

The Living Church

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

TABLE OF CONTENTS

THE WORLD'S PROGRESS..... Social, Political, Industrial.	307	LETTERS TO THE EDITOR..... Declaration on Marriage Law of the Church,—The Baptismal Rubric,—“Church Teaching.”	314
NEWS OF THE CHURCH..... Canada,—Diocesan Notes.	308	PERSONAL MENTION, TO CORRESPONDENTS ORDINA- TIONS, MARRIED, DIED, APPEALS, ETC.....	314-15
WITH THE OJIBWAYS. A Letter from Mrs. Morrison, wife of the Bishop of Duluth.....	311	THE EDITOR'S TABLE..... Pen-and-Inklings—Notes from Eaglesnest.	316
OPINIONS OF THE PRESS.....	311	BOOK REVIEWS, PERIODICALS.....	317-18
EDITORIALS..... Not a Methodist President,—Divorce,—Admission to the Priesthood,—Responsibility for Ordination,— Mission Schools in Japan.	312	“IN TIME OF SICKNESS.” A story.....	319
FORGOTTEN OFFICES OF THE PRAYER BOOK. By the Rev. E. W. Worthington.....	313	THE GIRLS OF ST. DOROTHY, (Continued).....	321
RESPONSIBILITY FOR ORDINATION. From the <i>Church Eclectic</i>	314	FINANCE.....	323
		HINTS TO FLOWER LOVERS.....	324

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Educational

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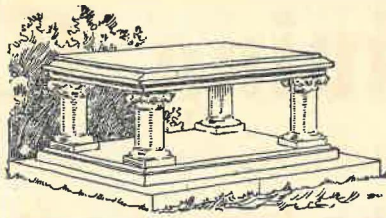
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Educational

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For additional Schools, see page 320.

The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

STRIKES IN DIFFERENT SECTIONS of the country prove the existence of a spirit of unrest in the ranks of organized labor, which is extremely unfortunate. In Chicago at present writing, upwards of 20,000 men are out, owing to differences which to the observer seem trivial. While in some instances labor has just cause for contention, in but too many cases disturbances arise, seemingly from a desire on the part of the walking delegate to earn the salary drawn from the Union which he represents. Last week in Chicago, three temporary injunctions were issued at the instance of employing corporations, restricting strikers from interference with the operation of plants, and as an important question is thus raised, it will likely be determined whether a striker is to be permitted to prevent a non-union laborer from earning his living, provided he wishes to. There can be no question of the right of workmen to quit if there be real or imaginary cause for dissatisfaction, but it is another matter when they attempt forcibly to prevent the operation of a plant.

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IF IT BE TRUE, AS REPORTED FROM Stockholm, that Russia has notified the foreign minister of Norway and Sweden that those countries will be held responsible for any criticisms by Swedish or Norwegian officials, of Russian policy in Finland, subjects of these kingdoms may well wonder if they are shortly to be placed in a position similar to that of Finland. It is a strange condition when an autocratic government denies the right of free speech to subjects of another country, and hardly in line with the attitude assumed by Russia when that country invited other nations to a peace conference. It may be the report is incorrect if not, it is but a short step to interference with other functions of Norway and Sweden.

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IT WAS AMONG THE POSSIBILITIES that when, in pursuit of business, men of this nation should cross the border into Mexico, trouble of some sort might arise. With the Mexican people themselves, we have had no serious disturbance for fifty years, but the development of mining interests on the border, and the consequent influx of Americans have brought about an outbreak of the Indians of the neighborhood, not against the Americans who have disturbed them, but against the Mexican government, with which they have held peaceful relations for many years. The Indians have gone on the war path, and much blood will probably be shed before the uprising is finally quelled.

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GOVERNOR CHANDLER, OF GEORGIA, has made an appeal to the people of the State, irrespective of race or condition, to unite in putting an end to mob violence. In making the appeal, the governor expresses the belief that the only way to restore peace and tranquility, and bring to an end

the lawlessness that has been manifested in different parts of the State, is for the people to uphold the courts, and aid them in bringing all criminals to speedy justice. In urging this course, it is argued that the ordinary process of law is sufficient to punish all crimes, that judges are pure and incorruptible, that juries are composed of upright and intelligent men, and that the interests of white men and negroes alike demand that mob violence be not tolerated. The attitude of Governor Chandler should be upheld by every upright and loyal citizen of the State. It is a blot on civilization that outrages in which the innocent frequently suffer with the guilty, should usurp legal process.

