

The Living Church.



Commodore John W. Philip,
Late in Command of the Texas.

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Rector and Founder.



The Living Church

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

CHICAGO, AUGUST 27, 1898

News and Notes

THE return of our victorious navy from one of the most remarkable conflicts in the history of the world gave those of the American people within convenient traveling distance of New York city the opportunity for a spectacular patriotic demonstration. Bravery and courage are traits which the people love to honor, and the welcome must have warmed the hearts of the 3,000 men fresh from the seat of war. Many of the sailors had not set foot on shore for seven months, but this, with its attendant hardships, excited no murmur of discontent. The feeling of patriotism which led the merchant, student, and professional man to forsake his daily walk in life had but one aim, to make our navy victorious. This having been accomplished, many will return to their homes as soon as the navy department can make arrangements to return to a peace footing. While there are numbers who did not smell the smoke of battle, the nation is no less grateful for their services. The same principle animated each heart, the willingness to fight and, if necessary, die for his country.

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A DISTURBING element in Guatemalan politics was Prospero Morales who for three years was an active fomentor of revolution. At one time Minister of War in the Cabinet of President Barrios, he aspired to the presidency, and at the expiration of Barrios' term took active steps to achieve that end. But Barrios sought to perpetuate his power, dissolved the national assembly and proclaimed himself dictator. This led to an insurrection, headed by Morales, which was promptly put down, and the defeated aspirant became a fugitive. His army was unique; consisting of but 8,300 men, it was commanded by 80 generals, 105 colonels, and 240 lieutenant-colonels. Subdivided into commands, this would leave eight men to a company, of which three would be commissioned and three non-commissioned officers. Against this army, Barrios put a force of 24,000 men. Shortly after the assassination of Barrios, Morales resumed his insurrection, but was defeated and driven to the hills, and at last captured in a dying condition, a pathetic example of misdirected ambition.

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PRESIDENT MCKINLEY has accepted the resignation of Secretary of State Day, and the appointment of Col. John Hay, at present ambassador to the Court of St. James, to the vacancy in the Cabinet is announced. Colonel Hay, now sixty years old, has had the experience that would qualify him to fill the office of Secretary of State. A lawyer by profession, he was appointed one of Lincoln's secretaries at the beginning of the war, and served throughout Lincoln's administration, and was made a colonel because of military services rendered while on Lincoln's staff. Colonel Hay was intimately acquainted with all the difficult foreign matters that came up dur-

ing the war. He was afterward *Charge d'Affaires* at Vienna, and then Secretary of Legation at Madrid, and later, First Secretary of Legation at Paris. He was First Assistant Secretary of State under President Hayes, and has been for a year past ambassador to the Court of St. James. His experience gained in those offices, in connection with his high standing as an author and newspaper editor, has fitted him to become an admirable Secretary of State. In addition, he has the wealth necessary to entertain the diplomatic corps in accordance with what is expected by that body.

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CORRESPONDENTS find some cause for alarm in recent complications in the Eastern question, fear being expressed that a *casus belli* may develop between England and Russia. The re-instatement to power of Li-Hung-Chang, who is friendly to Russia, and antagonistic to English influence, is thought to be a direct blow at England, and a decided victory for Russian diplomacy. Concessions to Russia in the north are thought to be a conspiracy to crowd England out of the Yang-Tse-Kiang valley altogether. The concession to a French railway company to construct a road from Canton into a district heretofore dominated by England, is evidence that France does not intend to be caught napping when the time for final dismemberment of the Chinese Empire arrives. The correspondents who announced that England had assumed a protectorate over Southern Arabia, to counteract Russian advantages on the Persian Gulf, have created considerable amusement, as the London Foreign Office announces that Great Britain has for many years exercised a protectorate over the tribes around Aden, and that there has been no change in the situation for two decades.

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CELEBRATIONS and fetes, and demonstrations of love and respect, marked the birthday anniversary of Emperor Francis Joseph, of Austria-Hungary, who attained his sixty-eighth year, Aug. 18th. These proofs of esteem are somewhat in the nature of a preliminary to festivities to be held the coming fall and winter in commemoration of the fiftieth year of the reign of the "beloved monarch." There is no more popular ruler in the world than Emperor Francis Joseph. Although a medley of Slavonic races, not in sympathy with each other, people the countries which constitute his empire, the discordant interests have been welded harmoniously, through his benign influence, and thus the rejoicings are not as forced from down-trodden subjects, but spontaneous outbursts of regard. Proposals of valuable commemorative gifts to the monarch were discouraged by him, with the expressed preference that they assume a charitable form. Being the possessor of vast wealth, he has ever cared for the welfare of his subjects in a substantial manner, his gifts mainly being in the form of public buildings, museums, libraries and hospitals. Francis Joseph was proclaimed Emperor of Austria on the abdication of his uncle, Fer-

dinand I., on Dec. 2, 1848. He was crowned King of Hungary, June 8, 1867. He married in 1854, Elizabeth, a daughter of Duke Maximilian of Bavaria. Of his three children, the Crown Prince Rudolph committed suicide, and as his daughters, the Archduchesses Gisela and Marie, are ineligible, his brother, Charles Louis, will become emperor when the beloved monarch ends his beneficent rule.

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THE Cuban Junta has formally recognized the armistice, but the temporary government is in a somewhat equivocal position. Leaders assert their confidence in the United States, and believe a government will finally be established acceptable to all interests. The insurgents are advised to disband their armies and resume peaceful pursuits. It is a question whether the Cubans are capable of self-government at the present time. It can hardly be expected that the effect of centuries of cruelty and oppression can be counteracted in a day, and the minds of the people, a majority of whom are densely ignorant and unenlightened, broadened sufficiently to receive intelligently the blessings of liberty and freedom. The reaction would have serious results, unless dominated by American and Christian influences. It is a matter of evolution. American investment and colonization will have a modernizing effect, and the ultimate outcome may be similar to that chapter in history made by the Hawaiian Islands.

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SOME of the more radical newspapers of the country seem to think they have discovered another plot to make the United States a "papal side show." The alleged plot is in the one cent Omaha exposition stamps, which have a picture of Father Marquette sailing down the Mississippi river. In reply to a correspondent who questions why Marquette, a foreigner and a Jesuit, not marked as a man of note in science or literature, should be entitled to such a distinction, John P. Merritt, third assistant postmaster-general, makes a comprehensive reply showing why the design was adopted. Mr. Merritt says that the object of the promoters and managers of the Trans-Mississippi Exposition is to give expression to a commendable pride on the part of the inhabitants in the progress of their section, and to demonstrate its growth, and anything pertaining to the men who were most conspicuous and helpful in blazing the way to these sections and laying the foundations of civilization, is fraught with great interest. It may be claimed, he says, that Marquette did not discover the Mississippi, but, like Americus Vespucci, he continued the explorations, and America is named after the latter. As to the religious belief of Marquette, it never entered into or influenced the selection of the device one way or the other. As to the fact of Marquette being a foreigner, he performed services enough as a pioneer to earn his citizenship, and his bones still lie buried on the west shore of lake Michigan.

A RATHER novel advent in municipal government was the introduction by acting-mayor Guggenheimer, of New York, of an ordinance prohibiting profanity and unseemly language in public. This measure, calculated forcibly to better the morals of the community, received the hearty endorsement of certain leaders, over 500 commendatory letters being received by the author. The ordinance met its fate at the hands of the Board of Aldermen who decided to lay it on the table, its chief opponent being John T. McCall, a Tammany leader, who, while deprecating the effect if it were passed, stated there was already a law to the same effect in the statute books, which could be enforced as easily as the proposed law.



ANY fears as to complications with Germany growing out of the war may be set at rest. In an interview given at Berlin, Andrew D. White, the United States ambassador to Germany, who by reason of his knowledge of the situation is in a position to speak authoritatively, says:

So far as I can see, the state of things between Germany and the United States remains satisfactory. Throughout the war the German government has treated us fairly, and, so far from seeing any cause for complaint on our part, it seems to me that the fairness of the German government's attitude requires recognition. With regard to their sending forces to the Philippines, that matter has already been fully cleared up. There was nothing whatever in it to show ill-will toward the United States, nor was there any purpose to interfere with our operations. I rejoice in the return of peace, and I believe that the conduct of the war with such amazing vigor and effect, considering America's unpreparedness, and the deeds of heroism that marked it, will do much to bring back the old German feelings of respect for the United States. A large proportion of the Germans had come to regard the scum thrown up to the surface during the ebullition of American activities as the entire contents of the caldron. They had taken too seriously statements regarding American life made by sensational correspondents, and had come to believe that American patriotism was dead, that the men controlling United States public affairs were wretchedly incompetent; that a contemptible "dollar worship" had destroyed all noble aspirations; that the capacity to conceive noble deeds had vanished, and that all these qualities had yielded to the passion for money-grabbing. But the Germans are thoughtful and honest, and when they ponder over the war, now happily closed, they will find the qualities displayed in the American Civil War are 10-day as active as ever. Already the newspapers in Germany are beginning to realize this.



UNCONTROLLABLE elements in Cuba and Porto Rico are continuing a course which is characterized by cruelty and wantonness. The United States cannot assume complete control of the islands for the purpose of establishing a stable government until the final evacuation of the Spanish troops, and in the interim, lawless bands are perpetrating outrages which the Spanish authorities, it seems, are not preventing, and which the United States troops seem powerless to prevent, unless by the inauguration of another campaign. The recent massacre by Spaniards of one hundred natives who had raised the United States flag illustrates well their mode of warfare. Boasted Spanish honor and bravery do not seem best exhibited in such warfare as this. Had our troops been within striking distance, the outrage would not have been perpetrated.



WERE all reports in the daily press to be accepted seriously, we should be compelled to believe some of the higher officers of our army to be grossly incompetent, and criminally culpable, so far as care of the

soldiers under their command is concerned. If an American general were true to the mental picture drawn from some newspaper accounts, he would be nothing more nor less than a traitor. While there appears to be little doubt that our ill and wounded soldiers have been exposed to much needless suffering, yet it must be remembered that ambitious newspaper correspondents see but one side of the picture. Where there is effect, it follows there is cause. Until the cause has been located by effective investigation, we should not condemn too strongly those who we are led to believe are responsible. Unfortunately, the invasion of Cuba was not a personally conducted pleasure tour. War has its horrors, without which it would not be war. Yet, while the nation mourns with those who have suffered the loss of loved ones, a feeling of thankfulness exists that we have been spared much that it would have been reasonable to expect.



MEMBERS of the Woman's Christian Temperance Union who have worked to secure a permanent monument in Chicago are about to give up in despair. Some years ago Mrs. Matilda B. Carse conceived the project of erecting a large office building in the heart of Chicago as a permanent home of the organization. The plan was sanctioned, and in due course was carried out. It appears, however, that "promoting" methods were largely used in the erection of the "Temple," and that the actual interest of the Union is so small, in comparison with stock, bonds, trust bonds, and other obligations, that the business element is opposed to what is considered a further useless outlay of effort and money. The building is not a paying investment. Mrs. Carse and her adherents are severe in their denunciation of those who oppose the project, and the latter are equally severe on Mrs. Carse. The promoters will stand or fall by the action of the next national convention of the Union. As extensive realty operations are not thought essential to the furtherance of the temperance cause, many active working members feel the passing of the "Temple" will have no appreciable effect on the motto of the W. C. T. U.—"For God, and Home, and Native Land."

Church News

Canada

At the meeting of the Sunday school convention for the deanery of Grey, diocese of Huron, July 13th, a thoughtful address was given by the president, the Rev. M. Goldberg, on the instruction of the young. The meeting was held in Christ church, Markdale, and a number of delegates were present. Bishop Baldwin visited the mission of Lion's Head, on the 19th, holding a Confirmation and preaching to a crowded congregation. The Rev. Canon Richardson, of Memorial church, London, gave an interesting lecture in the church schoolroom on the 18th, the subject being his experiences at the international convention at Nashville, Tenn., lately. Bishop Baldwin has been spending the month of August at Little Metis, on the Gulf of St. Lawrence.

The Bishop of Toronto held a number of Confirmations in the country parishes the second week in July. A large class was confirmed at Campbellford, where the church has been greatly improved in the interior. A fine brass lectern has been provided, as well as a font and some handsome stained-glass windows. The rectory and grounds are also very pretty. The little log church in the Deer Lake and Monmouth mis-

sion was the scene of a successful Mission the first week in August, conducted by the Rev. H. C. Dixon. A large number of the farmers attended the meeting for men only, although it was haying time, many of them walking several miles. The Rev. T. Macqueen Baldwin who is engaged in missionary work in Japan, is returning to Canada to spend his vacation. A canon was introduced at the last meeting of the Toronto Synod to enable clergymen belonging to the diocese who undertake mission work, either in the domestic or foreign field, to retain their interest in both the Widows' and Orphans' Fund of the diocese, and the Superannuation Fund, on payment for them or by them of \$15 a year. The canon was passed, but needs to be confirmed by the synod next year to come into effect.

The Bishop of Quebec spent the first week of August in visiting the different congregations and stations in the Magdalen Islands. He intended to open his visitation of the rural deanery of Gaspé on the 17th, and to arrive in Quebec on the 19th. One of the events of his Labrador visitation was the consecration of the new church at Harrington, said to be a beautiful building. When the boat stopped at little Mecatina a Newfoundland captain brought his three sons on board to be confirmed by the Bishop, with a letter from their clergyman to say they had been fully prepared. The Bishop held a Confirmation on board the boat when they reached St. Augustine, and at the headquarters of the Labrador mission, Mutton Bay, confirmed a class of candidates. At Blanc Sallon, a number of schooner men were confirmed who had been prepared in Newfoundland. Bishop Dunn's third visitation of the Labrador coast was concluded July 28th. He was landed two days earlier than he expected. It is evident that missionary work on this long and desolate stretch of coast is not being neglected. During the Bishop of Quebec's absence, Bishop Hamilton, of Ottawa, held a Confirmation for him among the Indians at Pointe Blanc, and consecrated the enlarged burial ground. A touching incident at the Communion service, where there were 30 Indian communicants, was the presentation, after the money offerings, of one otter and four marten skins for the church. Bishop Hamilton received them at the chancel steps from the donors and offered them to God at the altar. St. Paul's church, Bury, has been greatly improved, refitted, and refurnished to a great extent by the generosity of Canon Richardson, of Quebec, whose first mission was St. Paul's. An ordination of priests is to be held in the cathedral, Quebec, Sept. 11th.

New York

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

The chapel of the Comforter, of the parish of the Ascension, has a new vicar, in the person of the Rev. James Sheerin, formerly warden of the Episcopal Hall, Morgantown, W. Va. Mr. Sheerin has just entered upon his duties.

At the church of the Ascension, the Rev. Percy S. Grant, rector, the parish library is proving very popular. The library numbers 1,145 volumes, and during the past working season the number of books withdrawn at different times exceeded 1,200, or more than the entire number in the library.

At the Church Mission's House, the feast of the Transfiguration was observed by an early celebration of the Holy Eucharist in the chapel. The Rev. Joshua Kimber, associate secretary of the Board of Missions, acted as the celebrant, and there was a considerable attendance of mission workers and others.

The church of St. Mary the Virgin, the Rev. Thomas McK. Brown, rector, is actively utilizing its summer home at Centerport, on the shores of Northport Bay, on Long Island Sound. Every week the capacity of the buildings is tested to the utmost by parties sent out from the heated city to benefit by the salt breezes. It is hoped eventually to erect a chapel, and meanwhile services are regularly maintained in one of the larger rooms.

