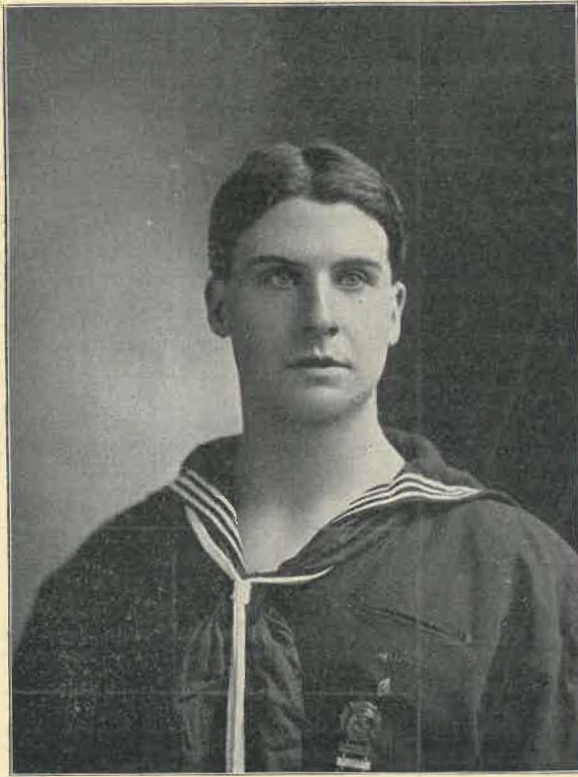


# The Living Church.



A Seaman on the Battleship Oregon

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## The Living Church

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# The Living Church

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

CHICAGO, JULY 30, 1898

## News and Notes

GOOD work among the soldiers still goes on! On July 13th, Bishop Gray visited Tampa and held a night service in the camp of the 5th Maryland Volunteers. The soldiers gathered in the open air, under the live oaks festooned with Spanish moss. The regimental band led the chorus of a hundred voices. Bishop Gray preached a strong sermon appropriate to the time, and then confirmed a class of five, presented by Chaplain John Woods Elliott who is doing an excellent work in the regiment. There were no seats, and all had to stand on the damp ground. There was a "goods box" for the Bishop to stand on, and boards laid to serve as a chancel rail, where the candidates would kneel. A few lanterns were hung around, and altogether the scene was very weird, but quite impressive. The next morning, in St. Andrew's church, two more soldiers, whose duties kept them from the previous service, were confirmed. The Bishop will return in ten days to confirm another class of soldiers.

SAMUEL PLIMSOLL whose death at the age of seventy-four recently occurred in England, was a striking illustration of what a man of one idea may accomplish by unwavering persistence towards a certain aim. Prior to 1871, it was no infrequent occurrence for vessels known to be unseaworthy—coffin ships, they were called—to be overloaded and overinsured, and then sent to sea with not one chance in ten that they would ever reach shore safely. For the sake of the insurance money, the human lives that had them in charge were reckoned of small account. Members of Parliament who had monetary interests in such ships, naturally were not anxious to listen to Mr. Plimsoll's remonstrances, but he cared not for derision or opposition, and at last he won; and ever since a yellow mark surrounding the hull is to be seen on every English vessel, indicating the extent to which it may safely be loaded, and in every port of the world England keeps a man to see that "Plimsoll's Line" does its work. Chas. Reade's novel, "Put Yourself in His Place," was written in behalf of the cause Mr. Plimsoll, "the sailors' friend," so perseveringly championed.

PRESUMABLY it is an unusual thing that so many college graduates are to be found in our army to-day. Dr. Torrey who has just returned from Chickamauga, says that "it is the most magnificent body of men he ever saw; that it is made up of all that is best, physically, intellectually, and morally, in our American young manhood. I was told by the colonel of the 1st New Hampshire Regiment, that in one company of his regiment there were thirty Dartmouth seniors. One troop of the 1st Ohio Cavalry is almost entirely composed of college graduates—graduates of Yale, Harvard, Correll, Ann Arbor, and other colleges. In one Arkansas regiment I found a college president

acting as sergeant. I found minister after minister of the Gospel—men who had been successful at home in their preaching—not there as chaplains alone, but some as privates and some as officers." It is generally recognized that these army camps are affording one of the grandest opportunities for presenting the claims of religion. All the men are in a peculiarly receptive frame of mind.

WITHOUT expressing any opinion at present, we quote the following from *The Congregationalist*:

By the annexation of Hawaii, more than one ecclesiastical problem arises. The Episcopal Church in Honolulu is under the jurisdiction of the Established Church of England. The bishop of the diocese is an appointee of the Archbishop of Canterbury. The sympathies of the Church's adherents generally have been anti-American. Bishop Willis, the present incumbent, has never acknowledged the validity of the republic, and it is not thought that he will be happy as a subject of the United States. The question now arises: Will the see be transferred to the Protestant Episcopal Church of this country? The matter will come before the next triennial Convention.

THE Church in America has for the past thirteen months enjoyed the services of the Rev. R. R. Dolling, who was for several years the incumbent of St. Agatha's mission, Portsmouth, England. Fr. Dolling sailed for England a few days ago to take up work at St. Saviour's parish, Poplar, London. This priest takes back with him the kindest recollections of his life and work here. He expresses in the warmest terms his admiration of America and the American people. He has preached in all of our largest cities, and held several Missions and Retreats. In the short time that he has been with us, he has preached two hundred and seven sermons, and given over three hundred addresses. Fr. Dolling wants very much to reciprocate the generous hospitality that he enjoyed in this country, and will be glad to welcome the American clergy to his vicarage, St. Saviour's, Poplar, London, England.

WE think it becomes a Christian newspaper to dwell upon the humane aspects of the war, rather than upon its triumphs. Enough is sure to be made of the latter; too much cannot be made of the former. The treatment of Admiral Cervera and his men after the destruction of his fleet, is a matter in which we may well feel more pride than in the victory itself. There is more in it to make us hopeful of the future of our country than in the most successful feats of arms. It is true that victors can afford to be magnanimous, but if the statements which appeared in the newspapers were correct, there was a somewhat unusual cordiality and delicate consideration in the reception of the prisoners which reflects the highest credit upon our officers. It is well also that our newspapers took the pains to give the widest publicity to these facts. The effect of such things upon the minds of our people cannot fail to be most beneficial, and we feel

sure that it is more congenial to the majority of our countrymen to hear of these acts of humanity and kindly courtesy, than to become familiar with sentiments of a very different kind, stirred by vengeful war cries, and inciting to cruelty in thought and act.

AFTER the almost total destruction of Spain's sea-power and the capture of Santiago with 25,000 Spanish troops, the world is naturally looking for some sign that Spain is ready to negotiate for peace. Nothing, however, at this writing has transpired to indicate that the government at Madrid has the courage to meet the issue as it must sooner or later be met, and the sooner the better for Spain and the world. Possibly she is counting on the united opposition of the powers to the appearance of our fleet in European waters. Some intimation of this may have caused our government to postpone the sending of the fleet, of which we hear nothing of late. More likely, as it seems to us, Spain is waiting for the inevitable capture of Porto Rico by the United States, as she no doubt is fully informed of the purpose of this country to banish her rule from every foot of territory adjacent to our shores. To cede the island to us as a condition of peace would precipitate the revolution so much feared by the Spanish government; whereas, if it is in our hands when peace negotiations are begun, there will be no question of our right to retain it if we so decide. We confidently look for peace after the fall of San Juan, which will occur in a few weeks. Manila will also be in our possession very soon, but it is by no means clear what we shall do with it. If we can satisfy Spain upon that point, the war probably will end without sending a fleet to the Mediterranean.

IN the *Irish Ecclesiastical Gazette*, notice is taken of the mingling of politics and religion in certain elections recently in England. In one part of England, it remarks, religion is being used to win a seat in Parliament for a liberal candidate, while in another district political methods have been used on behalf of the candidates for a parish. In the first instance, "No popery" bills have been freely distributed, denouncing the vicar as "a Romanist in disguise," and characterizing Dr. Temple as "our popish Archbishop." The parish referred to is Clerkenwell, where the custom prevails, exceptional in the English Church, of leaving the choice of the vicar to the vote of the parishioners. We are told that "blank walls were covered with clerical posters," with portraits of candidates. Public meetings were held to discuss the orthodoxy of the rival clerics. Canvassers go about, especially among the women, lauding their favorites' qualifications. According to the clumsy English system, Nonconformists who repudiate the jurisdiction of the Church over themselves, have, nevertheless, the right to vote for the vicar, and some of the candidates have been found shameless enough to announce that they have succeeded in obtaining the patronage and approval

of the leading dissenting ministers of the neighborhood. Such electioneering business as this goes quite beyond anything that our own voluntary system has as yet brought to light. It is not surprising to learn that steps are to be taken to make this election the last of its kind.

— X —

#### New York

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

CITY.—St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, has enlarged the fresh-air work it has heretofore been doing at Trumbull, Conn., by securing ground at Redbank, N. J., where a camp has been established, called Camp Greer, for the use of the battalion of cadets of the parish.

The Church Temperance Society has received information of the successful inauguration of its new branch for the Middle States, to be centred at Philadelphia, with a local committee. The movement is proposed to be extended to other new districts as rapidly as possible, giving the society a more national operation.

The rector, rector-*emeritus*, and vestry of the new St. Matthew's church have arranged with the architect and builder of St. Ann's church for deaf-mutes, 148th st., west of Amsterdam ave., to have the corner-stone laid on the Feast of the Transfiguration, Saturday, Aug. 6th, at 4 p. m. There will be a celebration of the Holy Communion in St. Matthew's church on that day at 12 o'clock.

At the church of the Ascension, the Rev. Percy S. Grant, rector, arrangements have been made by which hereafter the services of the Russo-Greek Church in this city will be conducted at regular hours at the chapel of the parish house. For some time past these services have been held in a small house near Stuyvesant Square, where their discontinuance has become necessary.

The City Missions Society has gotten its fresh-air work into full swing at the summer home for children, located at Sound Beach, Conn. Mrs. J. Kennedy Todd has generously co-operated in making the poor visitors from the city happy, by throwing open her elegant house and grounds for their entertainment. The missions under the care of the society take turns in use of the home—mothers going with children.

At the church of the Incarnation, the Rev. Dr. Grosvenor, rector, has placed Miss Sarah B. Reid in charge of the summer home as matron, and Miss Perry who for some time past has been the head of the Bethlehem Home Nursery in the city, is to superintend the fresh-air work for the smaller children at the Arthur Brooks Memorial Cottage. Each week a party of little ones is sent up in charge of Miss Fitzmaurice, the parochial visitor.

At Emmanuel House, under the charge of the Church Society for Promoting Christianity Amongst the Jews, the new secretary, the Rev. Horace F. Fuller, recently made a visit, addressing the missionary school for Hebrew youth, under the care of Miss Ellis. Addresses were also made by the Rev. Frederick Smith, of Stroud, England, lately secretary of the London Society for Promoting Christianity Amongst the Jews, and the Rev. C. F. W. Flad, a missionary of that society working in Tunis, North Africa. The English missionaries were on their way home from a visit to the Church in Canada in the interest of Jewish missions.

The Swedish mission of St. Bartholomew's parish, in charge of the Rev. Hugo Holmgren, has been much benefited by the putting in place of a fine organ. The congregation is stronger than ever before, the communicants, notwithstanding losses by removal and death, having increased during the past year from 283 to 331. The income has reached \$1,605.87. A movement is on foot to secure a plot of some size in Kensico cemetery, where not only members of the congregation, but stranger Swedes who die in the city, can receive burial. It is hoped to secure this at specially reasonable rates, through the

co operation of the cemetery authorities. No provision now exists by which Swedes dying here without friends can be saved from burial in the potter's field. The congregation of its own accord has established a new sick benefit fund, and has been able to deposit in bank a substantial beginning of an emergency fund. Great interest has been taken in a literary society having in mind social gatherings—the only organization of the kind among Swedes in Greater New York. A great impression was made upon the Swedes of the community by Bishop Potter's last visitation of the chapel.

#### Pennsylvania

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

PHILADELPHIA.—A one-story lavatory is being erected in the rear of St. Paul's church, Chestnut Hill.

At the Home of the Merciful Saviour for crippled children, a one-story brick and sash sun-parlor, 18 x 25 ft., is about to be constructed.

Bishop Whitaker will not take his vacation abroad this year, but goes to the New England States, and eventually will visit the British provinces.

In the will of Mrs. Rachel T. Sheets, probated the 20th inst., are bequests of \$500 to the Bethesda Home for children (unsectarian) and \$200 to Grace church, Haddonfield, N. J.

Jan Jansen, for the past three years porter at the Church Home for Seamen, and who was a patient at the Episcopal Hospital, went down to the Home on a visit on the 22nd inst., and while conversing with the superintendent, fell to the floor. When picked up life was extinct.

Under the auspices of the Evangelical Alliance, a service was held on Sunday afternoon, 17th inst., at the children's playground, Fairmount Park, where the Rev. R. A. Mayo delivered an address on the "Privileges of citizenship," taking as his text, "Thou hast neither part nor lot in this matter" (Acts viii: 21).

There was a quiet wedding at St. Stephen's church on Thursday afternoon, 14th inst., when Prof. David D. Wood, the blind organist who has occupied that position for over 35 years, was united in holy matrimony to Miss Alice M. Burdette, who has been his secretary and "reader" for 10 years past. The altar was decorated with American Beauty roses, which made the chancel sweet with their fragrance. The rector, the Rev. Dr. E. Worcester, officiated, assisted by the Rev. Joseph L. Miller, one of the curates. The only others present were Madame Suelke, soprano soloist of St. Stephen's, and Mr. Clayton, the verger.

The Rev. Dr. C. Miel, rector of the French church of St. Sauveur, has almost recovered from the effects of a serious accident which befell him on May 17th last. While crossing a railroad track he slipped, and in falling received a severe wound on his forehead. No less than eight "stitches" were required at the surgeon's hands, and he, was confined to the house for some weeks. The cicatrix resulting from the wound is over the right eyebrow, and though at first painful, is gradually growing better every day. He resumed his pastoral duties on the 3rd inst., and during the last two weeks of July was recuperating at Atlantic City, N. J. Although Dr. Miel is an octogenarian, his strong constitution does not seem to be in the least impaired.

ROCKLEDGE.—The corner-stone of the memorial church of the Holy Nativity in this borough, was laid on Saturday afternoon, 16th inst., by Bishop Whitaker who was assisted in the office by the Rev. Messrs. L. P. Bissell and J. O. McIlhenny. Bishop Whitaker, in a brief address, spoke of Mr. Ryerss, of whom the church is a memorial, as a prominent figure in the diocese and in Philadelphia, and especially in connection with the work of the Church. An address was also made by the Rev. Dr. Edward W. Appleton who was a college classmate of Mr. Ryerss. A congratulatory communication was read from Chaplain Hoyt, dated at Camp Alger, Va. This church began as a mission of Trinity

church, Oxford, Philadelphia, being one of ten missions inaugurated by that mother of churches, now nearly 200 years old. For some years before his death, Mr. R. W. Ryerss contemplated the incorporation of this mission and its liberal endowment, and provided for it in his will, under the terms of which the corporation is instructed to expend \$30,000 at once in building the church. After the securing of a handsome annuity to his widow, one-fourth of the income from the estate goes to the church, for its maintenance and support. The entire estate was about one million dollars; and at the end of 20 years the title to one-fourth of the estate passes to the church, in case of the death of the widow within that period. The site of the new church is on high ground, sloping in all directions, about one mile north of Trinity church, Oxford; and an adjoining property has been purchased to square up the lot to the corner of two streets, and afford opportunity for an extensive lawn in that direction. The church, after the plans of Messrs. Milligan & Webber, architects, is to be cruciform, the exterior of white granite, with trimmings of Indiana limestone. The main entrance will be through a tower at the southwest corner, and at the north side will be a *porte cochere*, forming a covered way between the church and chapel. The latter building formerly occupied the present site of the church, but recently was moved northward and turned half around. Inside the church, marble facings will line the side walls, and polished Vermont marble pillars, with bases and caps of Indiana limestone, will support the clerestory, the corbels, from which the roof trusses spring, bearing figures of cherubs carved in Indiana stone. The trusses will be open timbered, paneled, and moulded. The whole interior finish, including choir stalls and pews, will be quartered oak. The aisles will be laid in mosaic. The altar and reredos are to be of white marble and onyx, the pulpit and lectern of onyx and brass. Under the carved canopies and pinnacles of the reredos will be a *bas-relief* of the Lord's Supper, in three panels. The chancel window, in three parts, will represent the Nativity, the Presentation in the Temple, and Christ before the Doctors. An additional memorial, given by Mrs. Ryerss, will be the west window and the furniture of the chancel. It is expected the church will be finished in July of next year. After the services, Mrs. Ryerss tendered a reception to Bishop Whitaker at "Burholme," her country seat.