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ON THE EVE OF HIS RETIREMENT from the cabinet, Secretary of War Alger issues a statement in defence of his official acts, the same being called out by an article in the *London Times* accusing him of making incompetent appointments and squandering large sums of public funds. The statement is very conservative, merely dealing with the charges of the *Times*, and not entering into questions which have been the basis of investigation. Inasmuch as the Secretary has resigned, and his connection with the department has been completely severed, the future, rather than the past, is a matter for public concern. Prompt and effective action by the department will remove all cause for criticism.

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THE TRIPARTITE COMMISSION SENT to Samoa to investigate recent disturbances, and recommend a peaceful and practical solution of the difficulty, has returned to the United States, and a report of their investigations, embodying also a draft of a proposed new form of government, has been submitted to the three Powers involved, the United States, England, and Germany. The Commission reports that it has temporarily abolished the kingship, which for a time at least removes the cause of contention between the opposing factions. In place of the kingship, it is proposed to create a system of government analogous to that of the Fiji Islands, to erect administrative districts, for each of which a native chief will be responsible. It is also proposed to have an administrator appointed by a disinterested power, who, with representatives of the three interested Powers, will form a legislative council. Abolishment of consular jurisdiction is recommended, also more rigid enforcement of customs and regulations.

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LAST YEAR'S EXPERIENCE IN THE art of drawing on imagination for facts appears to have still further demoralized the daily press of this country, or perhaps it might be better to say, its more yellow representatives. Last week we were treated to an elaborate account of an interview with Admiral Dewey, in which he was made to violate all his traditions as well as all the

courtesies of his position. This "lie with circumstance," represented him as uttering the deliberate statement that our next great war would be with Germany. One can hardly imagine the possibility of a sane man making a statement of this sort, or any but an imbecile giving credit to it when made. But times are hard and news are scarce, and reporters' wages must be earned, and papers must be sold. There was no great danger of any serious damage being done by such a story, and the great admiral promptly contradicted it, and so war is not declared. One of the most serious problems for us to meet and solve is this irresponsible power and use of the public press.

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ACCOUNTS CONTINUE TO ARRIVE (authenticity not guaranteed) of large returns from the Klondike. They may be true and they may not. It is possible that the modern Argonauts are faring better than their ancient brethren, and returning not merely with whole skins, but bringing a few clippings from the golden fleece. Granting this, it might be well, if it were possible, to have a balance sheet struck, and published, by which the truth might be comprehended that vastly more wealth has been spent in endeavoring to reach the gold fields of Alaska than has ever been dug from their soil. Even at the present claimed rate of output, it will be many years before the books can be balanced. With very few exceptions, the only ones who have been made wealthy by these discoveries are the outfitters and the transportation companies. And still the great army of the credulous takes up its line of march, and starts to seek the rainbow's foot, consoling itself for present hardship by dreams of wealth beyond human experience. There is as yet no law for the adequate punishment of those who entice fools to exercise wrong judgment.

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VERY LITTLE THAT IS RELIABLE can be obtained concerning the Alaska-British Columbia disputed boundary. Some intemperate speech has been uttered by officials high in position in Canada, and some uneasiness has been manifested lest this might be the forerunner of unpleasantness between the mother country and the United States. It can probably, however, be assumed that this language, if authorized at all, is merely a move in the diplomatic game. Though not a vital necessity, it would doubtless be a great convenience could the treaty now existing be so interpreted by England and accepted by the United States as to give England control of a seaport on the Alaska coast. But it is hardly worth going to war for, and we may confidently expect that the good sense of both countries will intervene to settle the question fairly and equitably. It would be a curious comment on the late gush of friendship between these two cognate nations, should hostilities arise over so contemptible an issue.