An attempt has been made to pass through

the city government of Greater New York an ordinance to make swearing in public an offense punishable by fine. The chapter of St. Andrew's Brotherhood of Calvary parish has endorsed the movement, and has brought it to the attention of the New York local council of the order, which has unanimously approved the enactment of the law, and so notified the city officials.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D.D., rector, the Guild of St. Paul actively aids missionary work on the East Side of the city, by co-operating with the support of the parish chapel. Members of the guild show parochial interest by actually attending services at the chapel, as well as managing chapel affairs under sanction of the church corporation, the latter supplying stated funds for paying the vicar of the chapel, and for main expenses. In addition to the parish grant, the guild raised and paid during last year \$1,834.88.

At St. Michael's church, the Rev. John P. Peters, D.D., Ph.D., rector, the Church Periodical Club has during the past year sent eight large barrels of miscellaneous reading matter for distribution to the headquarters of the club at the Church Mission House. Thirty periodicals have been regularly sent by members of the parish to addresses of workers in the mission field. The penny provident fund has had 165 depositors during the year, and has received \$450 in deposits.

The 21st annual report of the Midnight Mission refers to some progress made towards the securing of funds necessary for the building of a Probation Cottage where girls can find time to be placed under test before being admitted to the institution—the object being to assure protection from some hardened characters who now are a source of difficulty, and sometimes of danger to the work for the more hopeful class of inmates. During the year there were 49 in the home, and the work has so increased that one of the most useful agencies, the laundry, needs enlarging. This part of the institution is a source of revenue. The girls keep the yards and gardens in good condition, with resulting benefit from out-of-door employment. School work is required at regular hours and in moderate amount, many who are admitted being very illiterate. The chapel services were maintained daily through the year by the chaplain, and the Rev. R. E. Nichol aided in the spiritual care of the inmates. Bishop Potter confirmed a class of 13. A movement has been begun to erect a memorial window to the late Sister Alice.

At St. George's church, the Rev. Wm. S. Rainsford, D.D., rector, the work especially for men has reached notable proportions, and is far reaching in its influence in the city. The Men's Club has been put upon a thoroughly business basis. A large increase in membership has recently taken place. During the past year there were 139 new applications for membership, of which 131 were favorably acted upon. The income of the club was \$1,693.18, and the expenditures were met with a remaining balance of \$19.20. The gymnasium has had regular instruction for men and boys. Athletic competitions have taken place, at which prizes were awarded. Several St. George's men have competed for honors in the Metropolitan Association, and for the national championship of the Amateur Athletic Union—two championships being won. St. George's Athletic Club has enjoyed the benefits of field sports at the athletic grounds in New Jersey. Its expenses were \$926.36, which were more than covered by its income. The bicycle club has proved a popular addition. The Bible class for men, in charge of President Seth Low, LL.D., of Columbia University, numbering 150 men, is an organization of itself of remarkable and widespread influence. The Brotherhood of St. Andrew is one of the most vigorous branches in the city, and among its live energies is active canvassing of this entire region in one of the most thickly settled parts of the "East Side," with remarkable results in drawing increased numbers to the

Church, and the addition of men especially. The junior chapter of the Brotherhood has systematically visited at Blackwell's Island and the public institutions.

The Rev. Dr. Edward August Bradley, vicar of St. Agnes' chapel, at 92d st. and Columbus ave., and one of the most eminent and successful of our city clergy, died from apoplexy at 1 o'clock last Saturday, while watching the naval parade near 96th st. and the Riverside drive. Accompanied by his wife and son, Armitage, Dr. Bradley came to New York from his summer home, at Catamout, near Sing Sing, to witness the naval parade. He expressed enthusiasm and was in the best of health, and cordially greeted a few mutual friends who were around. Dr. Bradley joined freely in the enthusiasm of the occasion, but suddenly he fell to the ground unconscious. Death came almost instantly.

TARRYTOWN.—Mr. Wm. G. Weston, one of the oldest and best-known residents of this place, died Aug. 14th, in the 87th year of his age. He was a native of Pittsfield, Mass., and was at one time a school commissioner of this district, and has served as treasurer of the Westchester County Savings Bank. For many years he was senior warden of Christ church. The burial service was conducted by the rector, the Rev. J. Selden Spencer, Aug. 17th, and the interment was at Sleepy Hollow cemetery.

Pennsylvania

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

PHILADELPHIA.—The Rev. F. A. MacMillen, assistant at St. Simeon's memorial church, has been appointed priest-in-charge of the Prince of Peace, a mission of Holy Trinity church.

In the matter of celebrations of the Holy Eucharist, St. Clement's reports for the past year, 1,307; St. Elizabeth's, 750; St. Mark's, 764; Evangelist's, 450; St. Luke's, Germantown, 489; St. Michael and All Angels', 388; The Annunciation, "daily"; St. John Chrysostom, 320; St. Timothy, Roxboro, 314.

Some of the churches with the largest membership are St. Mark's (including St. Mary's mission, and one other, unnamed), 1,418; St. Simeon's, 1,350; St. Mark's, Frankford (including St. Bartholomew's mission at Wissinoming) 1,279; Holy Apostles (including memorial chapel of the Holy Communion), 1,309. In the matter of Sunday school membership, the Episcopal Hospital mission (which includes St. Nathaniel's mission) reports officers and teachers, 73; scholars, 2,927; total, 3,000; and this not an organized parish, but only a "mission," which dates from 1860. There are "about 600 communicant members enrolled."

Two bronze medallions, in honor of John Vaughan Merrick, Sr., and the late Mary Sophia Merrick, his wife, have been placed in the board of managers' room at St. Timothy's Hospital. One of the medallions bears in *bas relief* a profile of Mr. Merrick, while the other has a profile of Mrs. Merrick. They were modeled by Sculptor Henry Manger, of Wissahickon, and are each 24 inches in diameter, and surrounded by a plain border. St. Timothy's Hospital was originated by Mr. and Mrs. Merrick who gave the large double dwelling and grounds at Ridge and Jamestown aves., Roxboro, for the purpose, and in memory of their parents, Mr. and Mrs. Samuel Merrick and Mr. and Mrs. Samuel Wagner.

There is no aggregate reported of endowments, which are of considerable amount; but among the receipts of the several parishes there is an item of interest on investments, \$124,962.60. But a part of this sum cannot be recognized as endowment of a church; as for example, old Christ church reports, "Endowment fund for church and sundry parochial purposes, \$101,241.14." Holy Trinity memorial chapel is heavily endowed, more than fivefold that of Holy Trinity church, by whose vestry it is governed. The memorial church of the Holy Comforter, erected and endowed (to the amount of \$76,000) by the late Miss Margaretta Lewis, of old St. Peter's church, is not in union with the convention, and apparently is under the government

of St. Peter's, especially as its chief minister is styled "vicar."

The Rev. d'Estaing Jennings, a priest of the diocese of Pennsylvania, entered into life eternal, on the 19th inst., at the Episcopal Hospital. His disease was consumption of the throat, from which he had suffered for nine months. He was born in Jefferson Co., N. Y., about 60 years ago. For more than 16 years he labored in New York State, and thence went to Missouri, where he officiated as *locum tenens* in several parishes, with marked success. Some 12 years ago he came to this city, and was at one time an assistant minister at old Christ church, which position he resigned in 1892. He then took charge of different parishes during the absence of their rectors, and everywhere was received with approval, owing to his reading and oratorical ability. Last October he lost his voice, and was compelled to seek retirement in the Episcopal Hospital until the end came. His wife died nine years ago.

From the journal of the 114th convention of the diocese, recently issued, the following statistics are taken, and are in addition to those printed in THE LIVING CHURCH of May 21st, including two corrections: Clergy, Bishop, 1; priests, 265; deacons, 9; total, 275. Churches in union with the convention, 128; sittings, 70,000; chapels, 60; sittings, 15,595; mission stations, 50; clergy transferred to other dioceses, 10 [not 5]; parish or Sunday school buildings, 110; parsonages, 76; cemeteries, 55; consecrations, 5 [not 3]; Baptisms (including 564-adults), 4,774; communicants, 46,875; marriages solemnized, 898; burials, 2,640; public services, Sundays, 21,746; other days, 21,738; total, 43,484; children catechised, 5,285 times; Sunday schools and Bible classes: teachers, 3,273; scholars, 40,574; other schools, teachers, 241; scholars, 2,270; estimated number of members of guilds, mothers' meetings, St. Andrew's Brotherhood, Daughters of the King, etc., officers and members, 21,000. Receipts from all sources, \$1,104,761.15; expenditures (parochial, \$930,215.95; diocesan, \$76,457.87; general, \$89,882.64); total, \$1,096,556.46; estimated aggregate value of Church property in the diocese, \$12,500,000; encumbrances on church edifices, \$176,400; on other buildings and lands, \$159,628.61; other indebtedness, \$20,921.35.

AMBLER.—Two of those confirmed here last April, Dr. R. V. and Mrs. Mattison, signified their desire and intention to build a beautiful church edifice for the new parish, to be called Trinity memorial church, as was stated in THE LIVING CHURCH of May 7th last. The foundations are now being laid, and before many days the corner-stone will be blessed and placed in position. The church is to be built of gray stone, and will cost \$50,000, including the ground.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

In the death of Mr. Hill Burgwin, of Pittsburgh, the city, the diocese, and, we may say, the Church in the United States, have lost one who has been most prominent for many years in all those matters which go to make up a good Churchman. Mr. Burgwin was born in North Carolina, in 1825, was educated in the State University, later studied law, and was admitted to the bar of North Carolina in 1847. He came to Pittsburgh in 1851, and from that date has been intimately associated with its interests. Ever since its organization, he has been a communicant of the church of the Good Shepherd. He was one of those instrumental in the organization of the diocese of Pittsburgh, in 1865, and always took an interest and active part in everything pertaining to its welfare. For many years he was chancellor of the diocese, and during many sessions was one of its representatives in the General Convention, and was elected as a deputy for the meeting of that body in October next. He was exceedingly well versed in Canon Law, and always took a prominent part in the discussions of the House of Deputies, where his well-known presence and voice will be greatly missed. Mr. Burgwin entered into rest suddenly, on Saturday, Aug. 13th, at his

residence, Hasell Hill, and was buried from the church of the Good Shepherd, on Thursday, Aug. 18th, the interment being made at Home-wood cemetery.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

St. James' day was observed, as usual, by St. James' Church, Capitol Hill, the Rev. J. W. Clark, rector, as the parish festival day. At the early Celebration, there was a large number of communicants, and in the evening after festal Evensong, there was a pleasant social gathering of the congregation in the parish hall.

In addition to the other church improvements going on just now, the parish of St. Michael and All Angels is building a commodious parish hall adjoining the church.

The choirs of the churches of the Ascension and St. Paul's have recently enjoyed their annual holiday excursion to River Springs, on the lower Potomac, which has become a favorite place for choir outings. The outing was sadly marred this year for St. Paul's choir, by an accident, resulting in the drowning of a former member of the choir, who had joined the excursion.

Maryland

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

ANNAPOLIS.—The Rev. J. P. McComas, assistant rector of St. Anne's parish, has resumed duty after several months of absence in Egypt and the Holy Land.

LOANACONING.—St. Peter's church, which was for more than twelve years one of the closed or "silent" churches, but now alive and vocal, is just about to build a rectory at a cost of \$1,300. For this \$1,000 is provided, \$750 being from the congregation, and the rector says it is "without resorting to fairs, festivals, etc."

CROWNSVILLE.—The rector of Severn parish, the Rev. William Munford, is supplying services at St. Mary's, Jessups, on the evening of the 2nd and 4th Sundays in each month.

Duluth

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

On Sunday, Aug. 7th, Bishop Morrison visited the parish of St. John's, Moorhead, confirmed four persons, and celebrated the Holy Communion, assisted by the rector, the Rev. Wm. Walton. On Sunday evening the Bishop laid the corner-stone of the new church. The necessity of a new church building has been pressing on the Moorhead congregation for years, but the undertaking seemed beyond their strength. The present building is very small, and in a bad state of dilapidation. The lot is on one side of the town, remote from the resident portion. Last May the Bishop conferred with the vestry, and it was resolved to erect the new church this year. An excellent church lot, 100x150, was donated by a generous Churchman, Mr. Davey, in the centre of the town, and the foundation of the new building is now being laid. It is to be about 120 ft. in length, and across the transepts about 60 ft. in width; it has capacity for 500 people, but for the present, the intention is to seat it for 300. The building will be of wood, with a stone foundation. The plans give promise of a beautiful and appropriate church. The unanimity and zeal with which the vestry of Moorhead are carrying on this good work, are deserving of the highest commendation. The members of the finance and building committees have been efficient and faithful, and the rector, the Rev. Wm. Walton, with tireless energy and splendid business ability, has exercised a wise supervision over every detail. The Bishop's rule in this jurisdiction is that if possible there shall be no mortgages and no debts on Church property. The vestry of Moorhead confidently anticipate that they will be able to meet all obligations when the building is completed. It is hoped that it will be ready for consecration on Advent Sunday. Several generous gifts have been received for the church, of which mention will be made when the building is completed. Hundreds of persons were present at the impressive service when the corner-stone was laid,

and the musical portion of the service was most acceptably rendered by the new vested choir. Addresses were delivered by the Bishop, by the Rev. R. J. Mooney, of Fargo, and the rector, the Rev. Wm. Walton. The Bishop dwelt on the fact that the Church had always been the corner-stone of the liberties of the English-speaking race. It had taken the race out of barbarism and had educated it in that love of liberty and of righteousness, and that reverence for law which were the marks of the race wherever you may meet it in the world to-day. He pointed out the fact that it was one of the bishops of our Church that wrote *Magna Charta*, the great corner-stone of liberty, on which in reality the principles of our Declaration of Independence are based, and gave other illustrations of the leadership of the Church in the struggle for liberty. He showed how careful the Church had ever been since the days of Bede, to give to the English-speaking race the Word of God in their own language, and so universal is the conviction that it is the province of our Church to minister the Divine Word to the English people, that everywhere and among all denominations the Bible of the Church is the only translation that is accepted. By its unwearied faithfulness in reading and preaching Holy Scripture to the English race, the Church taught the race to love liberty and to reverence law; for the seat of law is the bosom of God, and the service of God is perfect freedom. In conclusion, the Bishop pointed out that the Church stood for these same principles to-day, and should receive the loyal support of every patriot who loved righteousness and hated iniquity.

On Tuesday, Aug. 9th, Bishop Morrison consecrated Christ church, Hibbing. Hibbing is a new mining town in the iron ranges of Northeastern Minnesota. Here, in the heart of the great forest, the rude mining village has suddenly sprung up, and to meet the spiritual needs of the people, a beautiful little church of stone has been erected by Miss Jane E. Schmelzel, of New York city, as a memorial of her deceased father. The building has been carefully completed in every detail, and fully furnished for the sacred purpose to which it was devoted. The title is vested in the trustees of the diocese of Duluth. The mission at Hibbing is steadily growing in strength, under the energetic ministrations of the Rev. A. N. Clagett.

Long Island

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

The Church of the Ascension, Kent st., is undergoing thorough repairs. The decorators and others are busy, and expect to have the interior beautifully renovated by October. The rector, the Rev. J. A. Denniston, is on his vacation, and the assistant is holding regular services. The parish will celebrate its 52d jubilee Dec. 18, 19, and 20.