#### Chicago

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

CITY.—The mission service at the cathedral continues to show increased numbers and enthusiasm. The service is extremely simple, consisting merely of four hymns, three or four collects, a short chapter, and the Creed. The preaching is short and direct. The sermon last Sunday was by the Rev. Mr. Edwards, of the church of Our Saviour. The Rev. Alval A. Doran, of St. Luke's mission, will preach next Sunday.

The Sunday school picnic of St. Anne's mission on Saturday, July 16th, at Schiller Park, was an unqualified success. Three hundred children were in the expedition conducted by the Rev. John Mark Ericsson and Mr. Claghorn, Sunday school superintendent.

#### Maryland

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

BALTIMORE.—The remodeling and renovating of the large parish building adjoining Memorial church, the Rev. William M. Dame, rector, began July 12th. The entire floor is being refitted. A handsome oak ceiling is being put in, with walls to match, and the building is being painted outside and in. The infant department and guild rooms on the first floor will be partitioned off, and when the changes are completed there will be a seating capacity for 500 scholars. The infant department of the Sunday school has at present 247 scholars.

Bishop Paret has given lay-reader's license to Mr. Charles Goodwin, for mission work under

the rector of the church of St. Michael and All Angels'.

The peal of bells given by Mr. E. Glenn Perine, and designed by the Meneely Bell Company, of Troy, N. Y., are now in position in the tower of the church of the Redeemer. The bells are of the Westminster peal form, and strike the celebrated "Cambridge Quarters," the melody of this change having been written by Handel.

**MY LADY'S MANOR.**—Repairs to St. James' church, the Rev. George K. Warner, rector, have been completed, and services were resumed Sunday, July 17th. The interior of the church has been painted in oil, and the chancel and church furniture renovated, so that the church with its many memorial windows, now presents a handsome appearance.

**EMMERTON.**—The Rev. William F. Brand, S.T.D., rector of St. Mary's church, recently celebrated his 84th birthday. Dr. Brand was ordained deacon in September, 1842, and priest on March 3d, 1844. In 1843 he took charge of All Hallow's parish, Anne Arundel Co. His health failed him there after several years' service, and he went to Harford Co., and built St. Mary's church. It was opened in 1850. He has been its rector ever since. Dr. Brand kept school at St. Mary's for some years. Among his pupils were two sons of Jefferson Davis, and a number of now well-known Marylanders. St. Mary's church, which has always been the venerable rector's pride, is a beautiful stone structure of modern design.

**Massachusetts**

**William Lawrence, S. T. D., Bishop**

The Rev. Fr. Converse, of the Society of St. John the Evangelist, in Boston, has, during a visit in England, been preaching, giving Meditations, and conducting Retreats in Basingstoke, Stamford, Bristol, Upton Cross, St. Martin's, Brighton, and London, and is at present in temporary charge for the Rev. Canon Douglass, of St. Paul's parish, Worcester.

**North Carolina**

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

**CHARLOTTE.**—July 15th, the new building of St. Peter's hospital was dedicated by the Bishop, assisted by the Rev. C. L. Hoffman, rector of the parish, and the Rev. W. J. Smith, superintendent of Thompson Orphanage. The service prepared by the Bishop was beautiful, impressive, and reverential. His long connection with the hospital while rector of the parish, invested the exercises with peculiar tenderness and solemnity. The vested choir rendered the music very effectively. After the visits to and dedication of the different rooms, the *Te Deum* was sung—a joyful thanksgiving for the success of years of effort. The hospital was begun as a charity in 1876. The corner stone was laid by Bishop Atkinson. The little house then erected has been added to several times. The new building is a handsome one of brick, two stories, with basement and attic, and has many rooms for patients, reception, physician's, matron's, dining and operating rooms, with commodious closets, store and bath rooms. The attic has eight rooms, as yet unfinished. The basement has the hot water boiler, by which the whole building is heated, laundry, wood and coal rooms. The woodwork is natural pine throughout. The halls are spacious and airy, and the verandahs which extend on the east and south sides of the building on both stories, are very wide and attractive. The operating room is well arranged, and the furniture and instruments are all of the best, and make this the best equipped hospital in the State, and one of the best in the South, for surgical work. The old building, which is in the rear of this and connected by wide halls on each story, will be repaired and rearranged, and devoted altogether to the charity work. The services of dedication were attended by about 600 persons, who were afterwards invited to inspect the whole building. To the tireless efforts and unflagging zeal of Mrs. John Wilkes, of this parish, is due in

large measure the accomplishment of this splendid work. Her wisdom and persistent energy, assisted by the combined counsel and efficient labors of all the other members of the board of managers of this institution, have wrought a work that will outlive this generation, and for which many sufferers in years to come will rise up and call her name blessed.

**Pittsburgh**

**Cortlandt Whitehead, D.D., Bishop**

From the report of the Committee on the State of the Church, we quote the following figures for the conventional year closing May 1st, 1898: Baptisms, 1,185; persons confirmed, 985; communicants, 14,534; marriages, 264; burials, 555; Sunday school teachers, 845, pupils, 6,171; total amount of offerings, \$291,426.82; value of Church property, \$2,154,237.65.

**CITY.**—An interesting and successful meeting of the local assembly of the Brotherhood of St. Andrew was held on Thursday evening, July 21st, at the church of the Good Shepherd, the Rev. A. D. Heffern, rector. The subject selected for the evening was, "The influence of the Church upon American history," the principal address being delivered by the Rev. N. S. Thomas; an address being also made by Dr. B. C. Jillson, of Calvary chapter. There were several of the clergy who still remain in town, a good turn out of Brotherhood men, and an excellent attendance on the part of the members of the parish. A reception followed the meeting.

The Rev. Dr. Maxon, of Calvary church, was the first to institute in Pittsburgh an auxiliary branch of the Red Cross Society. There are very flourishing branches now in this parish, and likewise in Trinity, the churches of the Ascension and the Good Shepherd, in the city, and at Bellevue and Crafton, in the suburbs.

**Washington, D. C.**

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

The bi-monthly meeting of the local council of the Brotherhood of St. Andrew was held at Christ church, Rockville, in Montgomery Co., on Monday evening, July 18th. Sixty-five men from Washington were hospitably entertained by the ladies of Christ church, before the business session. At the general meeting, the principal speaker was Mr. C. S. Tingley, of Ascension chapter, Philadelphia, his subject being, "The first principles of the Brotherhood, as laid down in the Rule of Prayer and Service." An interesting discussion ensued, in which members of the Washington and Rockville chapters took part. This was altogether one of the most pleasant and profitable meetings ever held by the local council. It was decided to continue the services at Colonial Beach each Sunday, as was done last summer, under the direction of the Brotherhood.

The choir of St. John's church has just returned from its annual outing at Piney Point, Md. The party, numbering 30, was in charge of the Rev. E. M. Paddock, assistant minister of St. John's, and a delightful ten days was spent by the salt water. Military discipline was observed while in camp, quiet being enforced after taps at 9 P. M. On Sunday the party sailed up the St. Mary's river, to the ancient city of St. Mary's, and attended service at the old colonial church of the same name; the music was rendered by St. John's choir.

**Connecticut**

**John Williams, D.D., LL.D., Bishop**

**Chauncey B. Brewster, D.D., Bishop Coadjutor**

**TORRINGTON.**—Within the past two months, the new Trinity church now building has received a full set of altar furniture, consisting of cross, vases, candlesticks, and candelabra, all of polished brass. A memorial gift has been made of a marble kneeling step for the chancel, and marble tiling to cover the entire space within the kneeling rail. The latter, which is of oak, supported by polished brass standards of ornamental design, is given "in memory of the communicants of Trinity parish now in Paradise." This is from a

donor whose name is withheld. The Bishop's chair and a prayer desk of quartered oak, richly designed, have been provided by a generous woman communicant. The credence, of quartered oak, eight ft. high, and provided with shelves for collecting alms basons, receiving basons, and cruet, as well as for the Eucharistic vessels, is the gift of a Sunday school class. A litany desk is given as a memorial by an anonymous donor.

**Ohio**

**Wm. Andrew Leonard, D.D., Bishop**

The deaf-mutes of Mahoning and Trumbull counties had their annual picnic at Mill Creek Park, near Youngstown, July 14th. The Rev. Mr. Mann spent the day with them, and held a service in the evening in the new St. John's church. On Sunday, the 17th, two services were held at St. Agnes' mission, Cleveland. Two children of deaf-mute parents were baptized at the last one.

The Rev. George S. May writes: "Allow me, if you please, to correct an error made by your correspondent in a report of the proceedings of the North-western convocation, recently held in Calvary church, Sandusky, diocese of Ohio. In my missionary report to that body, I stated, very distinctly, I think, that at the services held in Hicksville the church had been several times filled from doors to chancel, but not, as stated by the reporter, 'that at Hicksville the church is full at the services he holds there;' from which it would naturally be supposed that at every service the church is filled, which is not true. During the hot summer months there has been a decrease, and this is usually the case in almost all churches. I wish to make this correction at once, that those who read the "Church News" from Ohio, and probably attend the services at Hicksville, may not suppose that their missionary is liable to exaggerate when reporting the numbers that attend his ministry."

The Rev. Robt. L. Paddock has been chosen to succeed Bishop Brown as archdeacon of Ohio. Mr. Paddock came to Cleveland from Connecticut about a year ago to be the assistant of Dr. McGrew, of St. Paul's church. He is a young man of marked executive ability, well fitted to carry on the mission work of the diocese successfully. His father was the Rt. Rev. John Adams Paddock, 1st missionary bishop of Washington. Mr. Paddock has for years intended to devote himself to mission work in China, but has promised to give this appointment his earnest consideration.

A conference of clergymen whose labors are among deaf-mutes will meet at Columbus, Ohio, on July 27 and 28th. Among those expecting to attend are the Rev. Dr. Gallaudet, of New York; the Rev. J. M. Koehler, of Philadelphia; the Rev. A. W. Mann, of the Mid-Western Deaf-Mute Mission, and a few lay-workers.

**TOLEDO.**—The June meeting of the local assembly of St. Andrew's Brotherhood, in Calvary church, the Rev. T. N. Barkdull, rector, passed two resolutions: one continues the meetings through summer; the other instructs the programme committee to put on the programme each month one of the lay brothers, for a speech or paper on some Bible, Church, or Brotherhood theme.

The Woman's Auxiliary has just held a quarterly meeting in Trinity church parlors; the Rev. Dr. Dowling presided and conducted the services. Mrs. Hubbell reported many donations from various parishes for the missionary supply rooms. Mrs. Bolles reported her visit to the last annual meeting, held in convention week in Cleveland, and fully explained the character of the United Offering Fund. An earnest effort will be made to make Toledo's contribution larger than that of three years ago. The Rev. W. C. Clapp, the new rector of St. John's, gave a short address, cordially commending the work of the Auxiliary, and promising co-operation with it.

St. John's parish has just made some valuable improvements. The rectory is newly papered

and painted, and the church painted and calcimined, the chancel enlarged, and the altar raised two feet. At the rector's reception, a goodly company met full of cheer and hope for the future of the parish. Grace church also has just improved its rectory; the whole building is raised higher, cellars and furnace room are provided, a bath room is added, and a second story is built over the rear of the house. Paint and papering finish the improvements, and the rector, the Rev. R. H. Hoskins, is to move in this month.

#### Milwaukee

**Isaac L. Nicholson, S. T. D., Bishop**

Lay readers' licenses have been issued to Geo. B. Wood, of Okauchee; John Barrett, of Pine Lake; Fred'k A. Reeve, of Baldwin; Edward F. Bates, of Brodhead; Rudolph F. Keicher, of St. Edmund's, Milwaukee; and Andrew C. Wilson, of the cathedral; all students of Nashotah House, now doing summer duty at several mission stations.

#### Southern Florida

**Wm. Crane Gray, D.D., Bishop**

On Sunday, July 10th, the Bishop visited Christ church, Immokalee. This mission is in charge of the Rev. Henry Gibbs. He and his wife are faithful, self-sacrificing workers. The Bishop was much pleased with the church, which has been finished since his last visit, and with the beautiful chancel furniture. The latter was given by the Junior Auxiliary of Southern Florida, and was made and beautifully carved by Mr. Francis Adams, of Southern Florida, son of the late Dr. Adams, of Nashotah. It is made of the beautiful Florida wood.

**PUNTA GORDA.**—The Rev. A. Kinney Hall and family have moved into the new rectory, and find it convenient and comfortable. It was the gift of Mrs. Colt, of Hartford, Conn., who has done so much for this mission, and has put a beautiful window in the church, a memorial of her son who died here a few years ago.

**SANFORD.**—On Sunday, 17th, at 11 A. M., the Bishop held service, preached, and confirmed two in Holy Cross church. The sermon took the form of thanksgiving, not only for the great recent victories gained by the army and navy, but also that through the untiring efforts of the Bishop and members of the parish, the debt that had been hanging like a pall upon the church was entirely wiped out. The Bishop laid the offering for that purpose on the altar. It was truly a day of thanksgiving and rejoicing to the little flock.

**ORLANDO.**—On Sunday, 17th, at 7:30 P. M., the Bishop visited St. John Baptist mission, the Rev. H. W. Greetham, deacon-in-charge, preached, and confirmed three.

#### Albany

**Wm. Croswell Doane, D.D., LL.D., Bishop**

**SARATOGA.**—On a recent Sunday, in Bethesda church, four bishops officiated with the rector, the Rev. Dr. Carey. The Bishop of New Hampshire, with the rector, administered the Holy Communion to a large congregation at 7:30 A. M. At the later morning service, the Bishop of Vermont preached; the Bishops of Kentucky, New Hampshire, and Tennessee, with the rector, conducting the service. In the afternoon, Bishop Gailor addressed the Sunday school, and at the evening service, the Bishop of Kentucky preached a strong and eloquent sermon to a very large congregation.

The Commission on Marginal Readings in the Bible, appointed at the last General Convention, has been holding a session for some time past in Bethesda church parish house. The rector of the parish is a member of the commission.

**BOLTON ON-LAKE GEORGE.**—The Bishop of Vermont, acting for the Bishop of Albany, visited the church of St. Sacrament, Monday evening, July 18th. Sixteen persons were presented for Confirmation, by the Rev. D. A. Parce, priest-in-charge, also one candidate from Ticonderoga. The Rev. G. L. Richardson assisted in the service. Geo. Wm. Warren, *Mus. Doc.*, of St. Thomas' church, New York, officiated at the organ. Th

Bishop celebrated the Holy Communion at an early hour Tuesday morning. About 30 communicants received.

#### Nebraska

**Geo. Worthington, S.T.D., LL.D., Bishop**

**NORFOLK.**—Sunday, July 17th, being the anniversary of the death of the Rev. Philip McKim, for over six years priest-in-charge of Trinity mission, special notice was taken of the fact in the services of the day, beginning with a special Requiem Celebration at 8 o'clock, the Rev. Dr. Doherty, of Omaha, officiating. At 11 o'clock, the Rev. W. R. McKim, of Hartington, eldest son of the deceased priest, conducted the service, while the sermon, an eloquent and feeling tribute of regard, was delivered by Dr. Doherty, in the course of which he took occasion to sketch briefly the history of Mr. McKim's tenure as priest-in-charge, calling attention to the fact that the present beautiful structure was an eloquent testimonial to his unselfish and untiring efforts in the Master's service; as he closed, he turned to his young brother with a few words of admonition, counseling him to "take up the burden where his sainted father had laid it down, and with a devotion and courage like unto his to carry it to the end, and receive the same 'Well done good and faithful servant, enter thou into the joy of thy Lord'."

#### Oregon

**Benj. Wistar Morris, D.D., Bishop**

The vestry of Grace church, Astoria, have granted their rector a four months' leave of absence. The parish will be in charge of the Rev. Isaac Dawson, of Grant's Pass, during the months of July and August, and the Rev. Henry Harris, of Cove, will take charge during September.