The News of the Church

Canada

Summer School for Clergymen

The summer school held in Trinity College school buildings, Port Hope, has been well attended by the clergy, many of whom have spent short vacations there. Much interest has centered in the addresses of the Rev. Dr. Peters, of St. Michael's church, New York city. Provost Welch, of Toronto, has given some very good lectures on the critical study of the pastoral epistles. The daily programme for the summer school is: Chapel 7:30 A. M. After breakfast, from 9:30 to 12:30, three lectures by specialists. The afternoon is given up to outdoor exercise, and evening chapel is at 8 o'clock. An informal lecture by one of the specialists is given afterwards.

Diocese of Toronto

The Bishop of Toronto sailed for England the second week in July. It is said that while there, he will endeavor to find a new principal for Trinity College school. Before his departure, the Bishop was presented with a check sufficient to cover all his traveling expenses. St. Peter's church, Toronto, sends nine members of its congregation to the diocesan synod. The Bishop of Moosonee is spending part of his furlough in Toronto. Much anxiety was felt about him some weeks ago, as his party was several days overdue on the way down from his far-away diocese. The delay was owing to the illness of the Indian pilot. The diocesan synod closed on Saturday morning, June 24th, after a four days' session. The Bishop's charge was very full, dealing with most matters of interest in the diocese. There are 189 clergy, of whom 155 are engaged in parochial work. In this connection, the Bishop said: "I have traveled through the length and breadth of this diocese, and never before have I seen more faithful, active, effective work being done by the clergy, nor have the parishes ever been so fully manned."

Diocese of Huron

The Bishop held a Confirmation at Trinity church, Watford, July 2d, and one at the Indian reservation on Walpole Island lately, on which occasion the largest class of candidates in the history of the mission was presented. Bishop Baldwin, in his charge to the Huron Synod, notices with thankfulness that the official returns for the year just ended show a solid and substantial increase in contributions all along the line. The diocesan Woman's Auxiliary's work was commended as expanding every year, also that of the Brotherhood of St. Andrew. The Bishop held 12 Quiet Days in the year, two in Toronto, and 10 in the diocese. Two ordinations have been held and two churches consecrated. The number of Confirmations held during the year was 81, and the number of persons confirmed, 1,317. The proposal now before the Huron Synod, having for its object the reduction of the superannuation allowance to aged and infirm clergymen, is much deplored.

Diocese of Ontario

The business session of the synod commenced June 27th, in St. George's Hall, Kingston, the Archbishop presiding. A proposition that in future the synod should only meet once in two years, was lost after a lively discussion. The voluntary contributions to the mission fund have decreased during the year more than \$700. A hearty vote of thanks was tendered to the Bishop of Ottawa for his kindness in holding Confirmations during the Archbishop's absence in the winter.

Diocese of Niagara

A large number of clergy were present at the annual clerical picnic at Niagara Falls for the rural deanery of Lincoln and Welland. The tenth annual prize-giving for Ridley College school was held June 29th. A large addition is to be made to the school buildings during the holidays. The Bishop has been spending some of his vacation at Gloucester, Mass.

Diocese of Quebec

There was a large and representative gathering of clergy and laity at the dedication of the see house, Quebec, which has only lately become the property of the diocese by purchase. The service used was the one drawn up by Bishop Hall, of Vermont, for the dedication of his own see house at Burlington, Vt. The report of work done on the Labrador coast last winter in the missions there is very encouraging. At the service at the convocation of Bishop's College, Lennoxville, the sermon was preached by the Bishop of Niagara. The Bishop of Quebec sailed for England July 8th. Archdeacon Roe will act as commissary during the Bishop's absence.

Diocese of Rupert's Land

The synod meeting on June 23d in Winnipeg declared against prohibition, only five delegates voting in favor of it. Total abstinence personally was approved of, but even this as an amendment, was deprecated by Archbishop Machray. He approved of it *per se*, but did not approve of it going on the records. The Archbishop presided at the synod missionary meeting, and spoke of the steady progress made in the diocese; 13 churches and two mission churches have been opened since his return from England, and all but two of them opened free from debt.

Diocese of Calgary

Three honorary canonries are to be created in the pro-cathedral church of the Redeemer, Calgary. The Bishop's object in calling them into existence is to mark his sense of the extension of Church work in the diocese during the 12 years of his episcopate. The sum of £2,700 is still needed to complete the bishopric endowment fund.