Oregon

Benj. Wistar Morris, D. D. Bishop

We quote the following from a letter written by a layman who has for several years served as lay-reader in a parish where a church was built more than twenty years ago: "Much is being said at the present time about missions and missionary ground, and I desire to call attention to Oregon as a good missionary field. Oregon has about 350,000 people. We have, I believe, 21 clergymen on the active list to look after the interest of the Church in this diocese. Nine of these reside in the city of Portland, and there are 12 in all the rest of the State. In the great Willamette valley, south of Portland, there are at present only two clergymen—one being at Salem and the other at Eugene City, and the one at the latter place gives only a part of his time to making disciples, the other part being devoted to a fruit farm a few miles from the city. This part of the Willamette valley comprises seven large counties, and has a population of 130,000 souls, and is about 130 miles long by 30 to 40 miles wide, and is the part of the State settled about 45 years ago. Fully one-half of the people of this part of the State have no religious connections whatever. We ought to have at least one clergymen for

each of these seven counties, but at present we have only two in all.

"That part of the State lying east of the Cascade mountains comprises about two-thirds of the State in area, and has about 80,000 population. Some parts of it are pretty thickly settled, but most of this part of the diocese is sparsely inhabited; we have here only five clergymen. That part of the State outside of Multnomah Co. has a population of about 250,000, and is equal in area to the six New England States and Ohio combined, and in all this vast territory we have only 13 resident clergymen and no general missionary. Bishop Morris has done good work in this diocese, but he is in the 80th year of his age, and cannot be expected to do much missionary work. There ought to be at least 12 more clergy in Oregon, but neither the men nor the means to support them can be obtained now. One can go from the city of Portland south on the west side of the Willamette river, through the old counties of Washington, Yamhill, Polk, and Benton, a distance of 130 miles, and he will not find a minister of our Faith until he reaches Eugene City, and then he may find the parson on his fruit farm several miles from town; and he may go from Portland through the counties of Clackamas, Marion, and Linn, to Eugene City, going nearly all the way on the east side of the Willamette river, and he will find but one minister of our Faith, although he passes through a thickly settled country and travels 130 miles. Oregon has never been fruitful of candidates for orders, and we have to rely on the East for our men."

Connecticut

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

Obanney B. Brewster, D.D., Bishop Coadjutor

HARWINTON.—Christ church, in this place, is supplied on alternate Sundays by the men of the Brotherhood chapter of Trinity church, Torrington. On the last Sunday in July the rector of Torrington officiated; the Congregational minister suspended his services and invited his flock to attend the ministrations of the Church.

NORTHFIELD.—Trinity church is under the care of the Rev. A. T. Parsons, of Thomaston, and Mr. W. H. Jepson, resident lay-reader. The people are now making strenuous efforts to buy a house adjoining the church, which they propose to convert into a rectory. Toward this end, by "mite meetings," they have secured \$200. They still need \$300 in order to purchase the house. This they hope may be secured before it is bought up by some one with ready cash. If they can get the house the people could raise a sum sufficient to support a resident priest, and thus have the continuous ministrations of the Church.

UNIONVILLE.—Christ church, the Rev. Wolcott W. Ellsworth, is doing excellent work here and in his mission at Farmington. On a recent Sunday he announced that Mr. J. Pierrepont Morgan, of New York, had presented the church with a beautiful pipe organ as a memorial of a woman greatly beloved by the parish, Mrs. Samuel Q. Porter. Sufficient money has also been obtained to restore and decorate the interior of the church. During the course of these improvements the church will of necessity be closed.

On the opposite side of the valley, in Farmington, the stronghold of Congregationalism, a beautiful church of stone is rapidly going up. Only \$600 remains yet to be raised to complete the building entirely without debt. By the time the young ladies of Miss Porter's school return for the fall term, it is hoped to have the church ready for the maintenance of divine services. The Church girls in the school will greatly appreciate their new privileges.

ROCKVILLE.—St. John's church of this city has recently received a gift of a stained glass window from Mrs. Jesse Bush, of Pittsfield, Mass., in memory of her husband, Henry Harvey who died several years ago in this city. The inscription will read: "In Memoriam, Henry Harvey." There are now only two windows in the church that are not gifts from friends of the parish.

We quote the following from a letter of the Rev. Geo. Henry Smith, rector of St. Peter's, Plymouth: "In connection with this ancient parish, I hold services in St. Matthew's, East Plymouth, Sunday afternoons, when the weather permits. As there is no chimney in this church, it is sometimes difficult to heat it, with a pipe run out of the window, and in the winter services are irregular. This defect we expect soon to remedy.

"St. Matthew's has a history. It was built at the junction of four towns, to accommodate a widely scattered people. Changes in population and the organizing of parishes all round it have left this church, in more senses than one, out in the cold. Most of those who would naturally attend this church are now enrolled with St. Peter's parish, Plymouth. As a parish, St. Matthew's has ceased to exist, and the property is held by the missionary society of the diocese. All the communicants now living are unable, by reason of old age and sickness, to attend church. And yet we have three clergymen in the Church born in this parish: The Rev. Collis J. Potter, of Stratford, Ct.; the Rev. X. A. Welton, Redlands, Cal., and the Rev. A. L. Royce, D.D., chaplain in the U. S. navy, and now on the "New York."

The church building was consecrated by Bishop Seabury, and his last ordination was held in this church, when the Rev. Alexander Viets Griswold, then rector, was advanced to the priesthood. The people who make up our regular congregations of about 25 or 30, are as a rule not Church people, but they seem to appreciate the services, and are much interested in the Sunday school, which is composed usually of the worshiping congregation. The Second Adventists who certainly deserve praise for their zeal, have interested themselves in these people, and many who worship with the Adventists in the morning, in the adjoining town of Bristol, come to our services in the afternoon. It is hardly to be expected that any subscribers to THE LIVING CHURCH will be found in East Plymouth, for most will think it pretty 'High Church,' but I can assure them that they will never find in it any unkind or uncharitable word. It is too Catholic for that.

North Dakota

Jas. D. Morrison, D.D., LL.D., Bishop in Charge

On Aug. 3rd, Bishop Morrison visited the mission of Walhalla, a new outpost of the Church, situated at the terminus of the Cavalier Branch of the Great Northern railroad. Here within five miles of the Manitoba boundary, on the western edge of the famous Red River Valley, where it meets the ridge known as the Pembina Mountains, Walhalla is situated, and in this neighborhood a number of Church families have settled, to which we are endeavoring to minister. One of our Seabury divinity students, Mr. Laurence Booth, has been stationed here, and Archdeacon Appleby is the priest-in-charge. It is hoped this summer to secure a lot and a modest chapel. The Bishop held service in a hall, assisted by Archdeacon Appleby and Mr. Booth, and confirmed two persons. Thursday, Aug. 4th, after a charming drive of 25 miles through the valley of the Red River, one vast wheat field all the way, showing every token of a most abundant harvest, the Bishop arrived at Bathgate, a most promising mission, where the Rev. D. H. Clarkson is situated. Last autumn the people of Bathgate had promised the Bishop that they would endeavor to secure a parsonage if he would send them a resident clergyman. The promise has been fulfilled. A good lot and a well-built comfortable house have been secured and paid for, and is now ready for occupation. The Bishop was much pleased with the result, and gladly acceded to Mr. Clarkson's request to dedicate the parsonage with a service of benediction.

On Friday, Aug. 5th, the Bishop visited the mission of St. Thomas, to inspect the lot that has been secured for a church, and the plans for the building. The lot is a very desirable one, and the plans give promise of a very pretty and comfortable church. It is to cost about \$1,700, and of this

sum about \$1,400 has been secured. The church will be ready for occupation this autumn. Last November the Rev. Charles McLeon was the only resident clergyman in the Dakota portion of the Red River Valley, north of Grand Forks. We have now, in addition to Mr. McLeon, a resident clergyman at Grafton, the Rev. A. T. Brown, a resident clergyman at Bathgate, a lay-reader at Walhalla, and at Pembina the Rev. Wm. Watson, of the District of Duluth, holds regular services every Sunday.

On Saturday, Aug. 6th, the feast of the Transfiguration, the Bishop celebrated the Holy Communion in Gethsemane church, Fargo, and preached. He had hoped at this time to lay the corner stone of the new church, but delay on the part of the contractors rendered this impossible. The old wooden church has been moved to one side of the lot, and the contract for the foundation of the new edifice has been let. The new building will be of stone, and will seat about 500 persons.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Bishop's visitations for two months, show an encouraging number of confirmations. For April and May there were confirmed in Warren, 19; St. Paul's, Cleveland, 28; Painesville, 21; Trinity, Cleveland, 25; St. Luke's, 27; St. Andrew's, 11; Grace 21, beside three deaf mutes, two from the cathedral and one from St. Andrews; Good Shepherd, 29; St. James', 7; Milan, 6; All Saints' church, Cleveland, 13; Bryan, 9; Ascension, Lakewood, 3; Mill Creek, 5; Coshocton, 4; Sandusky, Grace, 31; Calvary 45; East Cleveland, St. Paul's, 9; Niles, 7; Upper Sandusky, 4; Cathedral, 2; Salem 4; Brooklyn, 10; Norwalk, 9; Monroeville, 1; Belfontaine, 2; Sidney, 1; Cardington, 10; Cathedral, 10; Youngstown, St. John's, 72; Boardman, 3; Glenville, 4; Gambier, 12; Toledo, St. Andrew's, 4; Cleveland, Collingwood mission hall, 4.

Death has removed the Rev. George Bosley, of Boardman, Ohio, one of our oldest and most respected clergymen.

During August the Bishop has a vacation, and requests that only letters of great importance shall be sent to him.

Kenyon college is to be congratulated. The association for promoting the interests of Church colleges has awarded to Kenyon the senior and junior prizes in mathematics and physics, and the college received second place in both English examinations. The successful contestants are Constant Southworth, '98, of Salem, Ohio, and Carl R. Genter, '99, of Akron, Ohio. Jay J. Dimon, of Sandusky, Ohio, came out second in the senior English examination, with a grade of 95 per cent., and Charles C. Budd, of Warren, Ohio, came out second in the junior competition in the same department, with a grade of 90 per cent. The examinations in mathematics which were conducted by Professor Fin, of Princeton, are said to have been quite as difficult as those given for the Tripos in the University of Cambridge. Kenyon has lately conferred the following degrees: Ph. B.: Albert Columbus Delano Metzger, of Gambier, James Allan Nelson, of Urbana, George Reagh Warman, of Gambier. M. A.: Edward B. Braddock, '95, of Mount Vernon, Charles Page Peterman, M. D., of Brooklyn, N. Y., the Rev. Irving Todd, of Topeka, Kas. B. D., the Rev. O. E. Watson, Canon of Trinity cathedral, Cleveland. Honorary degrees: LL. D., Daniel Roberts Brower, M. D., of Chicago, Ill., Florian Giangue, '69, of Cincinnati, Marcus A. Woodward, '59, of Pittsburgh, Pa. L. H. D.: Professor Harold Whetstone Johnson, of the University of Indiana. D. D.: Rt. Rev. William Montgomery Brown, of Arkansas, Rev. Professor Francis J. Hall, of the Western Theological Seminary.

TOLEDO.—The Rev. Geo. T. Dowling, D.D., has resigned the rectorship of Trinity, to take effect October next. Under his brief administration this grand old parish put on strength, made many improvements in the Church property, reached in the choir department an excellence nowhere surpassed if equalled, in the

state, and won many families to the Church. The Rev. R. O. Cooper has also resigned St. Mark's for the same date. Under his rectorship St. Mark's surpassed all its previous records in Baptisms, Confirmations, Sunday school, society work, and music.

The Rev. C. B. Crawford, chaplain of the 2nd Regt. Ohio Vol. Inf., Camp Thomas, Chickamauga park, after four months' leave of absence from his parish, and from a desire on the part of the congregation to have regular services by the first Sunday in September, has resigned the rectorship of Christ church, Lima, Ohio.

Newark

Thomas Alfred Starkey, D.D., Bishop

In St. Augustine's chapel, the University of the South, Sewanee, Tenn., on Aug. 10th, Mr. Caleb Brintnall Knevals Weed was ordained deacon by the Bishop of Tennessee, acting for the Bishop of Newark. The Rev. W. P. Du Bose, S.T.D., presented the candidate, and Bishop Gailor delivered the sermon.

Quincy

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

The Rev. W. H. Benham has removed from Galesburg to St. Albans, Vt. His resignation was accepted with great reluctance by the vestry of Grace church, and resolutions of warm regard were placed on record. Mr. Benham, with his family, will spend a few weeks in Syracuse, N. Y., at his father's home. He has made friends throughout the diocese. His removal is regretted by all.

Delaware

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

Recently a successful lawn missionary meeting was held in the beautiful grounds of Bishopstead, the episcopal residence at Wilmington. Addresses were made by the Bishop and the Rev. Joshua Kimber.

Two rectors have lately celebrated their 10th anniversary, the Rev. K. J. Hammond, of Immanuel church, Wilmington, and the Rev. Geo. W. Dame, Smyrna. The statistics furnished by both were of a very encouraging character.

A number of the clergy are on their vacations. The Bishop is fully occupied every Sunday officiating in different places. He will take his usual two weeks' pedestrian tour next month.

The parochial festival of the venerable parish of St. James, Staunton, has been held recently with appropriate services, in which the Bishop and other clergymen participated.

A lot has been presented at Delmar, and it is hoped that before long a suitable Church building will be erected there. The mission is under the charge of the Rev. Charles N. Spalding, D.D., rector of Laurel.

At the last meeting of the diocesan missionary and educational committee, Mr. John S. Grobe was elected secretary and treasurer.

South Carolina

Ellison Capers, D.D., Bishop

The journal of the 108th annual council of the diocese of South Carolina, presents the following summary: Bishops, 1; priests, 52; deacons, 6; candidates for Holy Orders, 14; postulants, 2. Parishes and churches in union with council, 59; missions organized, 12; unorganized, 15. Total amount expended by the diocese, \$83,006.65. Churches consecrated, 3. Confirmed, whites, 330; colored, 55. Archdeacon Joyner reports good work among the colored people. The sum of \$5,800 appropriated by the Church Commission for work among colored people in this diocese, has been expended for salaries, schools, and missions. Grace church, Charleston, has sustained an irreparable loss in the death of their aged rector, the Rev. Charles Cotesworth Pinckney, D.D., LL.D. He died at Flat Rock, N. C., on the 13th inst., in the 87th year of his age. He had been for sixty years doing active service in the Church, and for 48 years had been connected with Grace Church, first as assistant rector and for many years rector.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

Peace

A TRUCE has been declared, the clash of arms has ceased, fleets and armies are being withdrawn. The bloodshed and hardships of war are probably over for this time. The United States has had a career of success so signal and uninterrupted as to be almost unprecedented in the annals of warfare. To read of naval battles between the monstrous floating fortresses of modern times, where the loss on one side in men and ships was almost absolutely nothing, while on the other whole fleets were annihilated and hundreds of lives were lost, is almost like reading some fabulous tale of ancient times, where a single knight in armor slays his hundreds and comes off himself without a scratch. But here it is no fable, but sober fact, explain it how we may. Hardly less remarkable is the surrender of an army to one of barely half its numbers. If warlike glory had been the object of the conflict, surely there has been no lack. Further than this, the substantial results are far in excess of anything demanded or expected. The war was undertaken for the liberation of Cuba. It was not meant to be a war of conquest. But it must have been evident to our statesmen that in case of any sweeping success, this limitation could not be maintained. There will be an actual acquisition of territory, including Porto Rico and other West India islands. The status of Cuba is uncertain. We stand pledged to give her a stable government, and it is increasingly doubtful whether that is possible unless we retain the reins in our own hands. The Sandwich Islands have become ours. Lastly, there is the case of the Philippines, perhaps the most serious problem of all. Thus, in the short space of four months our ancient policy of seclusion has been reversed. We have acquired foreign possessions. Most serious of all, we have come into new relations with the other civilized nations of the world. They are relations in which the chances of friction and consequent occasions of war will be multiplied tenfold. Undoubtedly, the great powers have a new respect for the United States, but it is a respect not unmingled with distrust and apprehension. We have, therefore, reached a point where we, too, like the rest, must remain upon a war footing. However we may regret the past state of things, it will not return. We must adjust ourselves to new conditions. The political principles of the past generations must be modified or discarded. Things which seemed axioms of governmental polity will come to be regarded as puerile. A sea change passeth on many another theory as well as on the Monroe doctrine. It is already acknowledged that our navy henceforth must be one of the most powerful in the world. We are beginning to realize that an army must also be maintained. The Christian patriot will still hope that amid these great changes, the dominating principle will continue to be defense rather than aggression, and that our country, as in times past, may be more noted for progress in the arts of peace than for military prowess and warlike achievement. It will be a sad day for the world when the best ideals for which the American republic has hitherto stood shall perish out of it.