#### Western New York

**Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop**

A sectional meeting of the archdeaconry of Buffalo was held in St. Luke's church, Jamestown, the Rev. Sidney A. Dealey, rector, July 11-12th, Bishop Walker and 16 of the clergy being present. On Monday evening, the Bishop, Archdeacon Bragdon, and four others of the clergy made addresses of a missionary character, which were crisp and to the point. On Tuesday, the Bishop celebrated the Holy Communion at 8:30 A. M., followed by a conference of the clergy and lay delegates, on missionary work in the counties on the southern tier. Noon day prayers for missions were offered by the Bishop. The clergy went out in the afternoon, two by two, to hold services in the near-by towns, as follows: The Rev. Dr. W. North and G. H. Gavier, to Mayville; Messrs. Richards and Dealey, to Randolph; Messrs. Whitcomb and Babcock, to Salamanca; the Bishop, Archdeacon Bragdon, and Mr. Stanton, to Cattaraugus. At this last-named place the Church has no mission. Service was held in the German Lutheran house of worship, kindly loaned for the occasion. Evening Prayer leaflets were distributed, and though but very few in the large congregation assembled were Churchmen, yet the responses were full and hearty. The archdeacon gave a brief address on the ritual use of the Prayer Book, Mr. Stanton on the spiritual use of the Prayer Book, the Bishop closing with an address on the praise use of the Prayer Book. In all the places named the shorter form of Evening Prayer was used, and addresses were made by the clergy. The marked interest of the people everywhere testified to the wisdom of holding such services, and to the success attained. The work was continued on Wednesday, the 13th, when the archdeacon and the Rev. Messrs. Stanton and Babcock held service and made addresses in the mission hall at Little Valley, and at E. Randolph on Thursday evening, when the archdeacon and the Rev. Messrs. Stanton, Babcock, and Geo. Brush made the addresses.

When the Woman's Auxiliary of Buffalo met last April, it resolved to present to the Bishop, for the use of the archdeacon, and as a memorial of the late Bishop Coxe, a Communion service. On Saturday, July 16th, this memorial, consisting of a solid silver chalice, paten, bread-box,

and spoon, cut-glass cruets, linen, and surplice in an oak case suitable for carrying in the hand, were presented to Bishop Walker in his chapel in the see house. The Bishop made a brief address and blessed the gift, and then, assisted by the archdeacon, proceeded to a celebration of the Holy Communion, using the memorial vessels in this service. There were present 27 representatives of the Buffalo Branch of the Woman's Auxiliary, and these received the Holy Eucharist on this occasion, the nearest available date to that of the death of Bishop Coxe, July 20th. The archdeacon used the vessels Sunday, July 17th, at Depew.

#### New Jersey

**John Scarborough, D.D., Bishop**

The new rectory of St. James' church, Elberon, of which mention was made in a recent issue of THE LIVING CHURCH, was lately set apart by a special service of benediction, by the Bishop, in the presence of a goodly company of friends and benefactors. The late Dr. Charles F. Hoffman enlarged the parish church at his own expense, with the understanding that other parishioners should provide a rectory. This has now been done, and well and generously done, as everything at Elberon is apt to be. The parish and the diocese are the richer by about \$12,000.

The church of the Holy Apostles, Belmar, has just replaced the windows of plain glass with exquisite colored glass, made by Geissler, of New York. The whole interior has been remodeled and beautified, including re-carpeting and new cushions. A new organ, it is expected, will complete the improvements. Another summer church which has been prospering greatly, is Holy Trinity, Spring Lake, where a new chancel is one of the things hoped for in the near future. There is now a fine choir, and with the new organ, purchased last year, the services have been greatly beautified.

On the 6th Sunday after Trinity, the Bishop visited the church of the Holy Trinity, at Spring Lake Beach, and blessed the excellent pipe organ put in last year, at a cost of \$1,600, which was collected mainly by Dr. and Mrs. J. H. Reeves during 1896. Bishop Scarborough paid a grateful tribute to Dr. Reeves, the devoted trustee of the church property, and congratulated the people upon the prosperity of the church during the past two years. The excellent progress made dates from the services conducted during the summer of 1896 by the Rev. John Nichols who organized the cottagers into a guild and started the zeal of Church people into various channels of activity.

#### Quincy

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

The Bishop of Milwaukee visited Trinity church, Rock Island, the Rev. R. F. Sweet, rector, on Sunday, 6th after Trinity, for Confirmation.

#### Long Island

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

In the churches generally throughout the diocese, Sunday, July 10th, was observed as a day of thanksgiving and praise, in accordance with the Proclamation, which was read in all. Large congregations attended. Special patriotic services were held, national hymns were sung, and the sermons all bore on the war.

**BROOKLYN.**—St. Ann's church on-the-Heights has met with a great loss in the death of R. Pendleton Schenck, which occurred on the 11th inst. His father, the late Rev. Noah Hunt Schenck, was rector of St. Ann's, and his son was closely identified with the work of the parish. The funeral services were conducted by the Rev. Dr. Reese F. Alsop, the present rector. The surpliced choir, singing "Lead, Kindly Light," formed part of the procession. The pallbearers were the vestrymen of St. Ann's. The interment was at Greenwood.

The Sunday school of Holy Trinity church will not be closed this summer, an informal service being held in the parish hall.

Further investigations of the plans for the proposed enlargement of St. Thomas' church

building and parish hall appear to render a suspension of the services necessary for several weeks. Until very recently, it was thought that such discontinuances might be avoided. The rector, the Rev. Dr. Jones, however, is desirous of providing in some way for the early weekly Celebrations, and proper efforts will be made accordingly.

**MERRICK.**—Bishop Littlejohn made his visitation to the church of the Redeemer on the evening of July 8th, and confirmed a class of 11, presented by the rector, the Rev. John William Barker. Two of the candidates were from the church of the Ascension, Rockville Centre. Canon Bryan, of Garden City, and the Rev. William Nies, of Rockville Centre, were present and assisted in the services.

**BAY SHORE.**—About \$300 was realized at a recent entertainment given for the benefit of St. Peter's church, the Rev. John Charles Stephenson, rector.

**SOUTHAMPTON.**—The Rev. Walter W. Battershall, rector of St. Peter's church, Albany, will officiate during the months of July and August in St. Andrew's Dune church.

### The Awakening of China

From *The Chw-ch in China*

During the last few months events have moved very rapidly in China, and the home papers have been filled with news from the far East. Everyone has been discussing the probable outcome of the situation, and wondering what Russia and England and Japan were going to do, and whether China would remain an Empire, or be partitioned between the European powers. There are many ways in which this awakening of interest in the affairs of this country has affected the work of the mission of our own Church in China.

In the first place, the phrase "Valley of the Yangtze" has been in everyone's mouth. People have been assigning this portion of the country to England, in the event of a partition of the empire, and have come to understand that this is the most valuable part of China on account of its fertility, its ready means of communication by water-ways, and its dense population. It is openly said that the Valley of the Yangtze is worth more to England commercially than the whole of Africa. Since this portion of the empire is so valuable commercially and politically, it follows that it is of the utmost importance for missionary work. The wisdom and foresight of our early missionaries are manifest in choosing this part of the country to establish our work in. Hereafter, everybody will understand why it is that we are so urgent in laying before the Church the need of additional workers to man our present stations in this valley, and to open new ones.

Then, too, great changes are taking place. New ports are being opened, the water-ways of the country have been thrown open to foreign commerce, and an extraordinary demand for western education prevails.

All this means that with freedom and ease of communication, we shall have forced upon us greater responsibilities, and our missionaries will be able to move more quickly from point to point while overseeing their evangelistic work while, at the same time, the barriers which have stopped us so long are visibly falling. People are beginning to flock to the Church as never before, and our present force is utterly inadequate to teach and prepare those who are coming in.

The demand for education means that we are now in a position to enlarge our educational work and that we can secure the best class of students. Both St. John's College in Shanghai, and the Boone School in Wuchang, are crowded to their utmost capacity. If in Wuchang we had the teachers and larger buildings, we could double and treble the number of pupils in a week. That we are in a position to do as much as we are doing is owing to the courage and foresight of the heads of our educational institutions who, when the movement had hardly begun, anticipated it, and by their individual efforts and ap-

peals secured the buildings for the work.

All promises well in the Yangtze Valley, so far as the abundance of the opportunities, and at home there are signs that the Board of Missions will do all in its power to aid us and that our young men are awaking to the need and will soon come out in sufficient numbers.

### What a Layman Can Do

In the course of an address Bishop Millsbaugh told of the good missionary work done by a layman in a small town he had visited two evenings before. A few months ago a young man who was at one time a member of Redeemer Chapter, Elgin, Ill., arrived in Augusta, Kans. Much to his regret he found that the place was without a parish of our Church. A town of 1,500 people without a Prayer Book service seemed to him to be an altogether wrong condition of affairs, which he ought to remedy as far as possible. He began visiting some of the people and inquiring whether they knew anything about the Prayer Book or the Episcopal Church. The first week he succeeded in finding half a dozen people who were either members of the Church or had had some connection with it. To them he said, "We must have a Prayer Book service here. If nothing better can be done, let us meet wherever we can on Sunday and read the service together." Some one offered the use of a parlor or dining-room. On the first Sunday six or eight persons met there and the young man read the service. His spare time during the week was occupied in finding other people who were willing to come to such a lay service, so that by the second Sunday twelve or fifteen were present. Still he kept at the work of looking up people, and gradually the number rose, until the room in the private house was no longer able to accommodate them. Then a vacant store was secured and fitted up as well as possible. In the meantime the young man had secured a license as lay reader and had succeeded in arousing in some persons a desire to be baptized. He then asked a clergyman to come from a distant parish and give them a week-night service. When the clergyman came, six or eight persons were baptized. A few weeks later he secured a visit from another clergyman and again had several candidates for Baptism. Then the archdeacon was asked to arrange for a service, and when he came he found still others waiting to be baptized. The lay reader gathered all those prepared by him for Baptism together with some who had already been baptized, into a class which he instructed as best he could preparatory to Confirmation. He then felt that Augusta should have a visit from the Bishop of Kansas. An arrangement was accordingly made with Bishop Millsbaugh to visit the mission on the evening of March 8. The lay reader was not content to have the Bishop come to Augusta and hold service in a small and not over-attractive store, so he decided that the proper thing to do would be to hire the opera house and have a rousing service. This was done. The home-made altar was moved to the opera house and everything was done to make the place look as churchly and decent as possible. Then the news that the Bishop was coming was spread broadcast throughout the town. A Bishop of the Church had never visited Augusta, and doubtless many of the people were not quite sure what a bishop might be or what he might look like. When the evening of March 8th came, the opera house was crowded with a congregation which greatly enjoyed the service. When the request was made for those who desired to be confirmed to come forward, the Bishop was surprised to find 23, a goodly proportion of whom were men, ranged before him. No wonder he felt that this was a good showing for less than a year's work, by a layman who had come to town as an entire stranger. Might it not be repeated in hundreds of other instances, if Churchmen always had the courage of their convictions to the same extent that this Brotherhood man had, and were willing to back up their convictions by earnest personal effort?—*St. Andrew's Cross.*

### The Oneida Indians

It is now about seventy-three years since the Oneida Indians settled in Wisconsin. They emigrated from the Mohawk valley, New York. Their reservation is located in Brown and Outagamie counties, forty-eight miles south-west of the agency, and two miles west of Green Bay. The reserve contains, by actual survey, 65,540 acres. The Indians on this reservation are as far advanced in learning, and civilized as the average white people of Wisconsin. They live in log, frame, and brick houses, and obtain their living almost entirely by farming. They are now and always have been self-supporting. Their well-cultivated fields are evidence of industry and perseverance and self-reliance. There are two churches on the reservation—the Episcopal and Methodist. The membership in each is very large, and the moral standard of the members will compare favorably with that of their white brethren. The Episcopal church is a fine stone structure (120x50), and would do credit to the cities of Minneapolis and Milwaukee. All of the five day schools are well attended, and the government boarding-school, under the supervision of Prof. Chas. F. Pierce, is generally crowded to its utmost capacity. Besides the accommodations provided on the reservation, a great many go away from home to Carlisle, Pa., Haskell, Kans., and other schools, thus showing a willingness to educate and keep in the front rank on the onward march of civilization.—*Milwaukee Sentinel.*

ONE of the very few old churches still standing and practically unchanged, is St. Luke's, at Smithville, Isle of Wight Co., Va. It was built in 1632, as attested by the date on some of the bricks, under the superintendence of Joseph Bridger, whose descendants still live in the county and worship in the church. The records of the family, which are unbroken for a period of 150 years, establish the date of the building of the church, and are full of interesting details of early colonial history. It appears that St. Luke's was originally so well built, and of such excellent material, that no repairs were made to it until 1737, 105 years after its completion. At that time it was ordered "that Peter Woodward do the shingling of the church with good cypress shingles, of good substance, and well nailed, for 700 pounds of tobacco, 300 pounds being now levied." It was again shingled in 1821, eighty-four years later.—*Scribner's Magazine.*

### The Benefit of Clerical Exchange

We regret that the habit of clerical exchanges of duty has so fallen, at least with us, into disuse. For a clergyman to spend a Sunday in a neighboring parish is good for him. If he is rector of a large parish, he appreciates the difficulties of his brother priest's position. He learns some things to tell his people about building up the Church. On the other hand, the rector of a small flock is pleased sometimes to minister to more people. It is an incentive to him in his study that the courtesy of his city brother may give him the opportunity for using the discourses on which he has bestowed much labor, and which is entitled to good audiences.

Then, it does the parish visited good. The people of an humble parish or mission are pleased to have the prominent rector with them, and the people get an interest in the work of the stranger preacher.

The exchange does good all around. It unites the clergy, it gives clerical rest and relief. It helps to kill parochialism. And all this the more, when the visitor is kindly received; when he is lodged with a good Church family; when the vestry meet him after service, and introduce themselves, and tell him they are glad to see him.

We say then to the clergy, exchange sometimes—when you do, strengthen the hand of your brother minister. Hear no criticism of him from ill-mannered parishioners any more than you would steal his books. Leave at home all your peculiar parish uses.—*Michigan Churchman.*

## The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

### A Reactionary Movement

AN unsigned letter in the *Southern Churchman* on the "Oxford Movement" is a painful reminder that the days of prejudice and bitterness have not passed away. The writer is doubtless not to be too severely condemned for his failure to comprehend the subject with which he deals, and it is something to find a man at this period who has convictions and does not shrink from expressing them in a frank and uncompromising manner, even if we find ourselves unable to agree with him in any single particular. But surely such a writer ought to know that hardly any movement which has been promoted by conscientious men can properly be condemned without reservation. In the case of the Oxford Movement, it is almost incredible that any intelligent man, possessing even a superficial acquaintance with the religious history of this century, should condemn it root and branch, as this writer does. Many writers of various religious affinities, and very different points of view, have freely acknowledged the wonderful value of this movement. Its effects, as they have seen, have extended far beyond the limits of the Anglican Communion. In short, it is acknowledged by fair-minded men on all hands that the whole religious world of English-speaking people owes a debt of gratitude to the Catholic movement which can hardly be overestimated.

But even if we were in sympathy with the position of the writer in the *Southern Churchman* in his view of this great religious revival and its results, we could not but be repelled by his flagrant lack of charity. It is right to point out what we conceive to be errors, either in theology or ethical principles, and sometimes it may even be difficult to understand how a man can honestly or consistently hold a given position or pursue a certain line of conduct. It is often right to expose the fallacies which men seem to entertain, and to utter warnings against the tendency of their teachings. But it is another thing to attack men in a personal way and to indulge in opprobrious epithets. Moreover, by doing this, the controversialist is most likely to defeat his own ends. The intelligent and well-informed reader is disgusted and repelled. Thus this writer speaks of "the imperfectly read and effeminate and deluded leaders of the Oxford Movement." We rub our eyes, but there it is, "imperfectly read, effeminate, deluded." Then we think, not only of Keble, Pusey, and Newman, but of Hugh James Rose, Palmer, Church, Gladstone, and a score of others, and strive in vain to understand how any one could think such adjectives as these deserved by such men, save that the word "deluded" may be considered applicable to those who forsook the "Movement" and seceded to the Church of Rome. We read of the "idolatry of Newmar" and of "his traitorous tract," "the followers of Pusey and Keble, like their heretical teachers," Keble's "pernicious and unlearned work," "Poor idolatrous Grafton" who holds a "new form of idolatry," which yet, on second thoughts, is old; for "his sin is the sin of the Israelites in worshiping Jehovah in the golden calf in the wilderness."

At the close of this strange article, the

"Oxford Movement" is condemned as having broken down all discipline and introduced anarchy, as having trampled the doctrine of the Church of England under foot. It has "Romanized or mediævalized"; it has sent hundreds and thousands to Rome; it has filled the Churches with "idols." Worst of all, "it is sending annually tens of thousands of its own too-confiding people down to hopeless idolators' graves," and has "filled up the episcopates in places with men who, contrary to their own ordination vows, are content to see the souls of their people destroyed with paganism and infidelities condemned in their own formularies."

To many of our readers it may seem quite unnecessary to devote any space to what will seem only the utterances of ignorance and prejudice, however sincere and honest in intention. But that such an article, traversing the verdict of the enlightened opinion of the century, with its opprobrious attacks upon men whose reputation for learning, sincerity, and profound piety is everywhere admitted, should obtain a leading place, even in the columns of the *Southern Churchman*, has a distinct significance. It shows that to the editor of that paper and his constituency, the writer is not regarded as a mere crank or an irresponsible free-lance, but as the representative of a party, small it may be, yet feeling itself conscious of a mission. This is not, it will be noted, an attack upon a few extreme men, or upon special developments, limited in their scope, about which there may be differences of opinion on all sides, but it is a sweeping indictment of a movement which, to all intents and purposes, has possessed the Church, and of principles which have inspired most of the prominent leaders in the American as well as the Anglican Church for more than half a century.