Diocese of Fredericton

The synod of the diocese was opened at Chatham, July 4th. The annual convention of the Canadian Brotherhood of St. Andrew will be held this year in St. John, Aug. 24th-27th. Bishop Kingdon will deliver the charge to the convention. Bishop Hall, of Vermont, will address the meeting on the evening of the 25th, and Bishop Courtney will deliver the final sermon. Among those expected to be present are Dr. Ker, of Grace church, Montreal, and Mr. John Wood, general secretary of the Brotherhood in the United States. The Rev. R. P. McKim, of St. Luke's church, St. John, intends having a large wagon fitted up, and will hold meetings in the open air in different parts of the city. A quartette will lead the singing, and a small organ supply the music. Bishop Kingdon consecrated Trinity church, Mace's Bay, in June.

Diocese of Montreal

Many of the city clergy are away on their vacations. The Bishop is conducting his annual visitation tour in the eastern townships. Canon Norton, of Christ church cathedral, was presented with a purse on his departure for England, by members of his congregation. The cathedral branch of the Woman's Auxiliary have erected at the grave of their late president, Mrs. Norton, a beautiful white marble memorial cross, upon which is carved a small "Auxiliary" cross with inscription. A memorial tablet has also been erected in the chapel of the church at Laprairie, in memory of the late Ven. Archdeacon Lonsdale, the second clergyman who served at Laprairie. The church of St. James the Apostle, Montreal, is closed for some weeks, while the chancel is being rebuilt and enlarged. Services are held in the adjoining schoolroom for the present.

Chicago

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

The Bishop of Chicago will be chief consecrator in the consecration of the Rev. Joseph M. Francis as Bishop of Indiana, which is appointed for St. Matthew's Day, Sept. 21st, in St. Paul's church, Evansville. This, with the con-

secration at Omaha on Oct. 18th, will make 16 such holy functions participated in by the Bishop of Chicago, who has already officiated in more consecrations to the episcopate than any other living member of the House of Bishops in America.

The Rev. Leonard B. Richards, of Jacksonville, Ills., was a visitor on Sunday at Christ church, Woodlawn, the duty in which he takes during the next few weeks, in the absence of the rector.

Vacations of the Bishop and Clergy

The Bishop and Mrs. McLaren expect to leave about Aug. 10th, for a trip down the St. Lawrence as far as Quebec, thence to New York, to meet their son from Mexico. The Rev. T. A. Snively is on vacation; the Rev. T. D. Phillips and C. Scadding left on Monday for three and four weeks' holiday, respectively, in Canada, with their wives, going first to Toronto, and then the latter to the Muskoka lakes; the former to visit friends and relatives in Kingston, Ottawa, Montreal, Three Rivers, and Quebec. The Revs. W. C. DeWitt, Pardee, Wolcott, and Williams left by boat on the 2d for Mackinac, where Mr. and Mrs. Williams will remain for a week, and then the Bishop elect, with the Rev. C. H. Bixby, will join the rest of the party in the camp on Rowe Island, in the Lizards group, close to the north shore of the great "Unsalted Sea," Lake Superior. The Rev. F. M. Gregg is in the South.

Dr. Locke's Seventieth Birthday

On Monday, July 24th, the Rev. Dr. Clinton Locke celebrated his 70th birthday at his summer home, Locke Haven, in We-que-ton-sing, on Little Traverse Bay. This anniversary was quite an event in the little hamlet. From three until six in the afternoon, Dr. and Mrs. Locke received the congratulations of their friends. The broad porch and the lovely lawn of their cottage were crowded with people. Many letters and telegrams were received from Chicago and elsewhere. The doctor was the recipient of many valuable gifts, and of quantities of beautiful flowers.

New York

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

At St. Bartholomew's church, the cadets under command of Maj. George McVicar have gone by the steamer "Idlewild" to Sands Point, on Long Island Sound, for a week's encampment.

Death of Judge O. T. Coffin

The senior warden of St. Peter's church, Peekskill, Judge Owen Tristram Coffin, died July 21st. He was for 24 years Surrogate of Westchester Co. In 1837 he graduated from Union College, and his *alma mater* conferred on him the honorary degree of Doctor of Laws later. The burial service was held at St. Peter's church, July 24th.