Services Not Contained in the Prayer Book

IT is manifest that the "ritual," or Catholic, movement in the Church of England is entering upon a new phase. The bishops, ceasing to regard themselves as mere officers of the State and as set to deal with their clergy as administrators of laws made by Parliament or the Privy Council, and now at last giving the chief importance to their position as spiritual shepherds and governors, are receiving from the clergy such a loyal response as could hardly have been hoped for a few years ago. The matter of chief consequence just now is the practical one of authority. While there continued to be an irreconcilable difference between bishops and clergy as to the source and foundation of authority, there could be no agreement in cases of dispute; but when an understanding has been arrived at on this crucial point, the rest becomes comparatively easy. One of the leading matters of discussion is the use of services not provided for in the Prayer Book, and this is a matter of interest to Churchmen in this country as well as in England. That there are many cases in which such services are expedient, or even necessary, is agreed on all hands.

In the American Standard Prayer Book such services are recognized in the General Rubrics, entitled, "Concerning the Service of the Church." Here we read that, provided morning and evening prayer are duly said, "the minister may at any other service for which no form is provided, use such devotions as he shall at his discretion select from this book, subject to the direction 'of the ordinary.'" It is further stated that "for particular days and other special occasions for which there is no provision in the Prayer Book, the bishop may set forth such form or forms as he shall think fit, in which case none other shall be used."

Two points are to be noticed here: First, the wide discretion given to the minister, always "subject to the direction of the ordinary." Second, the material to be used in compiling additional or special services. In the case of the priest, the selection must be "from this book," while the bishop may use such material "as he shall think fit." Practically, however, the difference may not be great. The material which the Prayer Book affords for such purposes is not inconsiderable, and no one, we suppose, doubts that in a liturgical sense the Bible is a part of the Prayer Book. A somewhat rigid interpretation would require that the words and phrases employed shall be identical with those of the Bible and Prayer Book, and on this ground some bishops have prohibited certain services, such as are sometimes used at Missions, though in themselves quite harmless.

In England, though there is no recognition in the Prayer Book of any services except those of the book itself, an amendment to the Act of Uniformity, in which Convocation concurred, gives the bishops express power to authorize the use of extra offices "taken from the Bible and Prayer Book." This seems to be somewhat more restricted than our own rule; at least, there would appear to be a difference between giving the priest authority to use forms compiled according to his own discretion, "subject to the discretion of the ordinary," and giving the bishop the right to authorize such extra offices. In the former case,

it may be sufficient if the bishop does not see fit to interfere, but in the latter it seems clear that an express episcopal authorization is necessary.

But in both instances, English and American, the material of such services is the same, at least, when "the minister" is the compiler. They must be taken from the Bible and Prayer Book. We have already indicated that there is some difference of opinion, on this side of the water at least, as to the significance of this restriction. It is interesting, therefore, to have the opinion of a man whose position at the head of the Anglican hierarchy, and whose reputation for sound judgment and strong common-sense, give his decisions on such points unusual weight. The Archbishop of Canterbury, in his recent address to his diocesan conference, commenting upon the requirement that extra services must be taken from the Bible and the Prayer Book, said that he "did not hold, and did not think any court would hold, that the actual words of the Bible or Prayer Book must be used, but that nothing which was not in substance the doctrine of those books, and, so to speak, ran parallel to them, could be allowed."

It is important among us, as in England, that it should be better understood than it sometimes appears to be, that there is nothing "lawless" in the use of services or offices not contained in the Prayer Book. It is not the fact of using such services which constitutes lawlessness, but the use of them in violation of the conditions and limitations expressed in the rubric. No such service can be used in place of morning or evening prayer. Nor can it be used if the ordinary; i. e., the bishop, prohibits it; or if, the occasion being a special one, the bishop himself shall have set forth a service. Lastly, the devotions of which such service is made up must be derived from the Prayer Book and Holy Scripture. If these conditions are observed there is a large latitude for the use of offices of all the various kinds which may seem needful or desirable to the bishops and their clergy, to meet the wants or promote the usefulness of the Church in relation to the multitudinous aspects of a conglomerate population. Morning and evening prayer, the Holy Communion, and the other sacramental forms, are the unalterable elements, the foundation of the Church's system of worship. None of these may be tampered with or laid aside. They are the constant expression of the Church's life, like the heartbeat or the action of the lungs in a human body. Outside of these, for training of the soul in devotion and instruction in Christian ideas and holy practices, there is room for all the offices and services which may seem wise or necessary.

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Five-Minute Talks

BY CLINTON LOCKE

CLXIX

I PASS my summers on Little Traverse Bay, a spot which I who have traveled much, consider one of the loveliest places on this earth. Often as I sit on my verandah looking at the beautiful landscape, there comes over me a sense of the beauty and glory of the world and the exceeding goodness of God in making it so. I know people will say: "When there is so much sorrow and sadness and war, how can your

thoughts run that way?" Yes, I know all about the dreadful things in the world, and how true the record is of sin and wrong and murder and deceit, but because a thing is true, it does not follow that it is always to be in our thoughts and words. As much harm sometimes comes from an inopportune presenting of the true, as from stating that which is false. What sort of a man would he be who, going up to the girl beautifully dressed for a party, and taking her silk dress in his hand, should say: "Are you aware that all this is spun out of its own bowels by a disgusting little worm? Do you know that this dye is procured by steeping a mass of crawling bugs in boiling water?" and so on. Would we not all cry out: "Stop that natural history. It is true, but why spoil the girl's pleasure. Choose a better time for giving such information." I came across this thought in one of my vacation novels: "Scarcely any cup is presented to any human being to drink in which there is not a fly. If the fly be not too large and the drink be tolerably good, drink it off, and thank God that you have it, that it was pleasant, that you could drink it." So just now let us not see the flies, nor the tornadoes, nor the wars, nor the blotches and freckles and spots on everything, but let us take in the truth of those grand Bible words: "The earth is full of the goodness of the Lord," and I have in mind now God's goodness as shown in His ministering so abundantly to our sense of beauty, to our love of the graceful, and the harmoniously colored, and the sublime and the infinitely varied. Here are mountains, there are lakes. Here are wildernesses of lovely flowers, there are vast fields of tasseled corn. Some may say: "But all this is the product of natural laws. Oceans receded and made the grassy prairies. A great mountain sank, leaving only its top out of water, and made Mackinac Island. The painted canyons are just the product of the eating away of the rock by the river." True, but did not some One make these natural laws? Did anybody ever see a law make itself? Do not laws, to well-balanced minds, imply lawmakers? Let us, then, get beyond the laws, and thank the Maker of them that He made them. How beautiful, then, God has made the world! Yes, with such an extravagance of beauty! Think of the millions of magnificent flowers that bloom and die, and no man ever sees them. Think of the glorious mountain passes, the lovely lakes which lay undiscovered for centuries. Think of the forests no foot has ever trod.

Oh, the glory of the world! Even far back in the old Hebrew time, this forced itself on the notice of men. Remember the Psalms: "The heavens declare the glory of God, the firmament showeth His handiwork. The valleys shall stand so thick with corn that they shall laugh and sing. O, Lord our Governor, how excellent is Thy Name in all the world."

Now that the art and skill and energy of man (just as much the good gifts of God, remember, as any natural products) have enabled us to abridge distances and to reach spots so long inaccessible, how much more beautiful the world is than it ever could have been to our forefathers who evidently did not care for nature as we do. We do not thank God for this power of perceiving beauty half as much as we ought. The dweller on the prairies can, for a few dollars, find himself in a few hours in the heart of the wildest mountains. He who lives on

sandy plains can, at the very slightest cost, lose himself gladly in the recesses of the deepest forests. He whose home is far inland can, by a short, cheap, railway ride, plunge into the salt sea waves and walk by the ever-murmuring ocean. Why, for five cents, the worn-out, overheated dweller in some wretched tenement can be transported to a beautiful city park and breathe the fresh air by some sparkling water, as far from the sight of bricks and mortar as though he were in the very bosom of the forest primeval. Do you say it was done by man? Yes, but who put it into the heart of man to do it? Who gave him the brains to plan it? Who gave him the perseverance to carry it out? God alone, and thank Him for it. These summer days show us such a lovely, lovely world, and our hearts ought to be brim full of gratitude for it.



The Spanish National Character

THE view that regards the Spanish as a decadent and degenerate people is a most mistaken one. Granting the severest things that can be said of the national organization of Spain and its dire results for a great part of the world, the national character is something quite different. The valiant spirit, heroic and self-sacrificing, that enabled Spain to turn Napoleon's path from the heights of victorious renown down toward the depths of defeat, is by no means dead. It has, indeed, followed evil guidance in support of false pride, in the vain endeavor to hold what by right had been forfeited. It has paid the cost with well-nigh half a million lives and with treasure that might have lifted the land out of its poverty.

The intellectual power of the nation that gave to the world Cervantes and the great dramatists still persists. In contemporary literature the masters of Spanish fiction stand the peers of their contemporaries in all other lands. They have made the beautiful Castilian tongue a plastic vehicle for modern thought, and in sagacity, humor, breadth of vision, sanity of temperament, and humane spirit they are rightful heirs to the mantle of Cervantes. With so large a proportion of their countrymen illiterate and penniless, their pens have had little of the sordid in their incentive, and their single-minded following of high ideals has not been less than that which inspired the writing of "Don Quixote."

The peasantry of Spain is marked by admirable traits. These poor and sturdy people are frugal, industrious, temperate, patient under heavy burdens, ground down by a crude and extortionate fiscal system, and doomed to grievous toil. Once let enlightenment and freedom come to them, and Spain will stand redeemed among nations.—*Review of Reviews.*



Divorce of Parish and Rector

BY THE REV. WILLIAM GARDAM

The problem of divorce in the matter of the relation of rector and vestry is really one of the most delicate and difficult problems of all ecclesiastical life. The causes why divorce is desired are often in their beginnings so unappreciable and indefinable. "The treasure of God is in earthen vessels." The priesthood of the Church is not committed to impeccable beings, but to men who in themselves and apart from the grace of God have all the potentialities of evil, and whom even the grace of God cannot endow with every charm and every grace of the natural man. St. Paul's physical

presence, he himself admits, was unimpressive, "contemptible," and over and over again he seizes upon this and makes free admission of it, as a fact, to forestall the prejudice of his converts. The ministry may have all gifts and graces, *qua* the ministry in bulk, but no individual minister can have them all, and the priest who should claim them all, or the congregation that should expect them all, would simply have a short life in a fool's paradise.

The calling of a rector is a most serious and delicate matter. Too often it is in the nature of an experiment. Vestries are sometimes curious bodies, and proceed to the task of finding their man moved by considerations not always of the highest character. In the calling of a rector a vestry always has an advantage over the priest to whom they make the proposition. They know more about themselves a vast deal than he can, and the self-respecting clergyman never wants to ask too many questions about any new work to which he may be called. In the most perfect possible conditions attainable on the part of both contracting parties, there is quite ample room for the "charity that suffereth long and is kind." Given the ideal parish and the ideal rector, and the marriage ceremony of institution duly celebrated, and if there come not trials of faith and patience during the years of married life, it will be because the human element of the ministry is not duly exercised. Neither parish nor rector can hope to escape each feeling the "shortages" of the other. These things belong to this ministry which is committed to men whose priestly gifts leave a large area distinctly peccable and errant. The things that undermine the effectiveness and usefulness of a ministry are very often at first small and scarcely appreciable. A clergyman cannot know all the subtle undercurrents that play around him in his parish. In the case of the most popular man, a good deal of gentle criticism is probably going on all the time, and this in certain ways is by no means harmful. On both sides there may be a certain play of feeling that drops into criticism that is evidence of a perfect and sound understanding. This is really a happy state of life, and often relieves the tedium and monotony of the commonplace.

But when criticism gets beyond this and passes into the region of open hostility, when a parish or vestry, or a portion of a parish or vestry, set themselves to antagonize or break to pieces the ministry that is set for their helping and saving, the most efficient or capable rector is in a very poor way. The opposition may have started in something said or done which had to be said or done. Or it may have started out of some momentary imprudence or temper. It matters not. Every sort of service then—preaching, praying, parish calling, administration—comes under condemnation with the man. The great organization of the Church somehow fails to give the priest in his trials any strong support. The machinery of the Church seems to be rather against him when he is in difficulty. If he has never blundered before, he is very apt, under pressure of strong opposition, to do or say something he ought to have left undone or unsaid. In crises of this sort the ordinary priest discovers how intensely congregational, structurally, our Church is. The very absence of authority in the Church to compel parishes or vestries to be just, Christianly just, when difficulties arise, the want of real power to discipline parishes when they set their back up, and say, "We will not have this man to reign over us," opens a wide door for the greatest kind of injustice to be done to the priesthood, and the priesthood is really largely defenseless and helpless. Vows are forgotten, charity is forgotten, justice is perverted. One has heard of the devil and the deep sea. It certainly is a hard place to be in.

Certain things may be accepted as axioms by the priesthood of the Church in its present comparatively unprotected condition:

1. The relation between rector and parish is a contract, a legal contract, as well as being a relation ecclesiastical or spiritual.

2. Being a contract, it can be terminated by either party legally. If a rector may terminate his contract with his vestry, a vestry may terminate its contract with the rector by process of law. In other words, a contract cannot be of force on one side and not on the other. A parish with us is not a "living," in the English sense, the rector's "freehold." A call to a parish is not a life presentation.

3. In any dispute, right or wrong, between vestry and rector, if a vestry develops comparative unanimity, it can always beat its rector, and, if determined, drive him out.

4. When conditions become so acute that a rector cannot continue his work in harmony either with his vestry or his congregation, even if all the rights are on the side of the rector, the wise priest will not fight nor strive, to the dividing and breaking up of his congregation, and to the breaking of his own heart, but will withdraw quietly and prayerfully, and ask the dear Lord to reveal to him another work and take him to it.

All this is hard medicine, but as the priesthood of the Church is at present constituted and protected on its economic side, there really seems no other wise rule of procedure. A quarreling parish and rector is a most unsightly spectacle, and the rector usually comes out with most scars and marks of the combat.