Ten years ago we hardly think such an article would have appeared in the columns of our contemporary. For some time High and Low Churchmen struggled side by side to bring the revision of the Prayer Book to a safe conclusion. It was hoped the good understanding then established between what is certainly the dominant school in the Church and the orthodox remnant of the old evangelical party, might have led to a permanent alliance against errors which threaten to subvert not simply the Episcopal Church, but the Christian religion itself. It is in sorrow rather than anger that we are compelled to believe that there are some, at least, who will not have it so. But let them take warning. They cannot, by refusing to take part with us in defense of the fundamentals of our holy religion, in which we are at one—such as the doctrines of the Atonement, the resurrection of the body, and the inspiration of Holy Scripture—and by uttering railing accusations, restore the old evangelical party to a position of independent strength and influence; but by such a policy they may give effective aid to the spread of ideas which are most foreign to the tenets common in the past to all loyal Churchmen

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### Five-Minute Talks

BY CLINTON LOCKE

CLXV.

WHAT is "good society"? In Germany, it means any one who is of noble birth; that is, who has descended from some old Rhine robber of market women. It excludes all those who are men of business, no

matter how great their culture. To this rule very few exceptions are made. In England, it includes not only the well-born, but any one who has distinguished himself or herself in literature, in art, in science, or even merely in conversation. You will meet at the table of English Dukes men who have sprung from the gutter and made themselves a place by their genius or their learning, or have been chosen to high place in Church or State. In America, leaving out the claim of birth, which counts for very little with us, it is about the same as in England. Good society with us means people who are raised above grinding poverty, who have a certain degree of refinement and self-sacrifice, who set themselves to observe the laws of good breeding, and who, at least, are not grossly ignorant of literary culture and the topics of the day. This is a broad definition, but it will do.

Let us talk a little about this good society. And first, it is one of the best schools in the world for teaching unselfishness. People sometimes laugh at what are called "conventionalities" but a wise man knows that they are solely directed to the putting down of selfishness, to the obliging you to give up your own pleasure for the pleasure of others. Those thousand courtesies which well-bred people show each other, and which often cause a good deal of personal discomfort; the thousand little sacrifices of ease and self-indulgence, giving up the best chair, the best viands, the best surroundings, which good society enjoins upon a person as a condition of recognition, cannot help, as far as they go, making a man less on the lookout for his own little interests, and more obliging to his fellows. Again, society helps a man greatly in obtaining self-control and repressing impatience and hasty ebullition of temper. The refinement of cultured people is a tremendous sedative. We learn in society to bear and to suffer, to hear an insult and not to heed it, to listen to the most tiresome people and show no impatience, and to avoid unpleasant topics. Temper and feelings learn in the drawing-room that they have a master. Another virtue of good society is the gentleness it engenders. Nearly all men would soon grow coarse and brutal without the refining influence of gentle and cultured women, in whose presence not only custom, but our natural feelings, prompt us to soften the tone of our voice, the abruptness of our manners, the carelessness of our pose. The tiger within us is tamed. Then there is one more immense power in good society—its preservative power. You give a young man a taste for good society, cultured and refined, where he meets noble representatives of both sexes, a society pure, genial, and broad in lofty principles, and, next to the aid of the Spirit, I know of no greater aid in the keeping off gross vice and abandonment of life.

Now I do not put these virtues of good society in the place of Christian principles, but I say they are the natural outcome of those principles, and only are at their best when Christian obligations lie under them. The vices of good society are, first, the worship of mere vulgar wealth. Wealth is, to some extent, a necessary ingredient in good society; not for all, but at least for some. Centres are needed where this society can assemble, and a certain expenditure on books, pictures, entertainment, which call for wealth, and it is perfectly natural that wealthy members of society should receive



much attention; but to allow the mere possession of wealth to be a passport to good society, regardless of crass ignorance, boorish manners, and hideous selfishness, is fatal to any elevating influence. Another vice of good society is in the abuse to which it often carries its amusements, in themselves generally innocent enough, but susceptible of terrible degradation. Take the theatre—a good play is an elevating thing, but the plays in favor with society are often indecent, and corrupting to the last degree. Take card playing, a delightful recreation, and a favorite clerical one in the English Church; but when used for gain, and made a perfect passion, when good society becomes a coterie of excited gamblers, then a horribly demoralizing agent. I could mention many other amusements, not by themselves connected with sin, but made so by the way in which society uses them. Remember, society is the creation of God, just as much as His Church is, and He means it to work with that Church, to be its handmaid, to be the mirror in which its holy doctrines are reflected, and any division between the Church and society must be fatal to both. If you make society a mere creation of man and use it only for the polishing of life, and not as a school for learning Christian duty, while all may appear fair, and you may say, as the French society people said before the great Revolution: "Look at our polish, our wit, our elegance, our grace," when the winds of God blow, the whole thing will come down like a house of cards, and those who come after, sad and heartbroken, will have to build again on a better foundation.

— X —  
**Church Unity and the Prayer Book**

BY THE REV. F. S. JEWELL, D. D.

THERE are Church Unity schemes still on foot. The most prominent and persistent of these proposes, in counting in an outside congregation, to count out the Prayer Book services.

Now, in the first place, is this wisely accordant with the "signs of the times"? What do we see on all sides but a growing recognition of the value of the Prayer Book services. Its Christian Year order is being, at least in part, accepted. Responsive reading and the recitation of the Creed and the Lord's Prayer are gradually making their way into the denominational services. The Church canticles are readily seized upon as an added grace to the other musical parts of those services. Do not these approaches to the Prayer Book services suggest the wisdom of our standing firmly by them, in the belief that they will yet win the day?

With regard to requiring an acceding congregation to accept and use our daily office of Morning and Evening Prayer, there would be no real hardship in that—certainly none if they took it as we too often do ourselves. The denominations have nothing corresponding to it which they would have to surrender. It would be a question of addition altogether, and, as we think, one of real acquisition. On their part, it would simply be appropriating the whole, instead of abstracting its parts. If the parts, torn from their connection, are a worshipful utility, much more the self-consistent whole. Incidental spurts of our liturgical services must be seen to be less satisfactory than their connected and harmonious flow.

But how about their deprivation of those

religious services to which they are habituated? Where is the necessity of any such absolute deprivation? Are we not, throughout the length and breadth of the land, adding, after the "Grace of our Lord" in the daily office, a supplemental service which has not the shadow of authority in the Prayer Book, and which, except for the absence of extempore prayer, is thoroughly akin to the ordinary denominational service? We add, at our own sweet will, hymns and prayers and sermons, thereafter, and no one says us nay. Why might not they—at least under the bishop's license—be allowed to do the same? After Morning or Evening Prayer has been duly said, what is there in the Prayer Book to forbid a supplementary Presbyterian preaching service or prayer meeting? With what grace can those who countenance "reading between the lines" in the Prayer Book, and who use the almost universal supplementary service after the "Grace of our Lord," object to an incoming congregation having a similar privilege?

A more vital question, however, is that touching the required use of the Divine Liturgy. Here is a something which, for the reverent integrity of the Holy Sacrament, the honor of the Church, and the spiritual welfare of the incoming body itself, cannot be surrendered. Excepting, perhaps, the prefatory "modern improvements" of the Genevese reformers, there is nothing which can be dropped out without inuring to the general damage. The Holy Sacrament cannot be, and in the Divine Liturgy is not, too closely wedded to those venerable forms which have been twined about the devotions of the faithful throughout the ages, and too carefully guarded against the individual license and irreverence of our own self-willed and lawless times. What sort of barrier against these latter evils is a simple provision for the imperative "use of the veritable words of our Lord," as employed in its primary institution? No scheme for securing a so-called Church Unity, which involves such a surrender of the ancient safeguards which the Church has placed around the Divine Mystery, ought to find any acceptance with either the loyal Churchman or the devout non-Churchman. Here, at least, they ought to be at one; and must be, if there is to be any Church Unity which is to be other than a scheme of the crafty or the dream of the enthusiast.

— X —  
**The Need of Provinces**

WITH regard to provinces, I wish to say a word by way of disabusing people's minds of the idea that the creation of such a system is advocated chiefly on grounds of ecclesiastical antiquarianism. Utility and convenience are the considerations which weigh with me. With our fifty-eight dioceses and nineteen missionary districts between the Atlantic and the Pacific, between Canada and Mexico, we have outgrown the arrangements which were suitable to the Church when confined to States east of the Alleghanies, or even of the Mississippi. General Convention, as at present constituted, is too large a body to attend to all the business that comes before it. It is with difficulty that a meeting of the House of Bishops is secured more than once in three years, and then only at a wasteful expenditure of time and money. Many of the matters now reserved for determination by the whole

Church, could be much more easily, and more satisfactorily, attended to by the bishops and other representative authorities of smaller groups of dioceses. For instance, in the confirmation of the election of a bishop, how can the Standing Committee of Vermont be expected to judge of intricate questions concerning a disputed election in Arkansas or Marquette?

A provincial arrangement (by which, for example, the New England dioceses were grouped together) would make possible a real dealing with local difficulties and needs by those who could thoroughly discuss them, and that not by correspondence, but in conference.

Thus a check, more effective than now exists, would be secured on the idiosyncrasies of a particular diocese, or diocesan, while there would not be the sense of unreality in attempting to deal with matters in fact beyond our cognizance. Of course all questions of primary and universal concern, such, for example, as touch the Prayer Book, or the general canons, would still be reserved for the whole Church in a smaller General Convention, elected, perhaps, from the provincial conventions.—*Bishop Hall's Convention Address, 1898.*

— X —  
**Letters to the Editor**

"THE FINAL WAR"

*To the Editor of The Living Church:*

Will you kindly spare me a few lines of your space to recommend to your readers a work by Louis Tracy, which has recently appeared, with the above title? It is, in my humble judgment the most able and interesting story of its kind which has been written for many years—perhaps since "Uncle Tom's Cabin." It is published by G. P. Putnam's, and sold for 75 cents, in paper. J. ANKELL.

THE DUTY OF THE AMERICAN CITIZEN

*To the Editor of The Living Church:*

Will you allow me to offer an appendix to the excellent article of the Rev. Mr. Duff, in THE LIVING CHURCH of June 18th?

Instead of the word "choice," may we not use the word "duty," and make the unqualified statement that it is the bounden duty of every free-born American to be a living member of that body of Christians which is properly called "The Church of the United States"? I say "of," not "in," the United States, for there is another Church in the United States which, as it is a schismatical body and claims obedience to a foreign potentate, cannot demand allegiance from any loyal American.

But to our question of duty. Upon a question so important as that of religious obligation, none but absolutely logical propositions should be offered to thinking men. Every American-born citizen must see and acknowledge that as a matter of simple history, he owes his very existence, and all that makes that existence worth the having, to what is called Anglo-Saxon civilization. Now, Christianity, as taught by the Church of England, has produced this Anglo-Saxon civilization. The Church of England made the State of England. You sometimes hear ignorant people call this glorious Church the "State-made Church." The truth is just the opposite of this. The kingdom of England would never have had being but for the Church of England. The history of England, from the time that our pagan ancestors landed on its shores till now, shows this to be true. It was the Church that withstood the tyranny of kings and the usurpation of the Papacy of Rome that brought it about that to-day every man in England is a free man, and is, with his life and rights and possessions, under the protection of law.

But it may be asked: What has all this to do with the duty of the American citizen? I refer

my questioner to the story of the reign of King John, as given in Green's "Short History of the English People." He will find that Stephen Langton, the Archbishop of Canterbury, at the head of the bishops and Christian barons, wrung from the king that immortal instrument since known by the name of *Magna Charta*. The first article of that document begins: "The Church of England shall be free and have her whole rights and her liberties inviolable; and we will have them so observed," etc., etc. The second article begins: "We also have granted to all the freemen of our kingdom, for us and for our heirs forever, all the underwritten liberties, to be had and holden by them and their heirs, of us and our heirs for ever," etc., etc.

We can hardly forbear to insert here a little nut to be cracked by those who are fond of repeating the stale falsehood that the Church of England was founded by Henry VIII. in the 16th century. By a strange freak of ecclesiastical "evolution," the same Church is here guaranteed her ancient well-known rights and liberties in the 13th century!

But to proceed. *Magna Charta*, the guarantee of English liberty, is the mother of our "glorious" Constitution. This is simple history. Every true American loves the Constitution; every such lover of the Constitution loves *Magna Charta*; every lover of *Magna Charta* loves *Magna Charta's* mother, the Church of England. Where true love is, duty follows without gainsaying.

The Church that has done all this is represented to the Americans by "the Church of the United States"; a true historic branch of the Catholic Church of all the Christian ages, but now absurdly nicknamed by the term, "Protestant Episcopal."

The conclusion will be these simple propositions: (1) The blessings we enjoy as American citizens we owe to Anglo-Saxon civilization; (2) this civilization owes its existence to the Church of England; (3) this same Church is represented to Americans by the Church of the United States; (4) *Ergo*, every American citizen owes love and the duty of loyalty and obedience to the Church of the United States.

Q. E. D.

Quincy, Ill.

#### NO DEATH WITHOUT SIN

To the Editor of *The Living Church*:

I cannot forbear expressing my regret that our good friend Dr. Locke should hold the views he has expressed in his "Five Minute Talk" on July 16th. How can he possibly know that the ideas about the primeval state to which he so scornfully refers, are "falsities"? The researches of science give us no certainties in these matters. They cannot. He takes it for granted that every intelligent person knows certain things about the origin and early history of our planet; but the truth is, that no intelligent person can possibly know such things. All we can really know is what is revealed in the Bible. Every theory, and their name is legion, which has been published of the supposed long ages of development is based upon two propositions, or upon one of the two. They are: (1) That God's power in creation is limited; and (2) that in past ages things must have gone on at the same rate of speed and in the same way that we think we see in progress now. The first of these need not be considered. Dr. Locke would reject it as promptly as I do. But the second one must be the basis of his views about the growth of the world, which I am unable to accept. Yet, with all respect, I do not believe I am essentially so much less intelligent than the Doctor as not to be able to understand the matter.

We ought to be guided by reason. That is why we have it, and it is a good guide. The first thing my reason tells me about the proposition that things must always have been as they are, is that there is no foundation for it. If we believe that at sometime God created all things that are not God, then we are sure that things cannot always have been as they are. If that proposition has no foundation, the whole superstructure built upon fossil remains, etc., falls to

the ground. We may say: "If things have always been going on as they now seem to us to be doing, then such and such things must have existed myriads of years ago." But that is as much as we can say: and even that must have a saving clause put in, because of our possible errors of observation and deduction. The whole matter is misty and unreliable. Science does good work for ephemeral purposes, in the practical use of the material things and forces now under our hands; but it is utterly unable to throw any clear light on the past or the future, because no one can tell what changes of speed or of method may have been, or may be to come.

But in the Word of God we have a certain revelation, and that Word tells us that to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is a living soul, God gave every green herb for meat. The doctor's physical science, even, is at fault when he tells us that carnivora cannot eat and digest vegetable food.

The Word of God also tells us that God is very good and merciful, and that His mercy is over all His works—a revelation which finds a hearty and emphatic assent in our reasons, when they have been enlightened by Him. Therefore, how Dr. Locke can think that before there was any horrible cause arising from outside of God's will, such as sin is revealed to be, there could have been cruelty and fear and suffering among innocent creatures of His hand, is a mystery to me. I could think any errors of accumulated human observations possible, but not that.

The doctor also thinks that physical death did not come into the world by sin, but was here before sin. I am afraid he unwittingly gets very near to that person who persuaded our first parents that they should not die. It is true, as he says, that there is a far more awful death that came into the world by sin, even spiritual death. But knowing what we do of the universal shrinking of the animal creature from physical death, and that in proportion as in its order it approaches the dignity of man's spiritual nature—knowing also that the supreme suffering by which our Lord took upon Him the punishment of our sins was the laying down of His life, and that the Restoration lies not only in His purity, His compassion, or any other of the glorious perfections of His Person, but in the power of His Resurrection, His Bodily Resurrection—how can we doubt that death was only allowed to come into the world as the consequence of sin? We still have the mystery of the suffering of the innocent for the guilty; but that is most clearly revealed in Holy Scripture as a consequence of the unity of creation, and one of the great wonders of God's goodness. If our Lord in His own Person suffered all, why may not the baby and the beast suffer a little for a time, having been subjected by Him in hope, waiting for the adoption, to wit, the redemption, of our body.

ROBERT RITCHIE.

Philadelphia, July 15.