Services for Actors

At St. Chrysostom's chapel, of Trinity parish, the Rev. Thomas H. Sill, D.D., vicar, arrangements have been made in connection with the Actors' Church Alliance, by which services will be held at days and hours convenient for the attendance of actors. The chapel is conveniently located to the principal theatre centre of the city.

The Squirrel Inn

The deadlock between the Church Temperance Society and the city authorities over the opening of the proposed Squirrel Inn still continues, the issue being whether this is a hotel or a lodging house. The society has \$12,000 on hand with which to begin the work as soon as the city government permits a mere technicality to be adjusted.

New Rector for St. Mark's

The vestry of St. Mark's church, has chosen to the rectorship, vacant by the resignation of

the Rev. Dr. Rylance, the Rev. Loring W. Batten, Ph. D., and he has accepted. Dr. Batten is at present professor of Old Testament literature in the Philadelphia Divinity School, having held that chair for 10 years, in succession to the Rev. Dr. John P. Peters. Dr. Batten has been instrumental in building up several churches in and near Philadelphia. He was born in New Jersey in 1854, graduated from Harvard University in the class of '85, and from the Philadelphia Divinity School in 1887.

Consecration of St. Paul's, Chester

On the Feast of St. James, as noted last week, the Bishop consecrated this handsome new church. Four years ago, the Rev. Wm. E. Maison, now of Ogden, Utah, but then of Goshen, N. Y., began services in Chester. His successor in Goshen, the Rev. Geo. C. Betts, continued the work until, in October, 1897, the Rev. J. Helmes McGuinness, rector of St. John's, Arden, took charge. Under his administration the church was built and the parish organized, and finally the entire property, which is valued at \$5,000, cleared of debt. The clergy of this parish conduct two parishes and two mission stations.

New Edifice for Church du Saint Esprit

This parish, the Rev. Alfred V. Wittmeyer, rector, which, as recorded in THE LIVING CHURCH some time ago, sold its former edifice and site for \$200,000, has been completing plans from designs by Messrs. Brun & Hauser, for a new church building in French Gothic style. Land has been purchased for \$55,000 on E. 27th st., near Madison ave., which is an improvement on the old site, but it is possible that this purchase may be treated as an investment, and land secured in a vicinity likely to be more permanent in its availability as a site for a church primarily intended for the French-speaking population of the city. An objection also, is the nearness of this site to the Madison Square Garden, a great place of public amusement. One object of leaving the old church building, was to procure a sinking fund of about \$65,000, the interest of which is to be used in maintaining a home for French girls recently arrived in this country, and to carry on missionary work.

Pennsylvania

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

Bishop Whitaker made an address at the funeral service of the late Arthur M. Burton, for 16 years the first and only president of the "Law and Order Society," whose remains were laid to rest on Tuesday, 25th ult.

Bishop Whitaker who had been passing a few days with personal friends at Elberon, N. J., returned to Philadelphia during the last week in July, and sailed from New York on the 29th ult., by the steamer "Statendam," for Rotterdam. Thence he will proceed to Switzerland and spend three weeks among the mountains, and, before his return in October, will pass a week or two in Paris.

Mission of St. John the Divine

As was stated in THE LIVING CHURCH of July 1st, a lot has been purchased for this mission, upon which it is proposed to erect a fine group of buildings for Church purposes. The first portion, to be built at once, will be a commodious parish house, plans for which have been prepared by George Natress & Son, architects. These show a well-arranged group of class rooms for the Sunday school, library, and infant classroom on the first floor, with a large, well-lighted hall in the second story, which will be for the present utilized as a chapel, and capable of seating 300 persons. The present front on 25th st. is simply a plain looking brick, set back 16 ft. from the street line, and will ultimately give place to a handsome exterior of ecclesiastical design, in harmony with the church, and extending to the "building line" of the street.