— X —

The Panoply of War

(Siboney Letter in London Chronicle)

War is about as horrible and ghastly a thing as one can well imagine. It is a pity that the painters and the writers of fiction have always depicted war in such glowing colors. There is nothing brilliant about war—there is nothing but dirt and nastiness to offend both the eyes and nose. In this campaign the medical corps has paid no attention to the sanitary government of the various camps. Camps have been established anywhere without regard to the water supply or the healthfulness of the location. The rule providing that all drinking water must be boiled has been completely ignored; in fact, it is doubtful if a single ounce of water has been boiled, except in the hospitals, since the army set foot on Cuban soil. There has never yet been a latrine erected. Horses and mules wander at will.

All this would be bad enough if the camp remained dry, but when rain falls every day the camp soon becomes a morass, and sticky, slimy mud is plastered over everything and everybody. There are no company or regimental cooks. Each man does his own cooking each man must carry his own allowance of fat pork and hard tack and coffee, as well as his own cooking utensils. It causes great waste, and results in the men not getting the most out of the food supplied them. But coming back to the spectacular side of war, it does not exist. At least, not here. The American uniform, even on full-dress occasions, is distinguished for its absence of gold lace and severe plainness. In this campaign the majority of men—officers, as well as privates—do not wear their blouses, but instead go about in their shirt sleeves, generally dark blue flannel or black sateen. There is nothing to distinguish the private from the officer, the lieutenant from his colonel. I have seen an entire regiment, every man in a blue flannel shirt, not a badge to determine rank. Age is no safe guide to seniority. The gray-headed man may be a line captain, while the fresh-cheeked youngster, who, according to the fitness of things, should be a subaltern, is frequently some great man's son with a political "pull," and consequently a "paper" major or colonel.

Dirt, like death, is a great leveller. In a campaign when troops are constantly on the march, when water is scarce and camps are made half a mile from the nearest stream, the personal equation of cleanliness rapidly disappears. Everybody becomes dirty and remains so. It is not a matter of choice, but one of necessity. To wash on the corner of a towel—

which has been overworked—which has been moistened from a canteen which may have to be carried for hours before it can be refilled, is prodigal recklessness. There are times when water is too precious to be wasted in any such absurd fashion as that. Hence, nearly every one quickly takes on his coating of dirt and retains it, and the entire army after it has been on the march a week, instead of the popular idea of an army of flashing color, becomes a monotone of muddy brown.

Letters to the Editor

"TRANSIENT RECTORSHIP"

To the Editor of *The Living Church*:

Your editorial under the above caption is most timely. But it sometimes happens that the members of the vestry are the worst disturbers of the parish and cause the faithful rector much trouble. Below I give you a copy of a call issued by a vestry, omitting names, which shows the idea which many hold as to the position of a rector:

Rev. ———,
Dear Sir: At the regular meeting of our official board, held on —, it was decided to tender you a call to the parish of ——— for one year at a salary of —, and the use of the rectory. * * * It is the sense of the vestry that you be asked, should any question of difference arise as to the manner of conducting the service, or in the forms of worship, as authorized in the Prayer Book, to conform to the wishes of your vestry in the matter?

It is needless to say that the priest, to whom the call was addressed, refused to consider it at all. Just so long as vestries and parishes insist on dictating to the priest in every minute detail, and also as to the doctrines which he shall teach, the transient rectorship will continue.

Oscó, Ill.

WILLIAM M. PURCE.

A PROPOSED "FOR SHORT"

To the Editor of *The Living Church*:

While the Church of this land awaits as patiently as she may the legislation that shall remove her misnomer, would it not be well to give to the adjective "Episcopal" a well-deserved rest? Let the other one have its turn; and when we have neither breath nor ink for Protestant Episcopal, etc., or the situation does not call for the full title as "known in law," let us say the Protestant Church.

Several advantages occur to my mind, besides that of fair play. One is that it is more distinctive. We share with several other religious bodies the epithet, "Episcopal"; Protestant belongs as a legal title, I believe, only to U. S. "The Reformed Episcopal," even, helping themselves at their departure to such good things as pleased them, magnanimously left us that! There is a Protestant religion, at least something so styled, and a Protestant Bible; there are Protestant cemeteries, and no end of Protestant societies that do more or less protesting. But we are the Protestant Church quite as much, certainly, as we are the Episcopal.

Another reason for retiring, for the interim, the use of the epithet "Episcopal," "for short," is a graver one, touching indeed on the essentials of the Faith. A Church may or may not protest; it must be episcopal. But when we say "the Episcopal Church," we imply that episcopacy may or may not be an essential; we are perilously near being a partaker in the sin of schism.

The Protestant Church then let it be *ad interim* "for short." It is better to be ridiculous than to be wicked.

Y. Y. K.

"STOLEN GOODS"

To the Editor of *The Living Church*:

You stigmatize as "a grossly unjust charge" the statement that in accepting the gift (?) of Hooley, the promoter, the dean and chapter of St. Paul's, London, became the receiver of stolen goods.

A philanthropic institution, conducted on purely humanitarian lines, not long ago, declined acceptance of about three-quarters of a million

dollars, because the money had been acquired by speculation in wheat.

I ask: Can a man rightly give what he has wrongly acquired? Is the right of the recipient to accept dependent in any measure on the right of the donor to give? Does the end, the purpose of the gift, justify the means of its acquisition by the giver? Was St. Paul beside himself when he took the ground stated and implied in Acts. xx: 33-35? Can the Church, which claims divine origin, apostolic descent, and the possession of an inspired revelation, afford to take its stand on an ethical plane lower than that held by a modern human institution?

You also say that "such a gift for such a use should not be associated with anything of evil repute." Evil repute with whom? St. Paul—indeed, the whole early Church—was in evil repute with the world. Surely you cannot mean what your words seem to say, that if Hooley had only continued to promote successfully, it would have been all right for the Church to keep and use the plate as his gift, but that, since he has failed, it may be wiser to allow someone to pay for it in order to clear the Church from evil repute with the world. Yet if you do not mean this, would it not be well to correct the false impression that in your view there is no principle involved—that it is all a matter of expediency?

GUSTAVUS TUCKERMAN.

[We do not see how the remark referred to could give such an impression. If it did, we are glad to have our correspondent correct it.—Ed. L. C.]

ANOTHER PROPOSED NAME

To the Editor of *The Living Church*:

As seems likely, the question as to changing the name of the Church in the United States will come before the next General Convention. This, it would seem, has been precipitated by the last Convention, which passed the change in the title to the Digest, and declares that we are "known in law" as the Protestant Episcopal Church in the United States of America. It is evident, and I think Mr. Hill Burgwin has made a good point in the matter, that the Church was not "known in law" as the Protestant Episcopal Church of the United States of America before this was passed, and that therefore this act does not now make us "known in law" as the etc., because the General Convention has not the power to do this. To call us whatever name we please does not necessarily make us "known in law" as that name. It seems quite proper, therefore, that we should have a name by which we are "known in law." Our present unlawful, unecclesiastical parentless name has suffered all the agonies of strife and oppression, being friendless and woebegone, a wretched, unloved, disagreeable thing, waiting to be buried in the rubbish of a forgotten past. I am so glad that *THE LIVING CHURCH* has taken up the matter and has boldly proclaimed a preference for what appears to me to be the best, most appropriate, and intensely loyal name, both to the whole Church and to our nation—The American Catholic Church. The very mention of that grand name sends a thrill of love and veneration for Church and State through the veins. American, yes, as long as our country stands. Catholic, aye, to the end of the world. To call ourselves "The Church," when we are only a part of the Church, would appear to me to be bordering on madness; for surely it would bring reproach upon us for our arrogance. Let it, then, be known not only "in law," but in the Prayer Book and throughout the whole world that we are, and of right ought to be, The American Catholic Church.

HARRY HOWE BOGERT.

Waterford, Pa., Aug. 15, 1898.

"PROTESTANT EPISCOPAL"

To the Editor of *The Living Church*:

It has often been declared that the vaunted superiority of sectarianism consists of a series of negatives. Presbyterianism, Wesleyanism, Congregationalism can hardly be said to have broken with the Church of England upon dis-

covering portions of the Christian heritage which were lacking in the Mother Church. Protests against the Anglican Church, as well as protests against Rome, have ever read: "We don't believe—," thereby not repairing the Christian fabric, but dismembering it.

Would it not therefore seem, from the name, at least, as if the Protestant Episcopal Church assumed a position barely superior to the numerous denominations, consisting of a creed of negatives, when to the title "Episcopal" she prefixes the belittling "Protestant"? Her name should be the most comprehensive proclamation of her lofty purpose, as the word "Catholic" denotes, and should by no means embody a word like "Protestant," which admits the strength of our adversaries' positions.

That our Church, instead of being a revelation of God's truth, should, in her very name, assume before the world that one of her main purposes was to protest against the abuses of the Rome, of whom she is often said to be merely the offshoot, and that this name, far from asserting the Church's dignity and mission, should be an aggregation of inappropriate titles, is a sacrifice of her historic position. The first part is bad enough, as we have seen. The second tells the world that we have *episcopi*, overseers of the flock (in common with our various Methodist Episcopal brethren). The third tells where our jurisdiction lies.

On the Protestant ground alone, we have no more excuse for a separate existence than any body of professed schismatics. As well might the American Protective Association organize into a Church, if merely protest against Rome sufficed to constitute a Church.

But no! Existing as a national Church, fully endowed, and so recognized, the English Church resisted Rome's political tyranny over her rights, and Rome herself was the schismatic. For, presuming to cast off the whole Church of England by her bull of excommunication, she resentfully effected the estrangement, and essayed to annul the validity of our sacraments and orders.

To employ the Church's name to perpetuate this quarrel subjects us to the gibes of Rome on the one hand and schism on the other, and it is with embarrassment that we disclaim to be a mere Protestant sect.

Let us have not a negative, but a positive, aggressive name, which shall denote the Church's high calling. Take, for instance, the one proposed, "The Catholic Apostolic Church in the United States of America." We repeat it in the Creed. The Church is Catholic, for it is designed to meet all exigencies society and time may present. The Church is Apostolic, for it is not a man-made institution, like any sect, but committed to the care of Apostles sent forth by the Son of God. This name would fitly designate a Church not quiescent, nor remonstrative, nor merely with the episcopal function, but a body divinely designed, and, therefore, complete, catholic, and with the apostolic missionary zeal. For the sake of brevity, the more concise "The American Church" may serve for a more familiar designation.

J. H. H.

Binghamton, N. Y., Aug. 12, 1898.

FROM ANOTHER POINT OF VIEW

To the Editor of The Living Church:

I have enjoyed your issue of the 6th inst. more than usual. But there are two passages in it that I trust you will suffer me to notice:

1. In your editorial on "The Old and the New," you say: Prof. Abbott "professes to have known nothing of God as everywhere present, a conception which Christian people used to present to the minds of their children as soon as they began to teach them anything at all about the nature of God." I agree with Dr. Abbott.

I have always objected to the statement that "God is everywhere," because it makes Him subordinate to His material creations. I think the famous "Tract No. XC." throws light on the manner of the Divine Presence. But if we

say: "Everywhere is present to God," we not only reserve His Personality, but the conception of His power over all His works, and that they are ever under His eye.

As for the "divine immanence," it may be due to my stupidity, but for the life of me I cannot distinguish between that and Pantheism, not even with your proviso, that His immanence is "above nature." It only seems to me a question of logomachy.

In a discussion on this subject with a brother priest some years ago; I pointed to a tree across the street, and said: "If your contention is true, God is immanent in you and me, and in that tree." After a pause, he answered: "Y-e-s."

"That's unmitigated Pantheism under a new name," I replied. And I cannot help still thinking so. I am chary about your "divine immanence," because I came near being engulfed in pantheism—the most dangerous of philosophies and heresies—in my early theological career.

The chief point in the revelation of the Incarnate Son of God, the Jesus Christ whom He hath sent, is that the true God is a Person; and according to Bishop King, "Personality is the name of the unity in which a man's [or God's] attributes and functions meet." To make God everywhere present, or "immanent in nature," and "in and under all things," is, to my mind, to rob Him of Personality and convert Him into a divine ether; a conception above which natural religions are never able to rise.

2. The editorial paragraph on "The Old Festival of Transfiguration," while beautiful and comforting, omits one essential feature of that marvelous revelation. So does the Gospel for the Day; a fault which I earnestly pressed more than once on the attention of the Committee on Liturgical Enrichment. My suggestions were rejected on the ground that many differed with me in my interpretation of the Scripture.

The Gospel for Transfiguration Day begins: "And it came to pass about an eight days after these sayings—" What sayings? "I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God." St. Luke ix: 27. "Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom." St. Matt. xvi: 28. "And He said unto them. Verily I say unto you, there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power," St. Mark ix: 1.

The fulfillment of that saying, or promise of a revelation, six, or about eight days after, was the Transfiguration of the human body of our Lord. It is a revelation of the *fons et origo* of the Catholic Church. That is, that the human body of the Incarnate Son is the Source of the mystic flow of supernatural life into the personalities of men, specially of them that have been baptized; as the body of the first Adam is the springhead of all natural and unregenerate humanity. We inherit our natural life from the first Adam by generation; we are made possessors of the spiritual life and new humanity of the Second Adam, by re-generation, the effect of Holy Baptism, in which we are "born again" (St. John iii: 5). Hence the use of that word regeneration by our Lord, the Holy Scriptures, and the Catholic from the beginning, as expressive of the effect of Holy Baptism.

Corresponding to the reproduction of natural humanity by generation, there is a something parallel to it in the spiritual life, which the Holy Ghost calls re-generation. But the Gospel for Transfiguration Day, beginning with St. Luke ix: 28, instead of 27, obscures this wonderful revelation.

I trust I have made myself clear.

P. G. ROBERT.

St. Louis, Aug. 16, 1898.

Personal Mention

Bishop Brown's address until the meeting of the General Convention will be Galion, Ohio. After the convention, No. 1609 Arch st., Little Rock, Ark.

The Rev. Dr. F. A. D. Launt, of Philadelphia, is

spending the month of August at his cottage, Wildwood Beach, N. J.

The Rev. Dr. Quinn, rector of St. Thomas' church, Somerville, Mass., was elected a Fellow of the "Incorporated Society of Science, Letters, and Art, of London (Eng.), Ltd.," at the recent meeting of the society.

The Rev. S. F. W. Symonds, rector of the Advent, Kennett Square, Pa., will pass the months of September and October, at York Harbor, Me., and Halifax, N. S.

The address of the Rev. H. C. Shaw is changed from Lehigh, I. T., to Oklahoma City, O. T., box 650.

The Rev. W. L. Githens, of Beaufort, S. C., is spending the months of August and September in Bridgeton, N. J.

Died

OERTEL—Entered into Paradise, from his home, in New York city, July 8, 1898, the Rev. George Frederick Oertel, M. D., aged 73 years. He lived a noble, unselfish life. As priest and medical doctor, he had Christ's poor always with him.

He rests from his labors.

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 KIMBEL, Associate Secretary.

Spirit of Missions, official monthly magazine, \$1.00 a year.

N. B.—The fiscal year will end August 31st. The treasurer's books will be kept open until September 6th, to allow mail time for all remittances. Fifty thousand is required during the month of August to enable the society to close its accounts without debt. Liberal contributions are earnestly solicited.

CHURCH work among deaf-mutes in Springfield and trans-Mississippi dioceses generally necessitates an appeal for Ephphatha Sunday, Twelfth Trinity offerings for expenses. The Rev. JAS. H. CLOUD, missionary, 1841 Madison st., St. Louis, Mo.

Church and Parish

WANTED.—Experienced teacher desires situation to teach small children, or position of companion. References. Bishops of Virginia, Gen. Custis Lee. Address MISS W., Rocky Mount, Va.