To the Editor of *The Living Church*:

The venerable and honored writer of the "Five-Minute Talks" cannot fail to add interest and instruction—so long as he continues them—to the already most valuable Church paper in which we find them. Exception may be taken, I think, to the exposition of death set forth in the "Talk" CLXIII. One who lays much stress upon the words in Gen. ii. 17, can hardly accuse Milton of conveying a wrong impression when attributing death to "man's first disobedience." As our eyes seem determined to read, and as theology is prone to instruct us, why should we believe that the highly endowed and innocent pair in Eden would ever have known death in their bodies had they not committed sin whose wages is death. And if it meant only the death of the soul—if the death of the body was a natural thing in their innocent state of original righteousness—why, after sin had stamped death on their souls, did God drive them out of Eden lest they should eat of the tree of life and live forever? The whole matter may be difficult

to understand; at the same time, the spiritual death of the soul and the natural dissolution of the soul and body are two separate kinds of death, both the result of disobedience. Man's disobedience and sin created spiritual death—a cutting off of his original free and close communion with God, and the wages of this sin, as God foretold, was to be the death of the body, and—in view of the scheme of redemption—the limit of an earthly probation.

In drawing a picture of the common idea of the "introduction of death," the author of the "Five-Minute Talks" entirely omits God's warning and instructions to our first parents, and the whole third chapter of Genesis, which offer the strongest reasons for the old idea of death. A great deal is implied when, of the crown of creation—gifted with free moral agency—it is said: "Man arrived, and suddenly the whole face of nature was changed." Not so suddenly but that man had possessed for some time close communion with God, and enjoyed such companionship with all the lower creatures, which he was to "subdue and have dominion over," that when God brought to him "every beast of the field and fowl of the air . . . whatsoever Adam called every living creature, that was the name thereof"—not so suddenly but that man had been taught the will of God, had been placed on probation, tested, and found wanting. A perfect creature willfully became depraved. This itself is a mystery which the darkness of sin and death hide from our clear perception—which "Jesus and the Resurrection" alone can perfectly disclose.

The theory of evolution is so strongly implied in the "Talk" referred to, that taking that theory for granted, and even admitting that man was the evolutionary child of a monkey or the missing link, and therefore was so identified with his primeval ancestry as to admit the assertion that "Man must have died, sinning or unsinning," yet so far as theology or the spiritual application of truth is concerned, we must admit that Adam was the first man in that era of the world's "career of untold millions of years," known as the Fall and Redemption of Man. We must admit that when "the Lord God planted a garden eastward in Eden, and there put the man whom he had formed," there began a relation between God and man which any evolutionary analogy with the beasts of prey may not impugn. The least that we can admit is that the Garden of Eden was a particularly blessed spot, of extraordinary beauties and comforts; that the man placed there sustained a unique relation between God and between the creatures beneath him, being responsible towards God as a free moral agent, but as a governor with dominion over all creatures besides; that we see him exercising his office not only towards God, but towards the animals which God presented to him to name; and, admitting the free will, temptation, and fall of Adam, it must be conceded that whether the disobedience and fall of our first parents affected the carnivorous animals or not, it certainly affected his own condition, not only in a spiritual, but in a natural or physical manner. Adam went from a perfect condition to an imperfect and degraded state; and whether this was the case with the lower animals or not, especially those which must have come in contact with Adam in the peaceful Eden; whether the tiger's whole structure of body as a beast of prey was gradually developed by some far-off, indistinct evolutionary process, anterior to man, or was affected by the downfall of his master, Adam, the loss of his innocence and confidence, to the injury of his dominion over, and subjugation of, the tiger or other animals, cannot affect the effect which Adam's fall produced on his own body, which was driven out of Eden, in the sweat of his brow to earn his bread, and in sorrow, toil, and pain to travel towards the completion of that physical death which was indelibly marked in his members at the moment he ate of the forbidden fruit and hid among the trees of the garden from the face of God. Man's death depended not on any analogy from the beasts beneath, but on the word of God from above: "In the day

thou eatest thereof thou shalt surely die." If it is true that, sinning or unsinning, man must have experienced physical death, I am convinced that many an intelligent Christian will require much argument and exposition still to enlighten his dull understanding.

Begging pardon for this space and time, it is with the conviction that an important truth is involved, which is worthy of more elucidation, and which some of your readers, or you yourself, may vouchsafe to extend.

J. A. W. RICHEY.

Mason City, Ia.

THE NAME OF THE CHURCH

To the Editor of The Living Church:

The correspondent "Y. Y. K.," in your issue of July 28rd, who withholds from your readers the honor of knowing his name, prefers against me the charge of nicknaming the Church that is known in law as "The Protestant Episcopal," etc. It seems that I was, as I acknowledge, guilty of this in an article in your issue of June 18th, "Why an American Should Choose the Episcopal Church."

In case any other of your readers were shocked at this, I would remind them that as long as the Church is already nicknamed in law, a nicknaming of the nickname cannot be a very serious matter. Our fathers saw fit to nickname this Church "Protestant Episcopal." The great American public amends this with a "forshort," as "Y. Y. K." expresses it, to-wit, "Episcopal." To my mind there is small choice between the legal nickname and the popular nickname. I happened to choose the latter, but possibly my choice was unhappy.

As for the other expression in my article to which "Y. Y. K." and possibly others also object, viz., "The Church of my choice," instead of "Where is the Church?"—the hard fact remains that the American public outside of the Church do not ask, "Where is the Church?" as we Churchmen would like to have them ask; but they ask "What Church shall we choose?" or, "Why is the Episcopal Church the Church of your choice?" If we can succeed in answering such inquiries, have we not answered "Y. Y. K.'s" question, "Where is the Church?"

EDWARD M. DUFF.

St. Luke's Rectory, Hastings, Minn.

Personal Mention

The Rev. Dr. Arundel is spending July and August at Hingham, Mass.

The Rev. C. A. Brewster, rector of Trinity church, Vineland, N. J., will spend the month of August with his family at their cottage, Eagles Mere, Sullivan Co., Pa. Address accordingly.

The Rev. R. Edmonds Bennett, late of Narraganset Pier, and Trinity church, Newport, R. I., has taken up work at the church of the Advent, Cincinnati, in the capacity of associate rector. All communications should be addressed accordingly.

The Rev. Clarence Buel is officiating temporarily as minister-in-charge of Christ church, Detroit. His address is 615 Jefferson ave., Detroit, Mich.

The Rev. Frank B. Barton has resigned as general missionary of the diocese of Western New York, and accepted the rectorship of St. John's church, Georgetown, D. C.

The Bishop of Washington has taken a cottage for the summer at Twilight Park, in the Catskill Mountains.

The Bishop of Maryland is staying at Litchfield, Me.

The Bishop of Nebraska is seeking rest at Manchester, Vt. in the Green Mountains.

The Rev. J. T. Crowe has resigned the rectorship of the church of our Saviour, Brookland, diocese of Washington.

The Rev. J. Thompson Carpenter will have summer charge of the church of Gloria Dei, Philadelphia.

The Rev. Herbert J. Cook will divide his vacation between Michigan and Massachusetts.

The Rev. Albert E. Clay, of Central City, Colo., has accepted the charge of Grace church, Miles Grove, and Trinity church, Colorado, diocese of Pittsburgh, and will enter upon his duties at both places Sept. 1st.

The Rev. Wm. Dakin will have charge of St. Luke' church, Chelsea, Mass., during August.

Bishop Gilbert will spend the month of August in camp in the Bitter Root Mountains, Mont.

The Rev. Charles M. Gray, of Ocala, Fla., will spend the month of August in Tennessee, visiting his old friends and parishes, and return to Florida Sept. 1st.

The Rev. Charles C. Griffith will spend the month of August at Eagles Mere, Pa.

The Rev. James Haughton is to spend his vacation at Wareham, Mass.

The Rev. Horatio W. P. Hodson will spend the summer months in travel in Europe.

The Rev. Richard Lewis Howell, of Washington, D. C., is to pass the vacation at his summer home, Morven Park, Leesburg, Va.

The Rev. Geo. Hodges, D. D., is to summer at Holderness, in the White Mountains.

Until the second week in September, the address of the Rev. Francis J. Hall, D. D., will be Nashotah House, Nashotah, Wis.

The Rev. G. H. Johnson, D. D., has accepted the chaplaincy of the 1st District of Columbia Regiment, U. S. Volunteers, and has gone with the regiment to Santiago de Cuba.

The Rev. James G. Lewis, D. D., and family, of New York city, are passing the summer months in Toronto and on Lake Ontario.

The Rev. R. L. Lynch has resigned the charge of St. George's church, Maynard, Mass.

The Rev. Henry Mitchell, of New York, is to have charge of St. Mark's church, Mauch Chunk, Pa., during the rector's vacation.

The Rev. Henry W. Mizner has resigned the curacy of Christ church cathedral, St. Louis, Mo., to accept the chaplaincy of the 1st Missouri Regiment, U. S. Volunteers, at the front.

The Rev. R. E. Merrington has sailed for a vacation tour in Great Britain.

The Rev. E. Ernest Matthews has sailed for a summer tour in England and Scotland.

The Rev. Lawrence H. Mills, D. D., who for more than ten years has been pursuing special studies and doing original work in Eastern languages and literatures at the University of Oxford, has been appointed professor of Zend Philology in the university, being the first American to receive a professorship at Oxford.

The address of the Rev. Samuel Moran is Fort Hamilton, N. Y.

The Rev. Charles Martin Niles, D. D., will have charge of services for part of the summer at Westhampton, N. Y., on the sea coast of Long Island.

The Rev. T. W. Nickerson, Jr., has resigned the rectorship of the church of the Messiah, Boston, Mass.

The Rev. Robert H. Paine is spending a week at Providence, R. I.

The Rev. J. N. Rippey, M. D., has resigned the charge of St. Paul's church, Greenville, Mich.

The Rev. C. R. Stearns has accepted the rectorship of Trinity church, Grand Rapids, diocese of Western Michigan.

The Rev. Samuel Snelling sailed for Europe, per steamer "Lahn," on the 12th inst.

The address of the Rev. Wm. Seymour Short, rector of Grace church, Astoria, Ore., will be P. O. Box 443, Bethel, Conn., until Oct. 1st.

After July 26th, the address of the Rev. J. Neville Thompson will be the rectory, Leesburg, Lake Co., Fla.

The Rev. Thomas J. Taylor has accepted appointment to take charge of Christ church, Philadelphia, in the summer absence of the rector.

The Rev. Marcus Aiden Tolman has completed the 24th year of his rectorship of St. Mark's church, Mauch Chunk, diocese of Central Pennsylvania, and at a recent meeting of the vestry he was requested to take a vacation of three months.

The Rev. Dr. Samuel Upjohn, with Mrs. and Miss Upjohn, has sailed for England, and will be absent until October.

The Rev. E. J. H. Van Deerlin's address is changed from Grass Valley to 1422 Clay st., San Francisco, Cal.

The Rev. J. Wayne and wife will sail from New York for London on the "Winifreda," Aug. 6th, to return about the first of October.

The Rev. Philip M. Washburn has resigned the rectorship of St. Stephen's church, Colorado Springs, Colo.

Official

The decrease of offerings last year towards the expenses of the Mid-Western Deaf-Mute mission emphasizes this appeal for remembrance on next Twelfth Sunday after Trinity, Aug. 28th. A. W. MANN, general missionary, Gambier, Ohio.

THE Rev. J. N. Rippey, secretary of the diocese of Western Michigan, takes this method of notifying the secretaries of other dioceses that his present address is Mt. Pleasant, Mich., and not Muskegon.

Ordinations

Several special students of the diocese of New York, Messrs. R. M. Binder, Carl Julius Jjunggen, and Rawson Warren, who have been pursuing their studies in the General Theological Seminary, have just been ordained to the diaconate, in Trinity church, Newport, R. I., by Bishop Potter who is summering there.

On Sunday, July 17th, in St. John's church, Canandaigua, Bishop Walker advanced to the priesthood the Rev. James Hallett Herendeen, assistant to Dr. Smith, in St. James' parish, Buffalo. He was presented by the Rev. Charles J. Clausen. The sermon was by the Rev. Charles Thomas Walker.

Died

BERRY.—Entered into rest, at Huntsville, Ark. July 15th. Maillia E. J., wife of Hon. J. R. Berry, and daughter of Ex-Governor Isaac Murphy.

HENKEL.—At Providence, R. I., July 15th, Carlotta Mary, Sister of the Holy Nativity.

PITKIN.—Entered into rest, at Los Angeles, Cal., at sunset, July 16th, 1898, Mrs. Sarah Knox Pitkin, in her 74th year.

"At eventime it shall be light."

WILSON.—At her home, Mt. Merino, Hudson, N. Y., July 12th, Sarah Power, widow of the late Henry Wilson, and daughter of the late Abraham and Catherine Livingston Morris, aged 80 years. Mrs. Wilson was the granddaughter of John Morris, one of the early settlers of Hudson, he having located here in 1760, and one of the founders of the Episcopal church in Hudson.

Appeals

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

Domestic Missions in nineteen missionary districts and forty-one dioceses.

Missions among the Colored People.

Missions among the Indians.

Foreign Missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

*Spirito f Missions*, official monthly magazine, \$1.00 a year.

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

SUMMER OUTING FOR BOYS

Holy Cross church, New York, maintains at Farmingdale, L. I., a cottage where boys of the tenement houses are given a two weeks' outing in the country. As the funds for this work are very low, it is necessary to make an appeal to the generosity of the readers of THE LIVING CHURCH. Please send contributions to the Rev. J. G. CAMERON, 300 E. 4th st., New York.

Church and Parish

PERMANENT EMPLOYMENT is open for five successful subscription solicitors in Eastern states. Address THE LIVING CHURCH, 55 Dearborn st., Chicago.

A BICYCLE is offered by THE LIVING CHURCH to any one sending a club of twenty subscriptions. Address for particulars, subscription department, THE LIVING CHURCH.

WANTED.—A teacher to prepare a boy of fourteen for college. Address Dr. G., care of LIVING CHURCH.

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A PRIEST, active, energetic, accounted good reader and preacher, on his vacation, offers his services during August to any parish in or near Chicago. Remuneration nominal. Address Lock Box 376, Oakfield, N. J.

PRIESTS or deacons of conservative American Churchmanship, desirous of entering associate mission work, are invited to correspond with the Rev. W. S. HOWARD, 1702 North 26th st., Omaha, Neb.

## The Editor's Table

Kalendar, August, 1898

6.	TRANSFIGURATION. White. (Green at Evensong).	Green.
7.	9th Sunday after Trinity.	Green.
14.	10th Sunday after Trinity.	Green.
21.	11th Sunday after Trinity.	Green.
24.	ST. BARTHOLOMEW.	Red.
28.	12th Sunday after Trinity.	Green.

### In a Cave

BY ALICE RANLETT

I saw within a jawning cave,  
Where weird shapes loom  
And dark shades gloom,  
But rank and poisonous weeds  
That shun the light,  
And, clinging to the oozing roof,  
Beasts of the night.

Shuddering, I fled the fearsome place,  
As it me-seemed,  
Nor ever dreamed  
Upon the jewel there revealed  
To God's clear sight,  
Flashing with glorious rainbow hues,  
A diamond bright.

Thank God, He watches over each dark place,  
Though secret, where  
His precious jewels, hid from human eye,  
Gleam radiant, fair.

— ❧ —

SO much interest has been excited by the recent splendid achievements of our navy, and especially of the battleship "Oregon," that we think our readers will be pleased to have the portrait (see page 1) of a seaman on that ship. He is one of the sixty Chicago Naval Reserves who were assigned to the Oregon when she reported for orders at Key West after her great cruise of 13,000 miles. We doubtless have the best ships in the world and the best commanders, but a good deal, after all, depends upon the men behind the guns. The one whose portrait is given is six feet in height, is a sharpshooter of the State of Illinois, a first-rate athlete, a college graduate, and left in the midst of his University course when the Reserves were called.

A correspondent of *The Chicago Record* writes: "Chicago's sixty naval reserves aboard the Oregon won signal honors at Santiago. After the action, according to one of my correspondents on the prize battleship, while the sweating gun crews were assembled on the quarter-deck, Capt. Clark called for 'three cheers for the naval reserves who have fought like men with men,' and got them three times three. That was an historic moment in more ways than one, for it marked the full and formal acceptance of the volunteer as fit to rank with the flower of our navy. Three days out from Chicago, the volunteers clambered up the Oregon's ladder to fight for rating in her books and standing among her sailors. Two months later they had won a salute on her quarter-deck for bravery and efficiency and all the qualities that go to the making of an American man-o'-war's man.