Proposed Union of Parishes

On account of the finances of St. John's church, Northern Liberties, the vestry has appointed a committee of conference, at the sug-

gestion of the wardens of the church of the Advent, with a view to a union with that parish, and possibly providing for a service in the German language. St. John's dates from 1816, and the Advent was admitted into union with the convention in 1842. Both are situated in the old district of the Northern Liberties, and are about a half mile apart. The character of the neighborhood where St. John's is located has undergone many changes, business houses having supplanted old-time residences, while the Advent's surroundings are quite the contrary. Each church has a seating capacity of 600; but the younger church has 346 communicants enrolled, while St. John's has no more than 143. The Advent reported, May 1st an endowment fund of \$2,339.37, and St. John's has recently received \$1,075 for the same purpose, and in about a year will increase this sum (from a residuary legacy) \$5,000 to \$10,000. As was stated in our last issue, the Rev. R. Heber Barnes has resigned the rectorship of St. John's.

Tennessee

Thomas Frank Gailor, D.D., Bishop

The Rev. George S. Robinson, of Chattanooga, recently made a visit to "Harriman Missions." On Monday, July 17th, in St. Andrew's church, Harriman, he celebrated the Holy Communion in the morning, and at night said Evensong and preached. Wednesday, in Christ church, Rugby, he solemnized a "double wedding," which was quite an event in the beautiful rural church. Wednesday night, in Quintard memorial church, at Glen Mary, he said Evensong and preached to a large congregation of coal-miners and their families. Thursday morning, he celebrated the Holy Eucharist and baptized four children. Friday, in Christ church, Rugby, at 7:30 A. M., he celebrated the Holy Eucharist, and also later at 11 A. M. The congregations were good, and showed much interest, and are looking forward to an early visit from the Bishop. There is evidence of revived activity in the mountains of East Tennessee.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

Fifteen Years' Rectorship—Rev. C. O. Pruden

On Sunday morning, July 16th, the Rev. C. O. Pruden, rector of Banister parish, Pittsylvania Co., which includes Emmanuel church, Chatham, St. John's, Mt. Airy, and Christ church, Piggs, gave a synopsis of his work in the parish since he became rector 15 years ago. His report was highly gratifying to his congregations. The present number of communicants in the three churches is about 300, an increase of nearly 40 per cent. since he first took charge.

St. Thomas' church, Clarkton, has been rebuilt, and is now a pretty, comfortable, and substantial building, a testimony to the zeal and energy of Mrs. T. B. Clark. St. Luke's church, Clover, is about to undergo repairs, which have become a matter of necessity if the building is still to be used. These two churches, together with Christ church, Mt. Laurel, are in charge of the Rev. G. O. Mead who has a good rectory opposite the church at Clover, with two acres of land attached. The distance across the parish is 35 miles.

Farewell Service for Missionaries

On Sunday, July 16th, a large congregation gathered at Christ church, Norfolk, at 6 P. M., the object being a farewell service for those about to go forth as missionaries—the recently consecrated Bishop Funsten who goes to Idaho; the Rev. B. L. Ancell, to China; Dr. Edmund L. Woodward, to China, as a medical missionary, and Miss Neely, who also goes to a foreign mission. After Evening Prayer, Mr. Ancell spoke on "The righteousness of Christ and His religion." He was followed by Dr. Woodward who said that he would carry with him the Gospel as well as medicine to the Chinese mission. The closing address was made by Bishop Funsten who spoke of the joy it gave him to go to his new field.

Mission Services

Mr. J. R. Matthews who is pursuing his studies at Oxford University, England, preparatory to taking Holy Orders, and is well known in Virginia for the very successful Missions he has conducted in various churches in the two dioceses, began a Mission at Mt. Laurel and Clover, during the week ending July 16th, and at Clarkton during the following week; he began a Mission also on Friday, the 21st, at Museville, concluding it on the 23rd.

Bishop Funsten and family left Portsmouth Friday, July 21st, for Caroline Co., where they will spend the next 10 days, after which the Bishop will leave for his new field of labor in Idaho.

Lexington

Lewis W. Burton, D.D., Bishop

With reference to the ordination of the Rev. John A. Chapin, recorded in our issue of July 8th, the Bishop writes: "It was a peculiarly touching feature of the service, that the father and the son communicated the people, among whom the latter had grown up, with a record for uprightness all through his life. It added a pleasing zest to the occasion that nearly all the ministers of the city occupied special pews in the congregation, evidently delighting to do honor to the learned rector of the Nativity who dwells with them as a brother in unity of spirit. Altogether the day was an ideal one, full of the sweetest sentiment, and with nothing to mar the practical order of the services. It will be long fondly remembered in the parish as one of the bright associations of the beautiful church, and will reinforce the rector in his earnest efforts to advance the spiritual interests of the kingdom in his community."