LADY desires position in Chicago to teach at home. Music, French, art. Bishop's references. Box 46, Brighton, Ill.

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

WANTED.—In a small parish of Central Illinois, a priest, a moderate ritualist, who having some means of his own can accept the small stipend which is all that is within reach at present. A pleasant church and regular congregation. Address B., care of LIVING CHURCH.

FULL GRADUATE desires position. Has studied in New York and Paris. Traveled much abroad. Speaks French. Teaches Latin, usual English branches, French and literature specialties. Beginners in music. Two years' experience. Address J. W. G., office LIVING CHURCH.

THE Woman's Auxillary, diocese of Marquette, wishes cancelled stamps, postage or revenue, foreign or domestic. The domestic stamps should be any denomination except ones and twos. They can be sorted and sold for the benefit of missions to regular collectors and dealers. Hawaiian, Porto Rico, and Cuban stamps especially desired. Address MISS NINA STONE, Marquette, Mich.

"THE LEFFINGWELL RECORD" is now ready for delivery to subscribers. It is a handsome book and compares favorably with the best works of its kind. It contains genealogical records of about 3,000 descendants of Lieut. Thomas Leffingwell. The editor of THE LIVING CHURCH who has been associated with Dr. Albert Leffingwell in bringing out this book, has a few copies for sale. Price: \$10 a copy.

The Editor's Table

Kalendar, August, 1898

6. TRANSFIGURATION. White. (Green at Evensong).	
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.

Out of the Trees

BY MARGARET DOORIS

Out of the trees in the sweet summer time,
Out of the trees
When sunset hour is past, and Vespers chime
In the soft evening breeze,
Out of the century oaks that shade the lawn,
Faces a moment beam, the next are gone.

Is it a dream that magic fancy paints?
A waking dream—
A happy thought of angels fair and saints,
Who are not—only seem
Among the tangled branches of the trees.
And come and go with every passing breeze?

How can we know aught that is infinite?
How can we know,
So poor and weak and dim is mortal sight?
Why should it not be so,
That those, who longing look, may sometimes trace
In God's grand works the likeness of His face?
London, Ohio.

IN his declining years Bismarck showed a firm faith in Christianity. He faced death with calmness and fortitude. During the Franco-German war, indeed, he wrote: "If I were not Christian I would not continue to serve the king another hour. Why should I incessantly worry myself and labor in this world, exposing myself to embarrassments, annoyances, and evil treatment, if I did not feel bound to do my duty on behalf of God? Did I not believe in a divine ordinance which has destined this German nation to become good and great, I had never taken to the diplomatic trade, or, having done so, I would long since have given it up. I know not whence I derive my sense of duty if not from God. Orders and titles have no charm for me. I firmly believe in a life after death. Deprive me of His faith and you rob me of my fatherland. Were I not a staunch Christian, did I not stand upon the miraculous basis of religion, you would never have possessed a federal chancellor in my person."

COMMODORE JOHN W. PHILIP, until lately in command of the battleship Texas, is one of the heroes of the late war, and one whose name, mentioned at any public meeting, is always greeted with cheers.

Just after the famous engagement off Santiago de Cuba, Captain Philip called all hands to the quarter-deck, and, with bared head, thanked God for the almost bloodless victory.

There was a moment or two of absolute silence, and then the overwrought feelings of the ship's company relieved themselves in three hearty cheers for their beloved commander.

Commodore Philip, after the battle, received his well merited promotion, and there are indications that he may succeed Rear-Admiral Kirkland, as commandant of the Mare Island navy yard. It is believed among naval officers that Commodore Philip would be pleased with this position, having passed a great part of his life on the Pacific Coast.

Captain Sigsbee who formerly commanded the Maine, is named as successor of

Commodore Philip. This is regarded as particularly fitting, as the Maine and Texas were sister ships and the first battleships of the new American navy, both having been provided for by Congress in the same appropriation bill. Both vessels were constructed by the government, in accordance with government plans and under the supervision of naval officers; the Maine at the New York navy yard, and the Texas at the Norfolk navy yard. For years the Texas was looked upon as the most unfortunate vessel in the navy. Her fine work in Cuban waters, however, has dispelled this feeling.

Commodore Philip is something more than a fighter; some years ago he was chosen from a score of officers as the one best fitted to command the Woodruff scientific expedition on a voyage around the world.

THE Bishop of Salisbury has issued two letters, one to the clergy of the diocese, and one to the laity, in reference to the present feeling of "disquiet as to innovations in the form of accessories of public worship in the Church of England." The letters occupy seventy-five octavo pages in pamphlet form, and the general title is "Considerations on Public Worship and on the 'Ministry of Penitence.'" At considerable length the Bishop lays down the principles which should guide the clergy in conducting the service generally. He discounts the tendency to gabble or mumble, to read mysteriously or affectedly, or to read almost in a whisper. "In public worship be simple, without an irritating variety of gesture and an artificial obtrusiveness of prostration and genuflection." There is a brief reference at the close to public prayers touching the faithful departed, and the Bishop expresses himself willing to give wider sanction to such forms as are already in use in the cathedral church or elsewhere by his authority, but he cannot go beyond the standard set by the Prayer Book.

WHEREVER there are a great quantity of clerical dignitaries gathered together there are sure to be some good stories going round: the only thing that can be found against them is that they are a little apt to be "chestnuts." The following one, however, I believe to be fairly modern, if not quite the very latest. The Bishop of —never mind where—being a new comer, and somewhat troubled with a neglected diocese, thought to inspire his clergy to take occasional services during the week by periodically visiting the out-of-the-way parishes and taking one himself.

On one of these occasions, having formed quite a good congregation, and having been moved to much eloquence in his sermon, he felt a little not unnatural desire to know if he had made any impression on the usually unimpressionable yokels, and put some leading questions to the old clerk, who was helping him to unrobe in the vestry. "Well, I hope they've been pleased with yer," said the old man, patronizingly, "and I'm sure we tuk it werry kind o' yer worship to come down and preach to us; but, yer knaw, a worsser one would ha' done for the likes o' we, if so be" (he added with becoming humility) "one could have bin found."

IN the August number of the *Church Eclectic* is a valuable article by the Bishop of Albany on the "Canon on Marriage," and in the same magazine is printed the recent

declaration of the Upper House of the Convocation of Canterbury on the remarriage of divorced persons, with the comments of some of the most influential English Church newspapers. To these is added a strong editorial on "The Question of Divorce." We commend these articles to the careful attention of the members of the next General Convention. It is probable that this subject will occupy a considerable place in the discussions of that body, and it is certain that nothing which is likely to come before it can be of more crucial importance. The question at stake is no less than this: Shall this Church stand for the highest ideal of moral purity, without condition or compromise, or shall it assume a hesitating and doubtful attitude, and, while condemning, in general terms, the general tendency to laxity, draw back from enacting such a law as shall go to the root of the evil? We do not hesitate to say that the existence of the Church as an effective moral force in the community depends very largely upon the course which she adopts in this matter. A positive, strict, "rigorous" law, by which everybody can understand that divorced people, no matter what reasons they allege, cannot be remarried in the Episcopal Church, will, no doubt, produce an abundance of scornful criticism and obloquy; but in the end it will inspire respect. Such action on the part of this Church would be hailed by many who are not of her as the most hopeful sign which has yet appeared of possible reform in a direction where just now moral decay is most alarming.

A WORD to our many younger clergy, and a word which I utter with some pain, and after much of experience. Why are so many of them such wretched readers of the Church services? Why so many blunders in reading—miserable mispronunciations, slovenly carelessness which is inexcusable? Why so little of quick recollection and graceful devoutness in the rendering of the offices—especially in those places where the offices are said daily, and in public, as they should everywhere be said? I grow impatient equally over the railroad speed of some in reading the offices—as though each time they were in a woeful hurry to catch the next train, and must run for it. And equally impatient over the inarticulate sing-song twang of others, a foolish mannerism which is indefensible. Let the offices be publicly read always to the edification of the worshipers, even if it be but the one or two gathered together in the plain week-day offices. Let them not be so read as to distract the worshiper, and sometimes drive him away! We say this because we ought to say it, and we say it with no small sense of chagrin, and even shame.—*Bishop Nicholson. Annual Address, 1897.*

School Readers*

"TO improve youth is the art of reading; to meliorate their language and sentiments; and to inculcate some of the most important lessons of piety and virtue." Such are the objects of a reading book, as happily set forth in the old English reader of our childhood. Unfortunately these objects seem to have been lost sight of in modern compilations for the class room, with their

* A Reading Book of English Classics for Young Pupils—Selections from the Standard Literature of England and America. By C. W. Lefingwell, D.D. New York: G. P. Putnam's Sons. \$1.25.

scrap-book trifles and fugitive pieces. If pupils are to improve in the art of reading, they must have ideas to read as well as words—ideas perspicuously put by the skill of master workmen in the mechanics of sentence building; if "language and sentiments are to be meliorated," and "principles of piety and virtue inculcated," the youthful mind must be brought in contact with the noble thoughts that find noble expression in the masterpieces of our glorious mother tongue.

The introduction to treasures of thought, beauties of language, and ideals of character, so richly abounding in the works of our standard authors, should not be postponed until such time as the pupil "takes up" English literature. His speech should be forming on good models, and he should be learning to draw judiciously from the treasure house which he, "the heir of all the ages," may rightly claim as his own—a never failing source of delight and of intellectual activity.

These things the earnest teacher realizes, and resolves to encourage good reading among his pupils. But he finds real literature forestalled by trash. The boy is devoted to dime novels. His sister turns her pretty little nose up at the mention of the Arabian Nights. A generation is arising that know not how it was in the golden prime of good Haroun al Raschid; that have never made the voyages to Laputa and Brobdingnag; that have not journeyed under the escort of Great Heart, and fallen in love with Mercy before they knew that those delightful personages were allegorical. Little or nothing, it is to be feared, are they learning of the goodly company whom the old story tellers have made immortal, and whose names and deeds so interpenetrate literature that he who knows them not must be a constant loser through his lack of power to comprehend the allusions of later writers.

Our young folks read too much for mere amusement, a habit the legitimate result of which is intellectual inanity. Of the utmost importance then is it, that the class reading books should give them the food from which healthy minds are built up. They who have once acquired a taste for such mental diet will not be content to feed on husks or on the syllabubs of "light" literature.

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Book Reviews and Notices

Birds of Village and Field. A Bird Book for Beginners. By Florence A. Merriam. Illustrated. Boston and New York: Houghton, Mifflin & Co. Price, \$2.

Familiar Life in Field and Forest. The Animals, Birds, Frogs, and Salamanders. By F. Schuyler Mathews. Illustrated. New York: D. Appleton & Co. Price, \$1.75.

The Freedom of the Fields. By Charles C. Abbott. Philadelphia: J. B. Lippincott Company. Price, \$1.50.

With Feet Pressed to the Earth. By Charles M. Skinner. Philadelphia: J. B. Lippincott Company. Price, \$1.25.

If we had been looking for a list of books for summer reading we could scarcely have found a better collection than the above, which have found their way to the Editor's Table during the season. For the mind which seeks enrichment with relaxation, such books are to be commended; and surely, such are the minds which use vacation to the best advantage. Mere inanity is not rest or recreation, unless it might be to one very much enfeebled in body or mind. If we would get "close to nature," with any degree of helpfulness and satisfaction, we must understand nature and the varied language which she speaks. She is a friend who improves on ac-

quaintance, but one of which we tire unless we know her inner life and are able to see and hear all the wonderful things she has to show us and say to us. The naturalist, the artist, and the poet may help us; in fact, we must seek their help, if we would enjoy to the full the beauty and goodness of the world around us. Who would suspect, or, unaided, discover, "in a shrubby back-yard in Chicago," fifty-seven species of birds in a single year! This is the record which the author of "Birds of Village and Field" assures us has been made. Her book is intended "for beginners," as most of us are, in bird lore; she tells us where to find birds and how to know them, and name them, and help us to enjoy them.

"Familiar Life in Field and Forest" has a wider scope, abounding in attractive studies of the free wild life of our country places. The author seems to have the power of charming the timid creatures that fly from man, affrighted by a footfall; and Mr. Lyman Underwood, who supplies many of the illustrations, has done some wonderful work in his "photographs from nature." Mr. Mathews has a genuine love for animals and a respect for their rights. He believes in "a conscience void of offense to the animal world." He thinks that we might let even snakes live, if they do not interfere with us, and he thinks the skunk a very interesting animal.

In the author of "The Freedom of the Fields" we recognize an old friend, with whom we have rambled in bird-land and tree-top, and with whom we are glad, this summer day, to wander afield. He is not so much concerned about naturalistic anatomy, as about the spirit and life of the nature which he interprets for us. The spirit of the work is indicated in the titles of the chapters: e. g., "An April Day Dream," "The Changeful Skies," "The Witchery of Winter," "Company and Solitude." Some of the chapters have no immediate relation to the "fields," as, for instance, "Overdoing the Past," but we are content to rest now and then by the wayside and listen to Mr. Abbott's epilogues. While we always like his discourse, it is so full of wit and wisdom, we sometimes want to answer back!

"With Feet Pressed to Earth" is a record of rambles and reflections just suited to a summer holiday. Mr. Skinner is a journalist, a practiced and graceful writer; he is a practical man, a delightful vagabond, abounding in gossip and good sense, with a chatty and colloquial style that puts one quite at ease and inspires a feeling of good fellowship on short acquaintance. One cannot do better than put this pretty volume in his satchel when he starts out to drive dull care away.

"On hill, in dale, forest or mead,
By paved fountain or by rushy brook,
Or in the beached margin of the sea."

Helbeck of Bannisdale. By Mrs. Humphrey Ward. New York and London: The Macmillan Company. Price, \$2.

A new book by Mrs. Humphrey Ward is not just one more addition to the "Seaside Library"—it is a literary event, and while Mrs. Ward is not always equal, and will find it hard even to surpass her exquisite cameo, "The Story of Bessie Costrell," yet the book before us is a wonderful study of character. The story is simple: A girl with a weak, Roman Catholic step-mother and a strong, willful father has inherited from him his infidel views, without any idea at all of the grounds on which they rested. She is thrown into a strict Roman Catholic household, and in the company of a noble and good man, a nature far superior to her own, for this girl does not inspire the reader with admiration, only with pity. This man is struggling to lead the higher spiritual life. He falls in love with the girl, and after a tremendous struggle between what he thinks his duty of entire self-sacrifice to the Church and his human desires, the latter triumphs, and he offers himself to the girl who reciprocates his love, but loathes his religion. Very soon her own common-sense tells her that no happiness can come of a union which will be simply one of body, with a great barrier of soul, and she re-

nounces him and goes away. Her step-mother who is the man's sister and lives with him, is at the point of death, and the girl is forced to go back to his home to care for her relative. She finds, on seeing him again, that she cannot live without him, and she resolves to become a Romanist, unquestioningly, without any belief, just to be his wife. This, of course, overjoys him, but the very next day, by the coffin of her dead mother, she realizes how false and hypocritical such a course will be, and crazed by her terrible soul conflict, to which her nature is not equal, she drowns herself, and he follows the bent of his life and becomes a Jesuit. There is a sub-story running through the book, which is humorous and interesting. There are many quotable passages. We give but one: "The Catholic" (and by this word Mrs. Ward always means Romanist) "who is in love with his Church cannot let himself realize what the Rome of the Renaissance meant. Turn your back on all the Protestant crew, even on Erasmus. Ask only the Catholic witnesses who were at the fountain-head, who saw the truth face to face, and then ponder a little what it was that really happened in those forty-five years of Elizabeth. If it had not been for some profound movement of national life, some irresistible revolt of the common intelligence, the common conscience, does any one suppose that the whims and violences of any trumpery king could have broken the links with Rome?" This a line of thought too often neglected. Henry VIII. was a mere incident in an inevitable change.