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WE have great pleasure in the reception and perusal of a letter from our venerable Swedish clergyman, the Rev. Gustaf Unonius, for many years residing in Stockholm:

"I gladly use this opportunity," he says, "to present to you my hearty thanks for the pleasure given me by reading THE LIVING CHURCH, which regularly is sent to me, formerly by my old friend Dr. Adams, and

after his death, by his dear wife. This paper and *The Spirit of Missions* are the only periodicals that I receive from a country and from a Church, both, as long as I live, cherished by me in thankful remembrance. The latter, especially, I shall never cease to be attached to. I highly value the news and articles concerning it that are given me by your paper, strengthening me in my love to it, and in the views implanted in my heart during my scholarship at Nashotah. The instruction I there got, I do never forget, though I have much forgotten the language in which they were given me."

— ❧ —

IN the will left by the old city Royalist, Sir Nicholas Crispe, who died in 1665, he directed that his heart should be embalmed and placed in a small urn in a pillar near his pew, in St. Paul's church, Hammersmith, and that his body should be placed in a leaden and stone coffin, in St. Mildred's, Bread street. On the application of a member of the family, the remains of Sir Christopher were removed from the city on Saturday, and re-interred in Hammersmith. Sir Nicholas Crispe who was the son of a sheriff of London, was born in 1598, and in the African trade acquired great wealth. He was knighted in 1641, was a member of the Long Parliament, and in the Civil War took the side of Charles I., and secretly sent money to the king. His transactions were discovered, and although personally the worthy knight escaped, Cromwell confiscated his money and property. But he was soon allowed to return to London, owing to the influence of his Puritan relatives, and was created a baronet after the Restoration. Features of the unusual ceremony of the re-interment were an oration on his ancestry, by Mr. T. E. Crispe (of the Middle Temple), and a peal by the St. Paul's Guild on bells, some of which were given by Sir Nicholas Crispe.

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THE old bell of St. John's church, Ellicottville, N. Y., has an interesting history. It hung originally in a monastery, in Malaga, Spain. The monastery was sacked in 1832, and this bell, with others, was shipped to New York. Nicholas Devereaux, of Ellicottville, bought it and sold it to St. John's church. The inscription on it is as follows: "*Abe soi labos del angel que en alto svena Maria Gracio plena Bargas Mefeci Malaga 1708.*" The meaning of this was a mystery for a long time, until Bishop Coxe studied it, and said it was in corrupt Spanish, in which b was often used for v, and which changed many other letters. "Thus," he said, "'abe' should be 'ave,' and 'labos' should be 'la vos.'" The inscription put in pure Spanish follows: "*Ave (soi la vos dei angel que en alto svena) Maria plena gracia.*" The English translation he made thus: "Hail (I am the voice of the angel who on high stands forth) Mary! full of grace!" The last words, of course, mean "Bargas made me, Malaga, 1708."—*New York Tribune.*

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HEREAFTER a penny stamp—two cents—will carry a half-ounce letter from the United Kingdom to any point within the bounds of the British empire. Another use to which British pennies are being put is in the employment of the penny slot in connection with public hot-water faucets. By dropping in a penny a pitcher of hot water may be drawn when desired.

## The Working-man in Church

FROM "THE WORKERS," BY WALTER A. WYCKOFF

*Scribner's* for June, 1898

IN entering a church door on Sunday mornings, I was objectively in no other station than that of any working-man who may have wished to worship there. The treatment which I received is, therefore, a fair gauge of the reception which another worker might expect. If it were a single instance I should not mention it, and I venture to offer no generalization, although I am speaking of tests which covered many Sundays, and included all the principal churches of the town. All that can be said, I think, is that the uniformity of result is some evidence of what a like-conditioned working-man might count upon in the way of treatment at the hands of fashionable churches.

I was sure, in the first venture or two, that the circumstances were exceptional, and that I had chanced upon churches which, although most evidently of the rich, were yet watchful for every opportunity of welcoming the poor. It was not until I had made the rounds of many churches of many denominations, that I realized how general and how sincere among them is the spirit of hospitality to the working poor.

In the vestibules, I always found young men who acted as ushers, and who were charged with the duty of receiving strangers. Never once did I fail of a friendly greeting. With every test I felt increasingly the difficulties of the situation for these young men, and my wonder grew at their graceful tactfulness. A touch of the patronizing in their tone or manner would have changed the welcome to an insult, and any marked effusiveness of cordiality would have robbed it as effectually of all virtue. It was the golden mean of a man's friendly recognition of his fellowman, with no regard for difference in social standing, which was the course so successfully followed by these young ushers.

I had always to avoid a more desirable seat by particularly asking for one far to the rear, and in the pews there was no withdrawing of skirts, nor were there other signs of objection to me as a fellow worshiper. On the contrary, a hymnal or a prayer book would be promptly offered, and sometimes shared; and, at the service end, a cordial invitation to come again would often follow me from the pew door, although frequently I noticed that I was conspicuously lonely as a representative of the poor.

Among the first to enter it, I walked up the steps of a large stone church and into an inviting vestibule. Several young men were grouped in conversation between the inner doors, and the one who first marked my entrance stepped out at once to meet me. A little painfully regardful of his dress, he yet was frank and cordial, and the ease with which he greeted me could not have become him better had he spent his life in leading workmen up the aisles of rich churches.

"I have a seat well up on this side, where you can hear perfectly," he suggested, looking me full in the eyes, as we stood for a moment at the door. "May I show you to that?"

"I should like to sit here, if I may," I said, and I pointed to the corner of the first seat from the wall.

"I am sorry," he answered, "but that seat is reserved for an old gentlemen who has occupied it for years, and who always pre-

fers to sit there. Would you mind taking the seat just in front of it?"

"Certainly not," I said, "that will suit me quite as well," and I sat myself down in the place in question.

Not half a dozen persons were in the building, and its restful quiet was unbroken even by the prelude from the organ. Two ladies in deep mourning entered now, in the company of the church treasurer. It appeared from their conversation that they had met him by appointment; and, although they were speaking in low tones, yet they stood so near me that I could not help overhearing what they said.

The point in discussion among them related to a pew, and the treasurer politely pointed out a small one not far from where I sat, which was at their service for \$200 a year, and also two sittings farther to the front which they might have on the same terms. There was much considering of the *pros* and *cons* of this alternative, and, incidentally, the treasurer indicated the range of prices in the pews, from \$200 near the door, to \$1,600 where seats were most in demand.

In growing numbers the congregation was assembling, and above the gentle breathing of the organ, which began to spread in soothing waves of prayerful music through the church, rose the soft rustle of rich dress, and the air, glowing with deep colors from stained glass, took on a subtle perfume.

When the pews were dense with worshipers, scarcely a vacant seat remaining, and my closest watchfulness had failed to note the presence of a single other person of my class, there broke faintly on the waiting company the clear, uplifting sweetness of a rare contralto voice. Vague and lightly stirring at the first, as when some deeply buried feeling, recalled to life, gives utterance to new being in "the language of a cry," it rose to ever fuller power, unflinching and pure in every tone, until it smote with the touch of truth each silent chord of life, and waked them all to perfect harmony, wherein they sing the mystic unity of things, where the senses mix, and whence they radiate, and where,

in the midmost heart of grief  
Our passions clasp a secret joy."

I was not present, however, merely as a worshiper, but also as a member of my chosen order. I tried to see with their eyes, and then to think their thoughts and feel their emotions. When I held myself honestly to this task, with the aid of what I had learned directly from the men and caught of their ways of thinking, it was another revulsion of feeling which set in.

I thought of my \$9 a week, and the meagre pittance which resulted from utmost care in saving, even when my own support was the only claim upon me, and how far beyond my reach was all possibility of a seat in the pews which were held for barter. The image of Mrs. Schulz rose up to me, worn, and wan, and almost ill, yet always cheerful, and I remembered the patient, unflinching courage with which she faced the obligations of her life, and the heart-breaking economies by which she must meet many of its duties. On that very day, the two elder children had gone at different hours to church, because there was but one pair of shoes and stockings between them, and Mrs. Schultz herself went out to Mass, through the tingling cold of the early morning, in clothing which would have been light for summer.

While here, on every hand, was dress whose cost, as indicating not warmth and comfort but mere conformity to changing fashion, represented, in scores of cases, more of annual individual expenditure than the whole net income of many a workman's family. And even more poignant to a mind made sensitive by this train of thought, was the impression which weighed upon it of a company well fed to a degree of comfort beyond the sense of sympathy with hunger that rarely learns the meaning of enough. The mere suggestion of a breakfast of rich food in wide variety, and served often at a great cost in almost wasteful plenty, to be followed soon after the hour of worship by another meal yet more varied and abundant and rich, seemed the very pitch of heartless mockery, in the full presence almost of hundreds of men and women to whom bare day's bread is an agony of anxious seeking, and of multitudes of little children to whom not nourishing food alone but even food enough to stay the pangs of hunger, is a luxury.

These familiar feelings, roused, as always, by the common contrasts of life, which one follows in close study through bewildering complexities of casual relations, were dominant from the new point of view, as the outcome of patent facts. Superficial and indiscriminating, and yet most real and living, is the thought of the actual workman, as his mind responds to the obvious leading of the things he sees.

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### Book Reviews and Notices

**Alcuin Club Tracts.** I. The Ornaments of the Rubric. By J. T. Micklethwaite, F. S. A. Pp. 70. Price, \$1.50. II. Consolidation. By W. C. E. Newbolt, Canon and Chancellor of St. Paul's. Pp. 12. Price, 35 cts. London and New York: Longmans, Green & Co.

The Church of England is just now passing through a ritual crisis, the echoes of which are distinctly audible in America. The Reformation is probably not ended yet, but the time seems to have come when there should be some general agreement and some authoritative pronouncement as to how the worship of the Church should be rendered. This need for a national ceremonial is clearly voiced by Canon Newbolt: "We are old enough to have clothes of our own, not the cast-off garments of an elder sister, which do not always fit. But we feel that any scheme that is to have an element of permanence in it must be true to that Catholic tradition which the Prayer Book has so manfully maintained. The second year of King Edward the Sixth is not a date for lawyers to wrangle over, but represents a time, a fixed date, in our history from which we look back at all the catholicity which is streaming in from behind, and forward at all the vigorous national growth which is reaching out in all directions in front. While we thank God for the marvelous Church progress of this reign, let us consolidate by definite means what we have secured. And the first step is to set up authority, to help our bishops back to their lawful thrones, and to help them to rule constitutionally, with the voice and the support of the living Church at their back."

This is, in brief, the purpose of the Alcuin Society. In this organization the learned clergy and laity have associated themselves together for a thorough study of the ceremonial of the Church of England, with a view to determine, in the strictest loyalty to the Prayer Book, what should be the arrangement, furniture, and ornaments of our churches, and how their services should be rendered. The need for such a society and the principles upon which it is based, are very strongly set forth by Canon Newbolt as he pleads for a reign of law and order in which individualism shall cease to distract the faithful. "We want," he says, "to get rid of the ecclesiastical jackdaw who gets

scraps here, and bright patches there, and silver spoons from another place, to the great scandal of the legitimate occupants of the farmyard, who prefer something useful, or at least something which is in harmony with their own nature. And therefore it is of the last importance that we should set up authority of some kind."

One of the first efforts of the society has been to determine the exact meaning of the Ornaments Rubric, and thus to show what accessories to worship may be lawfully used in our day. The results of a very exhaustive study of this subject are given us by Mr. Micklethwaite. He points out that in accordance with the Rubric, the ornaments of our churches are to be the same as were in use (1) in the Church of England (not in any other branch of the Church Catholic), (2) by the authority of Parliament (and no other), (3) in the second year of the reign of King Edward VI. (*i. e.*, between Jan. 28, 1548, and Jan. 27, 1549, the last year of an unbroken usage of centuries, before the chaos of reformation times had begun). Having laid down these fundamental principles, he proceeds to enumerate and describe the ornaments covered by the Rubric, and thus to fix the lawful limits of ritual in the Church. A brief summary of these will, we feel sure, be of interest to our readers:

Images and pictures might be used as memorials, if they did not commemorate feigned miracles. The altar was of stone, wooden altars being unlawful. Even the smallest churches had several. The altar was generally hung with embroidered cloths, nothing but white linen being allowed upon the mensa. The front was plain, without carving or painting. The altar was frequently overhung by a canopy. The Reserved Sacrament was suspended above the altar under a canopy of its own. Tabernacles for Reservation were uncommon. Two lamps were kept burning before the Reserved Sacrament. Altar crosses were in common, though not universal, use. The number of altar lights varied, but most parish churches had only two. The custom of having separate sets of lights for different services is modern. Cushions were often used instead of desks for the altar books. Flowers were never used upon the altar. The use of a stiff pasteboard pall was uncanonical. Censers were in universal use. Sacring bells were forbidden. Processional crosses and candlesticks were always provided. Although no such service as the Benediction of the Blessed Sacrament had yet been invented, a monstrance was used in processions on high days. Altar rails had not come into use, but a houseling cloth was held before communicants to prevent irreverence. Rood screens separating chancel from nave were universal. The font stood at the west end of the nave, and was kept always filled with holy water. Baptistries are of foreign and recent introduction. Holy water stocks were provided at all principal doors. Confessionals were not in general use. The same is true of litany desks. A pyx, bell, and lantern were kept by all well-appointed churches to be used for carrying the Sacrament to the sick. The pyx was carried in a little bag or purse. The churches were also provided with a cross to be carried before the corpse at burials, a bier, and a common coffin (bodies being buried not in coffins, but in winding sheets), and candlesticks. A triangular candlestick, or Judas, was provided for use at tenebræ. There was also a tall Paschal candlestick to stand at the north side of the chancel during Eastertide. Even the smallest churches had at least two bells, and chimes were common. The churches were not heated, and the clergy were provided with muffs in which to warm their hands, at intervals, during the services. Parish churches were not lighted beyond two or three candles for the clergy. When services were held before daylight, the people brought their lanterns. The ordinary dress of the clergy consisted of a cassock, a cap (shaped somewhat like a college cap; the biretta is a foreign and recent innovation), a hood (worn for protection from the weather both in and out of

church), a tippet or scarf of silk (developed within the last sixty years into a stole; until this century the stole was not used except as part of the Eucharistic vestment). Every parish was bound to possess "a vestment," consisting of an amice, alb, girdle, stole, maniple, and chasuble. These were used at different seasons, according to their quality rather than their color. Copes were worn by the clergy in processions and during the censuring of the altar at Matins and Evensong, and were laid on the altar during the rest of the service. In all churches there was a supply of surplices and rochets for the use of the clergy.

The list of accessories for public worship which we have briefly outlined, is set before us by the Alcuin Club as the result of its researches, with the following very sensible recommendation: "These are the ornaments in use in the Church of England by authority of Parliament in the second year of King Edward the Sixth. There are some amongst them which are in abeyance, because the usages with which they were connected are not provided for in our present formularies. Of these, it may be said that the time of ministration for which they were appointed does not occur now. But the most in number, the most ancient, and the most important can be used as well with our present services as they could with those of 1548 or 1549. And so let us use them, and not any novelties, English or foreign, instead of them. The substitution of foreign ornaments is mischievous, from the countenance which it gives to those who profess to see in the present revival within the Church of England only an imitation of the Church of Rome. And we do not want the things; our own are better."

**Faith and Doubt in the Century's Poets.** By Richard A. Armstrong. New York: Thomas Whitaker. Pp. 136. Price, \$1.

Mr. Armstrong who has made up this very attractive bit of reading from lectures delivered to his own congregation on Sunday evenings, expresses a fear lest he may seem to have been somewhat arbitrary in his selection of the six English poets who to him appear representatives of the religious faith and doubt which have contended for sway in their art over the mind of our age. His series runs: Percy Bysshe Shelley—*The Spirit of Revolt*; William Wordsworth—*Revelation Through Nature and Man*; Arthur Hugh Clough—*Between the Old Faith and the New*; Alfred Tennyson—*"The Larger Hope"*; Matthew Arnold—*"The Eternal Note of Sadness"*; and Robert Browning—*Faith Triumphant*. Without doubt whoever takes in hand this little volume and begins to skim its pages for what it is worth, be he one of faith or "unfaith," will soon turn seriously back, and follow it through intently from beginning to end.

**The Preparation for Christianity in the Ancient World.** By R. M. Wenley. Chicago: Fleming H. Revell Company. Price, 75c.

The object of Prof. Wenley's inquiry is to discover "what were the essential features in the development of man's religious, moral, and social needs throughout the ancient classical and Hebrew civilizations, that ultimately ended in a spiritual impotence curable by Christianity alone?" The headings to the chapters will give our readers a good outline of the ground traversed—"Socrates as a Missionary of the Human Spirit"; "Greek Self-Criticism"; "Salvation by Wisdom"; "The Mission of the Jews"; "The Advent of the Saviour"; "The Preparation of the World and of the Spirit." The well-stored mind of Prof. Wenley has produced a very useful work, and one packed full with information. We bespeak for this "study in the history of moral development" the attention of both clergy and laity. The moderate price places it within the reach of all.

