediterranean," apropos of this story, is the magazine's frontispiece.

IN THE August issue of *Everybody's Magazine* the delightful autobiography of Stuart Robson grows in fascination. The lights and shades of a great actor's career stand out vividly. It is a human document—a confidence—and the reader shakes hands, as it were, with many famous figures of that day. The title for the month, in the Series of Great American Industries, is "Where We Get Our Salt and How," and the "Simple Explanation" is of "Tides, Trade-Winds and Tornadoes." Elementary? Very likely, but everybody cannot explain offhand—as *Everybody's* does—the theory of the tides for instance. The short stories are all complete and peculiarly well chosen. The articles on "Britain's Fighting Elephants," "What a Bicycle Can Carry," "How Italy Robs Her Poor," "Deaf and Dumb Soldiers," and "A Town Slipping

Into the Sea," are well worth reading, in fact there is entertainment on every page of this issue and something more—intense interest.

"THE Yale-Harvard Boat Race as a Spectacle" furnishes Lillian D. Kelsey the text for a short but ably-written paper which leads in *The International Magazine* (Chicago) for August. Good pictures illustrate her sketch. "In the Bukowina," by Siegfried Lederer, tells something of that practically unfamiliar province of Eastern Austria to which he was sent to fill some official position. Chicago's public parks are discussed, by Ellye Howell Glover, under the title "A Great City's Pleasure Grounds." Beautiful half-tone views—among them some exceptionally fine pictures of the "zoo" at Lincoln Park—illustrate the article thoroughly. Hubert M. Skinner contributes an illustrated paper, the first of a series of three, on "Imperial Regimes in Mexico." The London and Paris letters, and "Travel Notes" are illustrated this month, and "Stage Folk" has many fine pictures, as usual. There are five short stories in the number.

AMERICANISM.

"AMERICANISM" is the religious expression of the modern spirit, and is so called because America seems to be the chosen land of the new seed. But in reality "American" teaching has no country. France, Germany, Italy are just as American as America herself, so much so that one of the most important religious newspapers of France lately declared that Americanism was more to be feared there than in its own titular country. There is truth in this assertion. The mind of the French Catholic is more steeped in reason, in scientific rigor, in clearness, in philosophy, than the mind of the American Catholic. But what is true on the other hand is that the Frenchman from various causes, and in particular from heredity and education is double; from long habit he has learned, without being false to himself, to separate between the abstract doctrines imposed by the Church and scientific truth. Mechanically he withdraws the former from the control of his reason and submits the latter. There is thus in the practising French Catholic a mental diaphragm of which even he himself is often unaware.

But America knows and can know nothing of these hypocrisies of a double person, of these absurd conflicts between reason and faith. It yields to reason all its clearness, all its logic, and to feeling all its power. The one in no way hampers the other. The natural and the supernatural melt into each other. Knowledge is at one and the same



Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of pure, refined Paraffine Wax. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each pound cake. Sold everywhere. Made by STANDARD OIL CO.

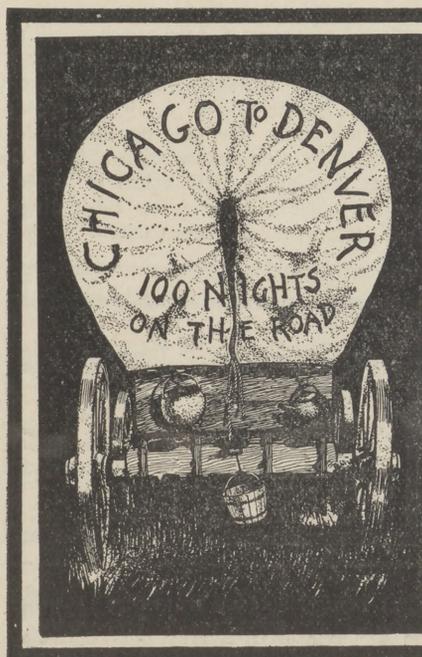
time the effort of human reason and the revelation of Divine reason. Virtue is at once natural and supernatural. God and man act together; God is in man, not outside him. There is no schism in the human being.

The American (Roman) Catholic Church is simply a branch of the great Protestant Church. Everything in America is American; everything drinks at the same free spring. . . . That is why the American Church has given its name to this particular Catholicism which causes such disquiet at Rome, and is at bottom nothing else but freedom of conscience. . . .

It is in America above all that the life of Americanism appears and asserts itself. The letter which Leo XIII. wrote to Cardinal Gibbons is not yet forgotten; the letter in which the Pope fulminated against the rashness of the new school and directed the American Church to orthodoxy.

Several American Bishops, to avoid an open rupture, gave a more or less sincere adhesion to the Papal letter; but their answers were vague, every line betrayed hesitation and discomfort. Two Bishops only in fourteen acknowledged that the errors condemned were prevalent in America, namely, the Archbish-

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ops of New York and of Milwaukee. Three Archbishops returned no answer at all; those of Chicago, Dubuque, and of Santa Fe. The remaining letters contained only a theoretic adherence, and like Jansenists denied the question of fact.

But where the question takes form and becomes really serious is as regards Cardinal Gibbons, the highest Church dignitary in America, and himself the immediate recipient of the Papal deliverance.

Cardinal Gibbons returned an answer which has not been published. The *Semaine Religieuse* of Paris (April 21) calls on the *Civitta Cattolica* to do so. In answer the *Vérité Française*, which seems to be officially inspired, declares that if the letter has not been published, it is because it could not be. To ask for it, says the Catholic paper, is an ingratitude and an imprudence; an ingratitude towards the Sovereign Pontiff, who has

shown a long-suffering patience towards Cardinal Gibbons; an imprudence because this letter could not be published without producing far-reaching troubles in the Church.

The letter in question can only be a protest against the Papal letter. Cardinal Gibbons is in revolt against Rome. . . . After a year of silence truth is rising out of the well, and the Catholic papers themselves give us the information on the mind of the American episcopate. What will be the end of it? This is certain, that Americanism, which Leo XIII. essayed to kill, is more vigorous than ever. Either Rome now views it with favor, or else it fears to condemn its champions, with Cardinal Gibbons at their head. One of these alternatives must be true; which is it? —A. VIDALOT in *Le Chrétien Français*.

WHEN a man deliberately comes to the conclusion that the world owes him a living, and plans to get along without work, he either becomes dishonest and plays "the sharper," else he sponges on his neighbors and makes himself a nuisance. We have in mind a man of good education, of excellent family, and who had in early life a fair fortune. The war left him poor, but in sound health. He is not constitutionally lazy, for the bodily exercise he takes in tramping over cross-ties and public roads is sufficient, if properly directed, to earn more than a living; but he is a daydreamer and opposed to work. The castles he never builds are always in his mind. Though past sixty years of age, he confidently expects something to turn up that will make him rich. All he needs is a partner with capital. Poor fellow! he will be buried at public expense.—*Christian Advocate*.

LEPRACHAUN is the fairies' shoemaker, and as they dance a great deal and wear out shoes he has made an immense fortune. He is a little fellow, very nimble, hard to catch and hard to hold. He can find buried treasure and has a purse in which, as fast as one shilling disappears another appears. A peasant once caught a Leprachaun and made him tell where his treasure was. He drove his cane into the ground to mark the spot and put his hat on it. The next morning he found hundreds of similar canes with hats on them all over the country and failed to locate his treasure. The cadine is the Irish dirge or death song.—*The Catholic Citizen*.



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