Studies of Good and Evil. By Joseph Royce. New York: D. Appleton & Co. Price, \$1.50.

Dr. Royce writes from the standpoint of a philosophical idealist, and with the purpose of applying his fundamental convictions to some concrete and practical problems of everyday life and theory. These twelve papers are published under the common title of "Studies of Good and Evil," because they more or less intimately contribute to the comprehension of the ethical aspects of the universe. They also touch on various issues of technical philosophical import. Four of the essays are concerned with literary and philosophical criticism; one discusses the effect of the knowledge of good and evil upon the individual character, five deal with metaphysical and psychological problems connected with the nature and relationships of our human type of consciousness. One is a historical study of conflict of good and evil influences in early California life. A large number of interesting problems are raised and discussed in these papers, but we will not attempt to do more than name a few of their titles, since to criticize the theories and issues raised would carry us too far into philosophical fields. The following are some of the titles: "The Problem of Job," "The Case of John Bunyan," "Tennyson and Pessimism," "Implications of Self-consciousness," "Anomalies of Self-consciousness," "Originality and Consciousness," "Meister's Eckhart," "Jean Marie Guyon." While we have found much to dissent from in this book, we have also found much of genuine interest and instruction, and gladly call the reader's attention to these strong and vigorous essays of Prof. Royce.

The Decoration of Houses. By Edith Wharton and Ogden Codman, Jr. New York: Charles Scribner's Sons. Price, \$4.

This beautiful volume is worthy of being entitled, "The Decoration of Palaces," and that is the idea that one gets of it on first looking over its more than half a hundred full-page illustrations. One finds, however, even before getting beyond the Introduction, that the authors' aim is to meet general needs on general principles, and that the lack of accord between the arguments of the work and the illustrations is only apparent. "To point out that simplicity is at home even in palaces is perhaps not the least service that may be rendered to the modern decorator." The general principle applies to the cottage and the chapel as well as to the mansion and the cathedral; viz., "decoration is interior architecture." This is simplicity itself, yet it must be applied with judgment. "A house

or a room must be planned as it is because it could not, in reason, be otherwise; must be decorated as it is, because no other decoration would harmonize as well with the plan." Of how many pretentious establishments in our land and day can this be said? As a rule, decoration is an after-thought, and its ambition seems to be to obliterate the architectural features, in harmony with which it ought to work. Superficial ornamentation is the end and aim. The modern upholsterer is the undertaker of decorative art as applied to domestic purposes. The author elaborates and applies the principles of "house decoration as a branch of architecture" in a style that is easily followed, in short lessons that are easily learned. A study of the work would save house-builders and renovators from wasting money on worthless makeshifts, and enable them to secure real artistic results with the least expenditure. The titles of a few chapters will suggest the scope of the book, as for example: "Walls," "Doors," "Windows," "Fireplaces," "Ceilings and Floors," "Hall and Stairs," and the various special rooms of a high-class residence. There is a chapter on "The School Room and the Nursery," and one on "Bric-a-Brac." If we were writing on the latter subject, the chapter would consist of two words—*have none!*

W. E. Gladstone. By Walter Jerrold. Chicago: Fleming H. Revell Co. Price, 75c.

Mr. Jerrold's aim is to present within a very moderate compass and in broad outline, the noble life and effort of "England's Great Commoner." In the main, we think this sketch well done, and the picture of Mr. Gladstone as the great statesman and patriot, as a great Churchman and devoted Christian man, as a great and lifelong student, is full of interest, and very attractive. The very moderate price of this volume places it within reach of the many, to whom the larger biographies already published, or to be published, are inaccessible. We welcome this among the increasing number of books which tell the story of a highly useful, righteous, and goodly life. The note on page 77, which attributes the founding of Keble College, Oxford, to the writer of the "Christian Year," is an error. Keble College was built by subscription, and erected in memory of John Keble, several years subsequent to his decease.

Thoughts and Theories of Life and Education. By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co. Price, \$1.

Bishop Spalding has written so much and so well on topics related to education, that no assurance is needed as to the value of anything in this line that comes from his pen. The book is full of quotable passages, sentences abounding in wisdom and revealing the riches of a reverent and loving heart. The tone of it, from beginning to end, as of other works by the same gifted author, is elevating and inspiring. Teachers and preachers, and all sorts and conditions of men and women who are seeking the higher levels of thought and life, would do well to read these "theories," which are founded on the eternal truths of God.

There-issue of "Sadler's Commentary" (Geo. Bell & Sons, London) has been carried forward in this country by Messrs. James Pott & Co. through the four volumes of the Gospels, at the moderate cost of \$1.50 a volume. This standard work on the New Testament was first published in 1882, revised in 1885, and has run through several editions. In it the Churchman is assured of the best fruits of scholarship and the interpretation of a writer who does not ignore Catholic tradition and the Catholic Faith. There is probably nothing better or more reliable in all the range of Biblical literature. The entire series will doubtless be forthcoming soon.

SOME months ago we had the pleasure to announce the proposed publication of "A Concordance to the Book of Common Prayer," by the Rev. J. Courtney Jones (Geo. W. Jacobs & Co., Philadelphia). The book has been completed and in use for some weeks now, and has met with a favorable reception. While there is something to be desired in the way of typographical appearance, the work seems to have been done with commendable accuracy, and there can be no question as to its great value. In addition to the full concordance, there is a Table of Passages from Holy Scripture, and a Topical Index of the Collects. The price is \$1.75.

Opinions of the Press

The Universalist Leader

CHRISTIAN SCIENCE ILLUSION.—The hopeless puzzle of Christian Science is, that while denying the reality of matter and arresting that disease that does not exist, it recommends itself to mankind—especially to womankind—as a new method of overcoming the effects of matter and of extirpating disease. If there is no matter and no disease, the achievements on which Christian Science mounts itself are as illusory as the rest of the phenomena. Mrs. Eddy never wearies of telling us that our "corporal senses" are the sources of error. They delude, deceive, cheat us, continually. Hence our salvation is in forsaking our senses and our "mortal mind." But a witness thus discredited and driven out of court should not be brought in the next moment and asked to tell what miracles its exorcism has wrought. There is an amusing irony here. It is as if Satan, after having been proved to be the father of lies and then shown to be an utter myth, should be introduced as the chief witness in support of the veracity and worth of his accusers.

The Outlook

PRACTICAL RELIGION.—Doubtless the tendency once was towards a religion almost wholly unpractical; but doubtless in our time there is a tendency towards a religion almost exclusively temporal and earthy. Religion is more than ethical culture. It has more to give than better clothes, better food, better sanitary conditions, better bodies; it has need, therefore, of other instruments than sewing schools, soup houses, and gymnasiums. It has more to teach than how to deal honestly with one's fellows, serve honestly one's State, and act considerately towards one's nearest neighbor. It has need, therefore, of other instruments than ethical lectures and civic reform clubs. These modern instruments are quite legitimate, and even, in localities, necessary. But this is not the whole mission and message of the Church, nor yet its most important ministry. Whatever may be one's view of priesthood, it is certain that no Church will long retain its power in the community which does not believe that "Almighty God, the Father of our Lord Jesus Christ . . . hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins."

The Church Times

COURTESY TO THE CONQUERED.—On Sunday last the Spanish flag was hauled down at Santiago, and the Star-spangled Banner was unfurled. The manner in which the ceremony of surrendering the city was carried out reflected the greatest credit upon the American general in command. Everything was done which a chivalrous conqueror could do to lessen the pain of humiliation for the vanquished. The Archbishop of Santiago, on being introduced to General Shafter, expressed his pleasure that further bloodshed would be prevented, and his hope that peace might be established between the two nations "on terms as honorable as was the capitulation." The Spanish general and his staff showed a like courtesy toward their victorious enemy. A curious state of things, however, has sprung up in regard to the relations between the United States forces and the Cuban troops under General Garcia. The latter appear to have looked upon the moment of the evacuation of Santiago as their opportunity for plundering the city. In this hope they have been disappointed by General Shafter who refuses to admit either Cuban or American soldiers within the walls. President McKinley's instructions for the government of the conquered province declare that it is the intention of the United States to govern in the interests of all the citi-

zens of Cuba, and to do the utmost to maintain law and order. The occupation is referred to as temporary only, but it looks as though circumstances were shaping themselves so that the occupation will have to be indefinitely prolonged.

Christian Advocate

SELF-DENIAL, SELF-SURRENDER.—The essence of self-denial consists in giving up one's own will to the known will of God. All those who have tried it know that this is far from being an easy task. Yet it is one that cannot be shirked or evaded without the forfeiture of the kingdom of God. There is an unexhausted significance in the words of our Lord: "If any man will come after me, let him deny himself, and take up his cross, and follow me." The prime condition of discipleship is that we should be willing to surrender even the dearest desires of our hearts if they are found to stand between us and obedience to the divine commands. Nor is this merely an initial obligation to be discharged once for all, and got rid of. On the contrary, it is a comprehensive law that covers the whole life from the beginning of conscious accountability up to the very close of the probationary career. St. Paul touched the truth at its very core when he said: "I die daily." As new occasions arise, the original act of self-surrender must be performed afresh. The heroism of yesterday will not suffice for to-day. At every stage of our pilgrimage God summons us to display our fealty in some signal way.

Chicago Times-Herald

DEWEY: FIRST AND LAST.—It is an interesting fact that hostilities in a war for the emancipation of people on an island tributary to the American coast, should have been begun and ended on the other side of the world. Equally interesting is the further fact that the hero of the first battle should be the hero of the last battle in that war.

When President McKinley rung up the curtain for the performance of the real drama known as the Hispano-American war, Rear-Admiral (then Commodore) George Dewey made a quick entrance upon the stage, in the role of hero.

As the scenes progressed, other heroes appeared and won generous applause, but the interest of spectators and auditors centred upon Dewey, the towering and overshadowing hero of the cast.

The last battle of the war, which resulted in the surrender of the city of Manila, was conducted so humanely, that the fire of the American ships was confined entirely to fortifications and intrenchments. The lives and property of the people within the city were not once put in jeopardy.

It is but added testimony of the greatness of Admiral Dewey, the first and last victor of "the late war."

Lutheran World

PURITAN REMINISCENCES.—The question as to what is sometimes called "the enrichment of worship" is now being much discussed in non-liturgical Churches. The reaction against a sacramental ritualism went to great extremes, and swept away the decencies of public worship. For a long time in Puritan New England even the reading of the Scriptures was under the ban, and was denounced as a "rag of popery." In the diary of the Rev. Stephen Williams, of Long Meadow, Mass., under date of March 30th, 1755, he writes: "I began this day to read the Scriptures in the congregation. I wish and pray it may be serviceable and a means to promote Scripture knowledge among us." His biographer, however, adds that, "This was an innovation which the Rev. Stephen Williams had some difficulty in sustaining." It is a curious fact that in their rebellion against the sacerdotal principle which lies at the foundation of the system with which they had broken, these stern reformers and radicals gave to their minister under another form a priestly character. The worship of Almighty God was almost wholly committed to him and transacted by him for the people. He stood between them and God as the sole officiant.

The Household

The Supreme Figure

ADMIRAL DEWEY'S long vigil is practically done. For nearly three months he guarded his conquest from his flagship against the avowed enemies of his country on one side, against jealous and unfriendly Germany on the other, and against Aguinaldo and his army, on the third. Now Gen. Merritt, with 11,000 men, is at Cavite, and the spell under which the Rear-Admiral has held conflicting forces in awe has done its work. We can better appreciate that spell now, and better see how unique a work the Admiral has done for his country. Through all the naval campaign in the Atlantic, and even in the brilliant fighting off Santiago, no naval reputation has supplanted Admiral Dewey's. Of course there has been no one commander to whom alone the fame of the naval operations in the Atlantic obviously belongs as the fame of Manila belongs to Dewey. But it becomes evident only now that Dewey's work only began with the destruction of the Spanish fleet.

When the last Spanish ship settled into the mud of Manila harbor, the Philippines were still Spanish soil. Any European government would have recognized them as Spanish under international law. Without an army on shore to take forcible possession of the city, there was no conquest. It thus became Admiral Dewey's task to hold the Philippines with his little fleet until an army could be raised, equipped, drilled, and transported six thousand miles to take them off his hands. This he has done, and this is his greatest triumph. Its difficulty was not so much with Spain as with the powers whose citizens are in Manila. If the problem had been simply the translation of the islands from Spanish to American, it had been easy. But the insurgents were besieging Manila, and there was great danger that the capture of the city would result in such loot, rapine, and fire as would necessitate interposition of every warship in the harbor to protect the lives and property of neutrals.

With all these contingencies, with a treacherous and ambitious native chief to restrain, with four days required to send a message to Washington and six weeks to receive reinforcements, Admiral Dewey's coolness and command have never forsaken him. He has ruled the waters with an iron hand, he has so overawed—we know not how—both Spaniards and insurgents, that only orderly warfare has gone on upon land: he has kept the German fleet quiet, in spite of its disposition clearly shown to cause trouble, and he has upheld the honor of the American flag as fiercely as did Ingraham or Decatur. The masterful quality of the man is indicated by his sending, whenever there was any trouble, the smallest and weakest ships in his command to quell it, as if in haughty confidence that mere exhibition of authority was enough, and the amount of force displayed was indifferent.

Great sea fights have been fought before, and admirals have dashed into harbors and destroyed fleets under shelter of forts without loss of a ship before. But it is a new experience for a fleet to hold a hostile harbor, without a naval base, almost in a state of siege, for three months, retain every advantage, and preserve the military situation on shore in readiness for the army. All this

Dewey has done. He has been at once admiral and diplomat, and in both functions has been the same—straightforward, imperative, and successful. He has done everything without order from Washington and without help from Washington. He has been master of the situation during its most critical stage, and an army able to make his conquest technically complete has reached him only in time to land before peace negotiations promise to make it unnecessary. Now that the prospect opens for peaceful disposition of the Philippines, as the result of the masterful way in which naval advantage has been availed of to an extent hitherto unprecedented, we see the fruit of Admiral Dewey's work. He is the one supreme hero of the war.—*The Commercial Advertiser*.

Slaves in China

FROM *The Church in China*

ALTHOUGH the above term may be applied to both boys and girls, it is rather the exception than the rule that the former are sold into slavery, and one can say with some amount of surety that the boys of a family are not given up unless poverty forces the parents to part with them. It is the boys and men—not the girls and women—whom we so often see on the public roads adorned (or unadorned!) by a silver ring which pierces either the nose or one ear, and which has been placed there during infancy by a fond mother, to signify how precious the son is, and to insure him against an early death!

As most people, however, who have not visited this great empire have at least been interested in reading of its customs and superstitions, it is not necessary for me to dwell upon this part of its story. Rather is it the experiences of the last few weeks which lead me to write under such a heading as the above, that some of our friends at home may know something more of the horrors of slavery, and the sufferings connected with it, which we meet in our work amongst the Chinese.