## Periodicals

*The International*, with the July issue begins a unique department in language study, giving Lesson I in Spanish. This series is intended to meet the needs of travellers and business men,

and is timely in view of the increased interest in Spanish trade and travel which must follow the war. The department is conducted by Prof. Luis Perez, of the Bennett Language School. It is proposed to utilize the graphophone as an aid to pronunciation. For particulars address Mr. A. T. H. Brower, editor, 358 Dearborn st., Chicago.

A timely naval story by James Barnes, entitled, "The Blockaders," opens the number of *Harper's Round Table* for August. Joseph H. Adams' directions for building a house-raft will prove of interest and value to many, being fully illustrated by pictures and working plans. The issue also includes the winning story of the recent "Short Story Competition," further installments of "The Adventurers" and "The Copper Princess," and the usual variety of entertaining fiction and instructive articles.

The July number of the *New England Magazine* opens with "The Story of the Isles of Shoals," by Mrs. Aubertine Woodward Moore, beautifully illustrated, many of the pictures showing glimpses of Celia Thaxter's home and the places closely associated with her life. Hull House, in Chicago, is the subject of an important paper by Mrs. Florence Kelley who is herself a resident of the settlement. The illustrations of the article are from photographs taken especially for use in this connection. An article entitled, "A Forgotten Industrial Experiment," by Sara A. Underwood, gives an account of an experiment in social industry made some forty years ago at Indian Orchard, one of the outlying suburbs of the city of Springfield, Mass., where the cotton factory there established was a sort of working-girls' Utopia. This is followed by one of Arthur Willis Colton's delightful sketches, entitled "The Hearts of Men," telling of a strike among the glass-blowers.

## Books Received

*Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.*

### HARPER & BROS.

Barry Lyndon. By W. M. Thackeray. \$1.50.  
The Hundred and Other Stories. By Gertrude Hall. \$1.25.  
Farm Ballads. By Will Carleton. \$1.25.  
A Romance of Summer Seas. By Varina Anne Jefferson-Davis. \$1.25.  
In the Sargasso Sea. By Thomas A. Janvier. \$1.25.

### THE BAKER & TAYLOR COMPANY

The State: Its Nature, Origin, and Functions. By L. T. Chamberlain. 50c.

### LAMSON, WOLFE & CO.

Ye Lytle Salem Maide. By Paulina Bradford Mackie. \$1.50.

By the Aurelian Wall. By Bliss Carman. \$1.

### GEO. BELL & SONS, London

Commentary on St. John. By the Rev. M. F. Sadler. \$1.50.

### T. W. RIPLEY, Boston

The Gathered Waifs. By Dr. S. D. Leifsnam.

### FLEMING H. REVELL COMPANY, Chicago

What the Bible Teaches. By R. A. Torrey. \$2.50.

### CHRISTIAN LITERATURE COMPANY

A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second series. Vol. III., part II. Gregory the Great; Ephraim Syrus; Aphrahat.

## Pamphlets Received

Christian Beneficence. By Wm. S. Langford, D. D. Thomas Whitaker.

Catalogue of Kingsley School, Yonkers, N. Y.

The Mormonism of To-day. By F. L. Hayden, D. D.

The Incarnation of the Kenosis. By Alban Richey.

The Basis of Early Christian Theism. By Lawrence Thomas Cole, S. T. B., Ph. D.

Catalogue of Trinity School, San Francisco.

Catalogue of St. Helen's Hall, Portland, Ore.

Extracts from the Creed of the Christian. By the Rev. Charles Gore, D. D.

Trinity Church Bi-centennial Celebration, May, 1897.

The Calendar of Trinity College School.

Diocese of Pittsburgh. 33d Annual Convention.

The Relations of the People of the United States to the English and Germans. By William Vocke.

Negro Delinquent Children in Virginia.

Catalogue of Grafton Hall, Fond du Lac, Wis.

## Music Received

Te Deum in D. By John N. Brown. Brown Bros., Chicago.

## Opinions of the Press

### Our Church Work (Buffalo)

VACATION AND RELIGION.—How strange it is that many persons, who are accounted faithful and devoted Churchmen at home, when they go away for their summer outing, are apt to forget to take their religion with them. The members of the parish where they are to sojourn for a season would be greatly encouraged by their presence in church on the Lord's day, whereas their marked absence from worship, nay more, their making the day one of pleasure and dissipation, is an actual hindrance to the spiritual life of that parish. The country church may be very plain in all its appointments; the service may be without any of the adornments which the city affords, and which we all greatly appreciate; the music and the surroundings quite in contrast with what we are accustomed to see and hear; but these can furnish no excuse for not giving the Lord the homage that is due His great and holy Name. Perhaps there is no church where you are, and the temptation is very great to spend the day like other days, but you have your Prayer Books with you, and "two or three" may come together and solemnize the day by prayers and praises. So, my dear friends, while you are enjoying the needful summer rest, let us hope that you have taken your religion with you, and by your example of good Churchmanship you are making the place where you are the better by your sojourn.

### The Presbyterian Banner

PATRIOTISM.—What is patriotism? It is agreed on all sides that it is a great and good thing, but we need a definition. There are various forms of it, and some of them are wide apart. There are two main types. The first is such pride in our country as causes us to swell up with a sense of its bigness, and to boast that we are better than other nations. It is conscious of its strength, and would like to show other nations what it can do. It is very jealous of its rights and dignities, and chaps in the United States Senate, through the chaplain, that "God may make us quick to resent insults." It dearly loves a fight, for "it has the ships, it has the men, it has the money, too." It thinks that the way to love our country is to hate other countries. It thinks there is no patriotism in the nation unless some other nation is getting whipped. It has small respect for international law and for other governments, and goes around among them like a big bully slapping them in the face. The type is being described with some exaggeration in order to bring out this spirit, but it is well known there is such a type. We have some of it among us, and it is making us unpopular abroad. This is a false and vulgar kind of patriotism that we ought to despise. It is a contemptible spirit in an individual, and is not less despicable and infinitely more dangerous in a nation. Over against this false patriotism stands true patriotism, which is love for our country; for its law and order, its justice and unity and peace. It wants the country to be good rather than great, righteous before it is rich. It has no fictitious sense of military honor, such as the French have, but it has a strong sense of moral honor. It seeks to promote the welfare of the country by enacting just laws and enforcing them in clean and efficient administration. It does not go into hysterics and shout and froth in the presence of international questions, but it keeps calm and cool, and conscientiously considers righteousness and peace. And then, when war comes, this quiet patriotism furnishes the soldiers, while frothy patriotism does its fighting on the street corners and in the newspapers. Whatever makes our country better is real patriotism. The purest citizen is the truest patriot. He loves his country most wisely and nobly who loves Jesus Christ most intelligently and obediently. He will then be one living atom of righteousness in the nation, and will be so much saving salt; and he will impart the same spirit to other atoms, and thus help to saturate the nation with righteousness and peace.

## The Household

### The Oregon in Battle

BY LIEUTENANT SAMUEL G. MAGILL

THE smashing of Cervera's squadron occurred Sunday, July 3rd, lasting from 9:30 A. M. to 1:12 P. M., when the last ship, the Christobal Colon, struck her colors to the Oregon and the Brooklyn, the two ships who had run her to the death. Never were the magnificent qualities of the heavy battleship Oregon shown to better advantage than in this long chase of the fastest cruiser in the Spanish navy. Our generous compatriots now style the Oregon the "queen of battle ships." No doubt the world wondered, when watching the progress of the Oregon in her trip around South America, if she could fight as well as she steamed. When the truth is told, the page that was carved in naval history on July 3rd will bestow a great part of the credit for the decisiveness of the victory to the fighting work of the Oregon.

Yesterday morning opened peacefully, and at 9:25 A. M. the first call sounded for our regular Sunday quarters. Everybody was dressed in clean white, and had assembled on deck waiting for the second call to fall in at quarters for inspection. At 9:29 the quartermaster suddenly reported to the officer of the deck that a ship was coming out of the harbor. Immediately glasses were brought to bear on the entrance, and the prow of a vessel with military mast top was seen coming around the first turn. It did not take a second to touch the general alarm, and precisely at 9:30, instead of the second call to quarters, the ship was filled with the clanging of alarm gongs and wild notes of the bugle, while the drummer boy was beating the long roll as though his life depended on it. A more propitious moment could not have been selected, for all hands were on deck, and in two minutes the ship was cleared for action and steaming in for the entrance.

At 9:31 the first gun of the battle was fired from the forward six-pounder on the bridge of the Oregon, by order of Captain Clark, to call the attention of the fleet to the fact that the enemy was coming out. The shell struck right in the entrance to the harbor, and not only warned our fleet, but showed Cervera that we were ready and waiting. The Oregon also blew two long blasts on her whistle to warn our fleet. Meanwhile the first Spanish vessel had been coming swiftly along the inner arm of the channel, and as she rounded the bend a point of land at Morro Castle cut off our sight of her bow, and she seemed to have stopped and backed in. The men at our guns set up a great shout of disgust, but suddenly the bow of the Spaniard shot into view, coming out of the outer channel, and quickly a second ship came into view, closely following the other. Then a cheer of joy went up, and a shout passed along that the whole fleet was coming out, and the guns of our fleet echoed their cheer with a storm of shells on the first vessel. The Spaniard replied with rapid fire from her 11-inch and rapid-fire guns. The other ships filed swiftly out of the channel and opened fire as soon as they cleared Morro Castle. The air was soon filled with shrieking shells.

A few words explaining the position of our ships, so you will understand the movements which now followed. The Spaniards had evidently been watching the move-

ment of the different vessels in our fleet, for they picked out an hour when we had fewer ships present than at any hour since Admiral Sampson joined the blockading squadron with the New York and the Oregon. The Massachusetts had gone to Guantanamo during the night, as had also the New Orleans and Newark. At 9.05 A. M. the New York had headed to the eastward for Baiquiri, and by 9:30 was fully six miles from the fleet. This left the Oregon, Indiana, Iowa, and Texas battle ships, and the cruiser Brooklyn. The Oregon was stationed right in front of the entrance and closest in. To the eastward of her was the Indiana. To the west in succession were the Iowa, Texas and Brooklyn. Further eastward, and close in shore, was the converted yacht, Gloucester. The Vixen, of the same class, was outside the line of battle ships.

The first Spanish ship to come out was the Infanta Maria Teresa. Following her was the Vizcaya, then the Christobal Colon, and last the Almirante Oquendo. As the Spaniards came out with their flags flying and signals at the masthead, they presented a beautiful sight. As soon as they cleared the entrance they headed for the westward, coming at a high speed and hugging the shore. It took an incredibly short time for the Oregon to get up speed, and when Captain Clark saw that the Spanish fleet was heading to the westward, the Oregon dashed in for them, delivering a terrible fire from the heavy guns as she closed. The rest of the fleet was pouring in a heavy fire on the vessels as they came out. The Iowa steamed in toward the entrance, and, putting her helm down hard, quickly brought her starboard battery into play. The Texas was coming in also, but was a few hundred yards behind the Indiana and somewhat to the westward. The Oregon came racing down from the eastward, under full speed and under forced draught, and crossed the bows of the Iowa like a shot as she was coming around with her starboard helm, and dashing between the latter and the Texas went in for the enemy, closing in with the rear vessel heading to the westward, which brought her on our starboard bow. The officers on the other ships say that it was a beautiful sight to see the Oregon dashing in for the enemy, passing everything in front of her and covered with volumes of smoke from her guns and smokestacks. The rear vessel we closed in with was the Infanta Maria Teresa, the other three cruisers having pulled ahead of her. Just ahead of her was the Almirante Oquendo, and leading the column were the Vizcaya and the Christobal Colon, running side by side, the latter next the shore.

Just as we cleared the Iowa a cry passed over the ship that the torpedo boats were coming out of the harbor. Our secondary battery was ordered to open fire on them, and soon there was a whole stream of six-pound shells tearing up the water around the two torpedo boats, which could be plainly seen through the smoke stealing along the shore. The first torpedo boat was almost abreast of Cabanas Bay, when a shot from our starboard after 6-inch gun blew her up, and a great puff of black smoke rose high into the air, and she seemed to jump right out of the water, then went down never to rise again. The second torpedo boat was finished by the Gloucester, and headed for the beach, running high and dry close to the entrance to Cabanas Bay.

Meantime, we were hot after the big cruisers of the armada, pouring a heavy fire into the rear vessel. The Brooklyn was on our port bow, away outside of us, and our other vessels were being rapidly dropped astern, but were giving it to the Maria Teresa. Suddenly her whole stern burst into flame, and she put her helm over and made for the beach. As she turned her broadside to us, all the ships in range sent shells crashing into her sides, and clouds of splinters and smoke covered the vessel. When the smoke cleared away one of her military masts had disappeared. In a couple of minutes she was high and dry on the beach, and burning fiercely. Her crew was seen to jump into the water; some made for the surf, and some swam toward our ships, evidently not wishing to fall into Cuban hands. Not stopping a second, the Oregon passed on and turned her fire on the Almirante Oquendo. A second shot from our 13-inch forward guns exploded on her. She burst into flames, and quickly followed the fate of the Infanta Maria Teresa. She received a terrible fire as she headed for the shore, and both of her military masts were shot away. She had hardly reached the beach when she began sinking. She was well up on the beach, however, and did not go down in deep water. At the sight of these two ships being destroyed, the crew sent up cheer after cheer, and worked like Trojans at the guns, getting ready for the next ship.

Word that two ships of the enemy had been destroyed was passed down to the men working on the ammunition below, and also to the men in the fire-room and engine-room, and a cheer went up that could have been heard on shore had it not been drowned in the roar of the forced draft, and the whirl of the ammunition trolleys as the men below sent car after car of ammunition from the magazines to the hoists as fast as they could run. The men in the fire-room showed their appreciation by throwing coal on the hungry fire so fast that volumes of black smoke poured out of the smokestacks, and the propellers were driving us through the water at the rate of 125 revolutions a minute. The Vizcaya was right ahead of us now, and we were overhauling her rapidly. The Texas and Iowa had been left behind, and were going in toward the two ships already on the beach. The Brooklyn was on our port beam, 1,000 yards away, and the little Vixen was some distance away on her port quarter.

The Christobal Colon had been drawing away from the Vizcaya all the time, and was nearly four miles ahead of us now. With the experience we had had on the Infanta Maria Teresa and the Almirante Oquendo, our fire was becoming remarkably accurate, and was playing havoc with the Vizcaya. Again and again our shot tore through her stern or burst on her decks. In three-fourths of an hour from the time the Almirante Oquendo went ashore the Vizcaya was seen to be on fire, but she hesitated about five minutes, then headed in shore. Smoke and flames were pouring out of her hold as she turned towards the shore. Her big flag was still hoisted, so our fire on her was not slackened. A 13-inch shell struck her in the bow and blew her whole bow wide open. The flames on board her were evidently making quick passage to the forward magazines. As soon as she struck the beach she hauled her colors down and all the crew jumped into the sea.

Firing on her was stopped, and soon after we passed her an explosion took place for-

ward, which was supposed to be her 11-inch magazine.

The joy among our crew can be imagined at having destroyed three of the big Spanish cruisers, but to dampen this joy was the fact that the Christobal Colon was four miles ahead, and it looked as though she was going to get away. We felt that it would be a victory for them if one managed to escape, and we all watched with breathless interest the chase which now began. In the engine room the steam was holding at 140 pounds, and everything was working well. In the fire-room the smoke-begrimed men had no pity on their tired arms, but we knew that this could not last many more hours, for the stokers had no relief crew. All hands were there at work. The Brooklyn was on our port beam, the same position she had held all the way, and apparently could go no faster, as she had only five of her eight boilers in use, and one of her compartments was full of water.

It was about 11 o'clock when the Vizcaya went ashore, and by 12 o'clock our other ships were all hull down on the horizon. The Christobal Colon was hugging the shore, and the Oregon and Brooklyn were holding their own with her, and were the only two ships of our fleet in sight. The smoke of three others could be seen on the horizon, so we knew the others had not yet given up the chase. At twelve o'clock we all had "Dewey breakfasts," starting a fire in the galley and baking some beans and boiling strong coffee. About 12:15 we began to gain perceptibly on the Christobal Colon, and commenced firing with the 13-inch forward guns. The shells dropped close around her, the range used being between 7,000 and 8,000 yards. From this time on we gained on her steadily, and soon opened fire with our starboard 8-inch guns forward.

About 1 o'clock the Cristobal Colon slowed down and toward the shore. She seemed to be looking for a good soft place to run on the beach. We were rapidly coming up with her. At 1:15 the cry arose that she had hauled down her flag and started for the shore, when orders were given to cease firing, but the men remained at their guns to watch for treachery. The Brooklyn, with Commodore Schley, headed in for the Christobal Colon, and sent a boat over to take possession of the prize. We lay to and waited for the return of the boat. The Colon was beached on a sandy piece of shore and appeared to be in good condition, although she had a big hole in her stern made by an 8-inch shell.

About three-quarters of an hour after she had hauled down her flag, our flagship, the New York, came up, and received on board the commanding officers of the Colon and his staff. Admiral Sampson then signaled the Oregon to take charge of the prize and tow her off the beach. The prize crew found the ship rapidly filling with water, and upon going below to the engine-room, found the water up to the tops of the cylinders. All watertight doors and hatches were closed below, but the water continued to rise, and the prisoners were rapidly transferred to the Resolute, which had come up. This was not effected until 8 P. M., and then the Vixen with several small boats were sent alongside the Colon, to take off the men in case she should founder. In the meantime, the Colon had been floated, but about 10 P. M. she signaled that she was sinking, and the New York put her bow into the side of the Colon

and pushed her on the beach again. At 11:30 P. M. the crew abandoned her, and she rolled over on her starboard side and laid there.

Thus ended the greatest sea fight in which modern ships have engaged. There was only one man killed on the American side, and two wounded. Nearly all our ships were hit several times, but the lucky Oregon came out without a scratch. One 11-inch shell passed over the after part of the bridge, and the wind from it blew the hats off the men at the six-pound guns. They say it felt as though they were being crushed down by an irresistible pressure, and the shell went over her with a roar like an express train. Another 11-inch shell struck the water about one hundred yards from the ship, and ricocheted over the ship, passing between the two smokestacks. A 6-inch shell burst close to the ship, and some of the pieces fell on deck, and were picked up for souvenirs. The Spaniards put up a brave fight for awhile, and from their sides poured perfect sheets of flame, for they were well armed with rapid fire guns, but they did not know how to shoot, and apparently had no means of finding the range.

The losses of the Spanish were 360 killed and 160 wounded. We took prisoners, Admiral Cervera, his son, seventy officers, and 1,800 men. In talking to some of the officers, they said: "We expected to get away with three of our ships. We thought the Oregon had left, and knew that the other battleships could not keep up with us. We calculated to close in on the Brooklyn and sink her, but we made a mistake about the Oregon. If it had not been for her, you would never have gotten us all. Would like to meet your captain."

This morning, July 4th, we steamed back along the coast to Santiago. The chase of the Cristobal Colon had taken us forty-two miles to the west, and it was noon before we got back off the harbor. On the way, we passed close to the wrecks of the Vizcaya, Infanta Maria Teresa, and Almirante Oquendo. The Vizcaya was the first one that we came up to, and she appeared to be a hopeless wreck. Her stern was full of shot holes and her bow was blown to pieces. As we passed, we could see clear through her. Her upper works are all shot to pieces, and the after military mast is lying over the 11-inch barbetstes and trailing in the water. The wreck was still smoking, as were all the rest of them. The Almirante Oquendo and the Infanta Maria Teresa are not far from each other, and stand well out of the water. The former looks as though she might yet be floated, although we could not tell much about the damage at the water line. The latter appears to be in a worse state from the explosions on board of her. The Vizcaya put up the pluckiest fight, and was riddled with shot before she made for the beach. There is one torpedo boat destroyer on the beach near Cabanas Bay, but no signs of the other can be found. They went down with all hands on board, and when the explosion occurred, the bodies of men could be seen thrown high into the air. Thus was the Maine avenged.—*Chicago Times-Herald.*

THE story goes that an enterprising American magazine editor lately instructed his English representative to obtain, through the Archbishop of Canterbury, "A live, brainy article" on home-life in the Vatican from the Pope.

## Heroes in the Hold

WHILE we are showering unlimited praises on the gallant man who stood on the bridge of the fated "Merrimac," and on his companions who were at their perilous posts of duty on the upper deck, on that memorable morning in Santiago harbor, let us not forget the heroes in the "stoke hole," says *The Baltimore Herald*.

If Lieutenant Hobson and his associates were brave, what is to be said of the sublime courage of the engineer whose hand was at the throttle, and the fireman who shoveled coal into the blazing furnaces as the good ship sailed into the jaws of death? Here were heroes indeed—heroes of song and story, of romance and rhyme, such as might inspire poets to the loftiest flights and the pen of the historian with glowing imagery.

On the bridge stood a man who played in the great lottery for the grandest prize of life. Whether he lost or won, enduring fame was his. Success meant the listing of his name on the roll of immortality along with those of Dewey, Paul Jones, Decatur, Perry, and Farragut. What a laurel wreath of everlasting glory for one single act in the great drama of war!

But down in the hold, twenty feet below the surface of the rolling billows, in ominous darkness relieved only by the light of flickering lamps, no sounds save the drone of the engine, the creaking of the hull, and the swash of the lashing waves came to tell aught of what was transpiring above. Nothing but the soul of valor to inspire such men! No place for them on fame's eternal camping ground. Nothing but the self-same spirit of Jim Bludson to keep "her nozzle to the bank" till all but himself were safe on shore.

The man with his hand upon the valve and his keen ear intent upon the warning bells; the men, grimy, sweating, blackened, furiously piling coal into the yawning, roaring furnaces—neither knowing when the dread explosion would come that might send them, torn to fragments and scattered upon the four winds, to their fearful doom—these were the real heroes of the "Merrimac."

They knew there would be no lasting reward for them, no glorious heritage which they could transmit to their children, no renown such as would envelop the leaders at Thermopylae, at the Alamo, or the cool and daring lieutenant on the bridge above them. To them it was duty, plain and simple, hum-

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ble and obscure, with the full knowledge that their reward must be the consciousness of duty well performed. No substantial promotion, only a fleeting notoriety; no pointing to the way where glory waits!

All honor, say we, to the intrepid engineer and firemen of the "Merrimac"! Long may their memories be preserved by their admiring countrymen! All honor to men whose only reward is the consciousness of duty performed!

PRINCE ALFRED IMPEY, the Shaw University African student, died of consumption at the Pickford Sanitarium, Southern Pines, on Tuesday. Impey was a nephew of King William of the Kaffir tribe of South Africa. He was brought to this city direct from Mille Drift, South Africa, last fall by the Rev. Mr. Jackson, a missionary under the auspices of the Foreign Missionary Convention of the United States, to be educated at Shaw University for the ministry as a missionary. He was nearly twenty years of age.—*Raleigh Post.*

### Children's Hour

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

### The Fifth Commandment

BY ANNE H. WOODRUFF

BESSIE BARCLAY lived in the country. Her home was at the foot of a mountain. Beautiful wild flowers and ferns grew on its steep sides. From the earliest spring, as soon as the snow was gone, till the frost nipped the leaves in the fall, they bloomed and faded in quick succession. Berries in summer, and nuts in autumn, could be had for the picking.

A lovely place to live, so Bessie thought; so much nicer than the city they had left, where little girls and boys must always "keep off the grass," and never have such good times as they had here. She was so glad her father had bought a farm; "perhaps living in the country would make him well."

A brook ran through the yard at the foot of a knoll on which the house stood. Bessie loved to listen to its merry song, noisy and restless in the spring when the snow melted on the mountain, and gradually dwindling to a gentle murmur in the summer time.

But Bessie found out that no matter where our home is, to be happy we must be good. This is how it happened: Bessie's mamma had forbidden her to leave the yard without permission. She was not allowed to roam the fields and mountain alone. She was just ten years old, and too small to be trusted to go about alone. One day she and her little brother Willie were playing by the brook, when Willie said: "Let's play the brook talks. I know what it says, 'Follow me! Follow me! Follow me!' Where does it come from Bessie?"

"I don't know," answered Bessie; "I guess from the mountain. Listen! don't you hear it? 'Come and see! Come and see! Come and see!' that is what it says."

"Let us go and see!" cried Willie. "Come, Bessie."

"Mamma said we must stay in the yard," answered Bessie, with a longing look toward the mountain.

"Just a little way" pleaded Willie who was not the responsible party.

"I don't believe mamma will care if we only go in the field, just as far as that big stone," said Bessie, yielding to the tempter. So they slipped through the gate, crossed the road, and climbed the fence, following the brook which crossed the field lying between their home and the mountain. They rested contented for a time by the big stone, then were lured a little further by some rushes which grew a little further on. Then a flower they spied, and on and on they wandered, until they had crossed the field and reached the foot of the mountain. "Oh, Bessie! see that beauty, beauty honeysuckle," cried Willie rapturously, pointing up the steep declivity. Sure enough, perched upon the top of a great rock was a beautiful bunch of red honeysuckles, growing out of the thick green moss which covered the stone.

Bessie's conscience was not proof against this temptation, so bidding Willie to stay where he was, she climbed the fence, and clambering over mossy stones and fallen trees, at last clutched her prize. As she turned to descend, she heard terrible screams from Willie. Frightened, she hurried down. Poor little Willie, prowling around on his own account, had disturbed a nest of hornets, and they were stinging him unmercifully. Bessie flew down to his assistance as fast as she could, and ventured bravely into the buzzing, angry swarm. They flew in her face, her hair, her eyes, stinging her severely as she tried to pull him away. Willie was too frightened to move, and screamed with all his might, and by this time she was crying herself as hard as she could. Luckily there happened to be a man at work in the field not far away, who, hearing their cries, came to help them. He drew them away from the midst of the hornets, but not until they were frightfully stung.

"And is it Mr. Barclay's young ones, ye be?" said he, wetting some clay in the brook and plastering their faces and hands with it to take away the pain. "There, whisht! whisht! me little man, 'twill soon stop hurtin'. Run along home, now, yer mother'll be wantin' ye."

It was a very sorry looking little pair that presented themselves to their mother's horrified gaze, and a very repentant little girl sobbed out her sorrow on her mother's bosom. She had been studying the fifth Commandment—"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," and her Sunday school teacher had said: "The best way to honor our parents is to obey them." Bessie knew she had been a very naughty girl, and had led her little brother into wrong-doing and trouble. "I want to honor you, mamma," she whispered; "I will never disobey you again," and received her mother's kiss of forgiveness and peace.

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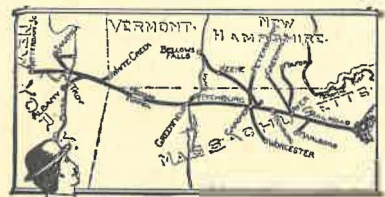
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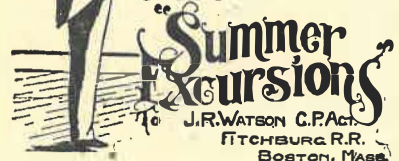


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### Letter From Helen Keller

THE following letter was written to the editor of *The Silent Worker*, in reply to a request for an article on her methods of study. Helen Keller, it will be remembered, is deaf, dumb, and blind. She is endowed with a wonderful intellect, and has made amazing progress in her studies, though laboring under such apparently insurmountable difficulties:

"MY DEAR MR. JENKINS: I cannot write an article for *The Silent Worker*, but I will tell you as briefly as I can in a letter what I have been doing since I left the Cambridge school last December.

"But, before I begin, let me assure you that I am perfectly well. I was not ill when my mother removed me from Mr. Gilman's school. Indeed, I have not been ill enough to have a physician for several years—not since I was quite a little girl.

"My studies at present consist of Greek, algebra, and geometry. I pursue these studies under the guidance of an excellent tutor Mr. Keith, assisted by Miss Sullivan. Mr. Keith comes out here once a week and teaches me for three hours. He explains what I did not understand in the previous lesson, assigns new work, and takes the Greek exercises which I have written during the week on my Greek typewriter, home with him, corrects them fully and clearly, and returns them to me. In this way my preparation for college has gone on uninterrupted. I find it much easier and pleasanter to be taught by myself than to receive instructions in classes. There is no hurry, no confusion. My teacher has plenty of time to explain what I do not understand, so I get on faster, and do better work than I ever did in school. I still find more difficulty in mastering problems in mathematics than I do in any other of my studies. But I am not discouraged. I am going to conquer them, and right soon, too.

"In Greek I have practically finished the grammar, and am now reading the 'Anabasis,' and shall soon begin the 'Iliad.' I admire Greek very much, indeed. It is easier to read than Latin, I think, and much more spontaneous and beautiful. I wish algebra and geometry were only half as easy for me as languages and literature! But somehow I cannot make myself care very much whether two and two make four or five, or whether two lines drawn from the extremities of the base of an isosceles triangle are equal or not. I cannot see that the knowledge of these facts makes life any sweeter or nobler!

"On the other hand, each language I learn reveals a new world to me. If I sit down to study my 'Æneid,' new thoughts, new ideas, new aspirations, flash out from the Latin words with almost the same vividness and freshness they did when the meaning of my own beautiful language first dawned upon my imprisoned soul.

"Perhaps it may interest your readers to know that I spend as much time as possible in the open air. I take a little walk every morning before I begin work. It is my morning hymn, the key-note of my day. And most every pleasant day, when my lessons are learned, I go wandering into the woods with a dear little friend in search of sheltered nooks where wild flowers love to grow. Sometimes we follow a little brook through field and meadow, finding new treasures at every step—not only of flower and

grass, but of thought and sweet experience also.

"As to plans, I have but one, and that is to take my final examinations for college a year from now. Of course it is my fervent wish and earnest determination to pass them with credit, for my teachers' sake as well as my own. Further than this I have not tried to look into the future; the present is so rich in all that makes life sweet and happy, I have no time for dreaming dreams or building air-castles.

"Sincerely yours,  
"HELEN KELLER."

Wrentham, Mass., May 25.

### Noblesse Oblige

"HERE, boy, let me have a Sun."

"Can't, nohow, mister."

"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard to the city hall."

"Yes, but that was down t'other block, ye know, where I hollered."

"What does that matter? Come now, no fooling; hand me out a paper. I'm in a hurry."

"Couldn't sell you no paper in this here block, mister, cos it b'longs to Limpy. He's just up to the furdur end now; you'll meet him."

"And who is Limpy, pray? And why does he have this especial block?"

"Cos us other kids agreed to let him have it. Ye see it's a good run on 'count of the offices all along, and the poor chap is that lame he can't get around lively like the rest of us, so we agreed the first one caught sellin' on his beat should be lit on and thrashed. See?"

"Yes, I do see. So you newsboy's have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet."

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in a clear field.—*The Standard*



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In face of such facts and in view of the overwhelming testimony of scientists as to the poisonous character of this drug when used for food purposes, can there be any excuse for the ignorance or unconcern which permits any one to take from the grocer a package of alum baking powder, simply for the sake of saving a few cents in price?

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Where alum powders are not branded as such, nor their sale prohibited by law, it is better to avoid the use of any new or doubtful brand until it has been analyzed. The purity of all powders may be suspected if they are sold at a price lower than the price of the best standard brands. It is known that the Royal is a first class cream of tartar powder, and if consumers insist upon having that brand, they will be sure of a pure, healthful article. In view of a recently reported case of poisoning of a whole family living near Logansport, Indiana, from the use of alum powder, it behooves every one to use extraordinary care in purchasing their supplies. Authorities do not hesitate to recommend the Royal to all who are in doubt as to the powder they have been using, as the United States Government tests placed that brand at the head of all the tartarate powders.



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## Hints to Housekeepers

ALL cooked food should be stored in glass, china, or earthenware vessels, and should be carefully covered.

Eggs should be kept in a dry, cool atmosphere. If eggs are packed in dry salt, pointed end down, they may be kept in good condition for several weeks.

FRUITS and vegetables, as a general rule, keep best in a cool, dry atmosphere. Lettuce, cress, celery, and parsley are best preserved by being wrapped in a towel or napkin wrung out of cold water, then in paper, and kept in a cool place.

BERRIES and all soft small fruits should be picked over carefully and scattered on plates or sheets of white paper. They should not be piled high in deep dishes until shortly before they are to be served.

IMPERFECTLY ripened or partly green tomatoes may be thoroughly ripened by being wiped dry, wrapped in paper or cloth, placed in a basket lined with paper or cloth to exclude the light, and set in a warm place for twenty-four hours.

ALL kinds of meat and poultry should be kept in a cool, dry atmosphere, and should be suspended from hooks in such a manner as not to rest against anything.

MILK and cream should be kept apart from all foods that emit odors, and should be closely covered. Butter, also, should be kept where it cannot absorb odors, and if kept in large quantities, should be covered with brine or with several inches of dry salt. A great deal of milk, cream, and butter is ruined by being put in a refrigerator or closet with a variety of other articles whose odors they quickly absorb.  
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HOSTESSES who wish to use ice blocks and trays to serve various things on, sorbets, clams, frozen fruits, or what may be, will appreciate a suggestion to prevent the too rapid melting of the ice. If the block or plate is placed on a mat of fine white wadding, the furry side folded uppermost, it will be found that the ice will not only not melt so fast, but as it melts the moisture is absorbed by the mat. The mat should extend a little beyond the ice all around, and be fluffed out to give a pretty effect of snow. The wadding, being a non-conductor of heat as well as an absorber of moisture, is able to perform these useful offices.

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