One very cold, rainy day in March, when the wind was blowing violently, a servant of our compound found a little girl out on the public road, weak and tired, and the few rags which served as clothing so thoroughly soaked and clinging to her body that she could only with difficulty make her way over the stony road. She had been traveling all day, having come from within the walls of the Native City—night was coming on, and she had still eight miles to go ere she would reach her destined point, the home from which she had been sold into slavery three years ago. She was brought in to Mrs. Tsang, the matron of St. Mary's Hall, who, with her usual kindness, attended to the child's needs at once, having her properly bathed, clothed, and fed, and then brought up to her room that we might learn something about her. The clothing which was taken from her was so covered with vermin that it had to be destroyed. Her body was a pitiful mass of bruises, and corroborated the reason she gave for running away from her mistress that day in order to escape further cruel treatment at her hands. There seemed to be no desire on her part to make a "good story" of her troubles, which fact was proved by her prompt and honest answers to all our questions, and which made a strong impression upon me in her favor from the first. It is

a generally accepted fact, not often found to be wrong, I am sorry to say, that lying and stealing are so deeply rooted in these poor slave girls that it is almost an impossibility ever to raise them above it, even under Christian training and surroundings. When this child answered so promptly every question, it seemed to me that there was still some idea of honesty within her heart, and that there would not be so much danger in admitting her as a member of our orphanage household as is generally felt in such cases.

She said she did all the work for a family of three adults, carried all the water, cooked the meals, etc., etc. Where did she sleep when her hard day's work was over and had been rewarded by blows and pinches which brought the blood to the surface? On the floor! A wooden floor? No, one made of sand and dirt, which was very damp and hard! What did she have between her and the floor? Nothing! Did she have any covering to protect her from the winter's cold? Nothing further than those same rags which served as her daily clothing! Thus her story went. It is hardly necessary for me to add that she was under Mrs. Tsang's protection for several days, in the meantime the magistrate being notified that she was with us, for we could not keep her unless he would give her over to us, with papers to assure her safety from all future claim which might be made by her past owners. She was taken into Shanghai for the trial, and her bruises were such clear evidence, that she was given over to us at once, and is now a happy little member of our "family," having been baptized and made a living member of the Church.

Not many days after this occurred, my attention was called, late one afternoon, to another little slave girl who had been found naked on the street at night, while escaping from the blows of her mistress, who was the wife of one of the high officials of Shanghai. She was taken to the police station, and from there to one of the foreign hospitals in Shanghai to have her injuries attended to. After three weeks she was well again, and had to be returned to the police, and it was then that one of the ladies connected with the hospital came to ask me to protect her. Living, as we do, five miles from Shanghai, it was impossible to get to the jail before dark, but we went at once, hoping to find some one there who could help us in getting her out of that dreadful place before night

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came on. Never, in any part of the world, have I seen more polite and gentle treatment than we received at the hands of these native officials, and I cannot pass this period of the story over without a slight recognition of this, especially as these people have such a different reputation in the world at large.

It was, as I have already said, dark, and the passage through which we were conducted to reach the prison cells was darker, and in the distance we could hear the coarse, rough voices of the thirty-two women with whom our little friend was to pass the night. As we entered the cells, the very last ray of the twilight hour was forcing its way through a small opening in the upper wall, and the whole scene brought vividly before my mind those lines of the great blind poet:

..... "darkness visible
Served only to discover sights of woe.
Regions of sorrow, doleful shades, where peace
And rest can never dwell."

After a dim light had been brought, I discovered between the bars the faces of many of the women who had climbed up and were holding themselves up by the bars which separated them from us and the world without, each one trying to see the "foreigners" and to hear what they were saying. We talked for some time with the child, all the time having an effort to make ourselves understood in the confusing sounds which filled the atmosphere about us, and then went before the Chinese magistrate to make an appeal for her release. The scene was quite imposing as we entered the room where "His Excellency" was seated in state, surrounded by a large body-guard, and two dishevelled, dirty prisoners kneeling before him to receive their sentence. But appalling as the sight was, we bravely marched up as far as we were allowed to go, and made our appeal for the child, which he refused to grant, and which sent the child back to her dismal surroundings, and sent us away with somewhat of a determination to "try again to-morrow." Upon returning, I was told that she had been sent back to her mistress.

Again, in four days, I was called to protect a child of six years who had come before the police; and, as I was told by one of the foreign officials, was one of the very worst cases they had ever had to deal with. She was taken to the hospital, where they found over one hundred bruises on her frail, starved little body, and her feet were decayed as a result of the tight binding to which they had been subjected. She had been sold into this family with the understanding that when she was older she should be married to the son, and it was her future mother-in-law who had inflicted all these cruel injuries upon her. The magistrate said he would give her into our care if we would let her leave, when at a proper age, to marry the son. Again I went in to see the officials, asking them to demand from these people the betrothal papers, which, if they could not produce, would prove that the child was not properly betrothed, and in such case, he promised to send her to us. She has been at the hospital several weeks, and is now cured; but she cannot be kept there, and pleads constantly not to be sent back to her former place of torture. And so the matter stands, and we are helpless unless those people will give up all claims upon her. We cannot, of course, take such a child into our institution, baptize her and

bring her up to be a Christian woman, and then let her go back to a heathen husband and home. We are now awaiting the result of the investigation of the betrothal papers, and in the meantime we must leave her under the protection of the hospital.

Lewis Carroll and Alice

BY BISHOP G. MOTT WILLIAMS

AT the recent Lambeth Conference, according to a previously established custom, the Archbishop of Canterbury invited each of the American bishops present to stay with him at Lambeth palace for three days.

I had had previously only distant glimpses of him, and was much overawed, as his position is so eminent, and besides he has a reputation for great austerity and sternness.

My first experience of him on the social side was at afternoon tea in the shadow of the palace on the lawn. The Archbishop seemed in a relaxing mood, and sipped his peculiar brand of tea, made exceedingly weak which is the only stimulant he ever indulges in. I do not exactly know how it happened, but he began to talk about "Alice in Wonderland." This won my soul at once, for I adore those books, and can repeat pretty nearly all the verses in them.

The Archbishop told me that he knew Lewis Carroll very well. "He is," said he, "getting rather well along now, but I have known him for a long time. Of course his name isn't Lewis Carroll. It is Dodgson." His Christian name, as nearly as I remember what he said, is Charles Lewis, or I think the Latin form of Lewis, Ludovic. Charles would be Carolus in Latin, so he has just made his *nom de plume* out of his Christian name by a very easy process. Then he isn't at all the kind of man in his occupation you would think of as writing books for children. He is an old bachelor. And besides being student of Christ Church, which in any other college would be called a fellow, he is mathematical lecturer in the University of Oxford, and a scientific author of no little celebrity.

Then the Archbishop further surprised me by saying that he not only knew Lewis Carroll, but he knew Alice very well indeed. Alice was a real child, the daughter of Dr. Liddell, the Greek professor, who was Dean of Christ Church, Mr. Dodgson's college.

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The little girl and the mathematical lecturer were great chums, and when his duties allowed him, and she could be spared, he used to take her up the Cherwell, which flows through Christ Church meadows, in a punt. And when they got into a place where the trees quite embowered the brook, she would say, as other little girls have done before: "Now tell me a story," and of course she had to be the heroine of her own story. Next time she wanted the same story again, and so the story grew. The various manuscripts are all preserved, the first being typewritten, and only of about twelve sheets, but it kept growing, and now the grown-up world is just as glad it grew as the children are.

It is worth noticing that almost all of Lewis Carroll's verses are clearly parodies. The children's verses will be immediately recognized. But such things as the "Jabberwock" and the "Aged, Aged Man" will hardly be recognized by every one. I have, however, merely guessed at some of them. The "Aged, Aged Man" seems to me to be a parody of Wordsworth's "Lonely Leech Gatherer," and the "Jabberwock," of "Hohenlinden." I think he has a special grudge against Wordsworth, for some of his most glittering absurdities have quite the Wordsworthian manner. He hasn't let Longfellow alone, either.

It is told of the Queen, that having read "Alice in Wonderland," she was so much pleased with it that she directed Sir Henry Ponsonby to write to the Rev. Mr. Dodgson asking him if he would send her his next book, which he promptly did, and she was much mystified at getting "A Treatise on Fluxions." I have myself seen one of his

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scientific, or rather metaphysical, works, "Symbolic Logic," which, while perfectly scientific, is nevertheless screamingly funny. I can quite believe that if fluxions can be treated humorously, he is the person to do it.—*Marquette Mining Journal.*

Guam, the Forbidden Island

IF the developments of war bring into the possession of the United States the Spanish islands of the Ladrones, just to the eastward of the Philippines, the end will arrive for a maritime fiction long held in honor in all ports of Asia and Australia. Every year thousands of vessels clear at custom-houses for Guam, yet none ever goes there; none, in fact, ever meant to go there. Guam has always seemed such a legal fiction that few have ever taken thought that there was such a place, and fewer yet have investigated the reason why it is a maritime Tom Tiddler's ground.

When a ship clears for a certain place it must go to that place by the shortest route of sailing, gale and wreck excepted, and any failure calls for an explanation. Yet there often arise cases where it is of advantage not to declare the port of destination; it may be thus a skipper may avoid being bothered with a mail, or it may be that business rivalry seeks to conceal some point of good trade. In such cases the vessel clears for Guam, and sails away to its secret destination. Although there is a Guam upon the charts, the vessels which have cleared for it never lay a course in its direction, and the law is none the less satisfied. How it is possible that Guam can be such a port is based on the old traditions of Spanish exclusiveness in the Indies, both East and West. It has only been as a result of superior force that the Spaniards have opened the Indies to trade, and this century was well advanced before the last of the old restrictions was removed. By some chance the Ladrones were not included, and, in accordance with the laws of the Indies, every vessel calling there without Spanish leave is forfeited. The penalty of the law has not been exacted for many years, but the existence of the law has made possible the legal fiction of clearing for Guam. As soon as the American forces take possession of this archipelago the laws of the Indies will cease to have effect, and Guam will lose its peculiar distinction.—*Memphis Appeal.*

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.

Madame the Mouse Trap

BY FRANK H. SWEET

THERE are not many homes without a cat; not many young people, or old people, for that matter, but have a feeling of tenderness for the keen, bright-eyed, frolicsome kitten tearing across the floor; or for the purring, sedate mother that has arrived at the contemplative age of gazing into the fire and preferring the softest cushion in the room.

Among the many varieties, the long-haired family is perhaps the most popular. These are very diversified, both in form, color, and the quantity of the hair, which in some places is more woolly than in oth-

ers; and they also vary in the shape and length of the tail, the ears, and size of the eyes. The Russian, Angora, Persian, and Indian, are all varieties of the long-haired family.

In Western Asia is a province which has become world famous for its long-haired goats and long-haired cats. Everybody knows an Angora goat, and everybody is, or should be, familiar with an Angora cat. Among Turks and Armenians especially is this breed of cats in high favor, and the best are of great value. The points of excellence are a small head, large, full eyes, of a color in harmony with its fur; ears large and pointed, with a tuft of hair at the apex; full, flowing mane about the head and neck; body, long, graceful, and elegant, and covered with long, silky hair, with a slight admixture of woolliness. The texture of the hair should be very fine, the legs of moderate length, and the tail long and slightly curving upwards toward the end. The colors are varied, although a pure white with blue eyes is thought the perfection of cats.

The Russian long-haired variety is larger in the body and with shorter legs than the Angora or Persian. The tail is short, very woolly, and thickly covered with hair, and the eyes and ears are large and prominent. The mane or frill is also large, long, and dense, and more of a woolly texture, with coarse hairs among it. The habits of the Russian are peculiar, and not at all like the common short-haired cats.

The Persian is similar to the Angora, but has a thicker tail, with hair fuller and coarser at the end. The head is large, with less pointed ears, although these should not be devoid of the tuft at the apex. The legs and feet are well covered with long hair, and there is a heavy fringe on the toes. On the forehead the hair is comparatively short, but the other parts of the body are clothed with long, silky hair, very long about the neck, and having the appearance of the mane of the lion. Other characteristics of the Persian are that it is longer in body and generally broader in the loins, and apparently stronger made, while yet slender and elegant, with small bone, and exceedingly graceful in all its movements.

Among the curiosities of the cat family, perhaps none are more remarkable than the Manx. This differs chiefly from the ordinary domestic cat in being tailless, or nearly so, the best breeds not having any. The head is small, yet thick, and well set on a long neck; and the legs are large, particularly in the thighs. The Manx runs more like a hare than a cat, the actions of the legs being awkward. In color the breed varies, but few are black, and seldom, if ever, is seen a white one.

It is generally supposed that the Manx cat is peculiar to the Isle of Man, but Darwin states that "throughout an immense area, namely the Malayan Archipelago, Siam, Pegwan, and Burmah, all the cats have truncated tails about half the proper length, often with a sort of knot on the end."

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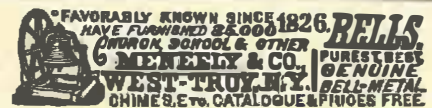
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mestic cat. In form, color, texture, and length, or rather shortness, of its coat, it is widely different from other short-haired-varieties. The true breed is that of the dun, fawn, or ash-colored ground, with black points.

The word "tabby" was derived from a kind of taffeta, or ribbed silk, which when calendered, or what is now termed "watered," is by that process covered with wavy lines. This stuff in the olden days was often called "tabby," hence the cat with lines or markings on its fur was called a "tabby" cat. It was also called the brindle or brindled cat, tiger cat, gray cat, gray malkin, the Cyprus cat, the latter from a kind of cloth made in Cyprus, of silk and hair, showing on the surface wavy lines.

In the tabby variety the Abyssinian cat is included, although it is almost destitute of markings, except on the legs and a broad, black band along the back. It is mostly of a deep brown, tinted with black, resembling the back of a wild rabbit. The eyes are deep yellow, tinted with green; nose dark red, black edged; ears small, dark brown, with black edges and tips; the pads of the feet are black. It is variously called Russian, Spanish, hare, and rabbit cat. It is believed that this breed is the origin of the Egyptian cat, which was worshiped so many centuries ago, and the mummies of which are numerous.

The points of a good Tortoise-shell cat are black, red, and yellow in patches, but no white. The coloring should be in broad blotches and solid in color; not mealy or tabby-like in the marking, but clear, sharp, and distinct. The eyes are orange in color, and the tail long and thick toward the base. The Tortoise-shell-and-white cat is a more common mixture of coloring than the tortoise-shell without white, and this breed seems to be widely spread over different parts of the world. It is the opinion of some that this color and the pure tortoise-shell is the original domestic cat, and that the other varieties of markings and colors are but deviations produced by crossing with wild varieties.

The tabby cat numbers almost endless varieties of tint and markings. Of these, those with broad bands of black, or narrow bands of black, on nearly a black ground, are called black tabby, and if the bands are divided into spots, instead of being in continuous lines, then it is a spotted black tabby. The banded tabby is without spots, excepting those few that nearly always occur on the face and sometimes on the fore-legs. Should a tortoise-shell cat have blue eyes, which is the fancy color, it is nearly always deaf.

A true black-and-white cat is of a dense bright brown-black, evenly marked with white. The feet, chest, nose, and pads are white, with no black on the lips or nose, whiskers white, and eyes of orange-yellow. The same markings are applicable to the brown tabby-and-white, the dark tabby-and-white, the red tabby-and-white, the yellow tabby-and-white, the blue or silver tabby-and-white, and the blue-and-white. The great point is to obtain a perfectly clear and distinct gracefully curved out line of color. The markings of the white-and-black cat is directly opposite to that of the black-and-white.

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That much deafness begins with diving in cold water. Surf bathing is even more dangerous, as a large wave striking the side of the head may even rupture the drum of the ear. These dangers are partly avoided by the use of cotton in the ears while bathing.

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