Laying of Corner-Stone at Ashland

A year ago, July 13th, Calvary church, Ashland, Ky., was destroyed by fire. On the 21st of this July, the corner-stone of the new edifice was laid by Bishop Burton, assisted by the Rev. W. M. Washington, Ph. D., minister-in-charge, and by the Rev. Messrs. Hampton, of Ironton, Ohio, and Gibson, of Huntington, W. Va. The Rev. Mr. Hampton was the beloved rector when the former church building was erected, 11 years ago, and appropriately made the address on this occasion, being introduced by the Bishop. Dr. Washington announced that the contents of the present corner-stone are practically the same as those of the former. Indeed, the old corner-stone has been used as a base for the new. The architect, Mr. Geiske, of Ceredo, W. Va., has made a beautiful design, Churchly in every respect, yet comparatively inexpensive, so that it is likely that the generous wish of the former pastor, the Rev. Mr. Hampton, will be realized, and "the glory of this latter house shall be greater than of the former."

New Site for the Ashland School

As far back as the council of 1898, Bishop Burton foretold the probable necessity of the removal of the Ashland School for Girls to some more central and typical point in the diocese. This has been made possible by the transfer to the diocese of Lexington, by an aged citizen of the rich and beautiful county of Woodford, of his property in Versailles, in exchange for an annuity equal in amount to a fair rental, and necessarily limited in the term of years through which it must run. The property consists of six acres, eligibly situated, with two commodious houses upon it. The last council of the diocese received the property upon the terms mentioned, and committed it for school purposes to a board of trustees, consisting *ex officio* of the Bishop of the diocese; its chancellor, Mr. John F. Shelby, of Lexington; the president of the Woman's Auxiliary, Miss Mary E. Harrison, of Frankfort, and the rector of St. John's, Versailles, the Rev. A. C. Hensley. These four exercised the power given them by the council, and added to their number, Mrs. Johnson N. Camden, of Woodford Co.; Mr. H. N. Hills, of Gambier, Ohio, and General Fayette Hewitt, of Frankfort. At their last

meeting at Versailles, July 5th, the board arranged for a contract with Mr. H. N. Hills, by which the latter undertook to conduct a diocesan school for girls upon the property in Versailles, without financial burden upon the diocese. The well-known ability of Mr. Hills as a school organizer, his great success in administering Kenyon Military Academy and Harcourt School for Girls, at Gambier, guarantee to the many probable patrons of a high-class institution in the Blue Grass region, that the school at Versailles, when it opens Sept. 13th, will meet all their reasonable expectations.

Minnesota

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

Bishop Gilbert officiated at the opening of the sixth triennial convention of the National Association of the Deaf, on the morning of July 11th, with the Rev. A. W. Mann as interpreter. The Rev. Mr. Koebler, pastor of All Souls' church for the deaf, Philadelphia, presided until his successor was chosen.

The Rev. H. P. Nichols, for seven years rector of St. Mark's church, Minneapolis, preached his farewell sermon, after which the congregation received the Eucharist, and all those who were confirmed during the time Mr. Nichols was rector, went forward in a body to bid their friend and pastor farewell.

The rector of Holy Trinity, Minneapolis, the Rev. Stuart Purves, with his choir boys, camped out at Bald Eagle Lake for ten days, and spent a very enjoyable outing.

Dr. Wright's Work in St. Paul

On the 8th Sunday after Trinity, Bishop Gilbert confirmed a supplementary class of 10 adults at St. Paul's church, St. Paul, presented by the rector, the Rev. John Wright, D.D. This makes 66 confirmed within two months. On the 9th Sunday after Trinity, the Rev. John Wright, D.D., completed his 12th year as rector. As the vestry has granted him a year's leave of absence, he delivered his farewell sermon, before a crowded congregation. In the evening, the choir was composed largely of past and present members. A festal Evensong was creditably rendered. The doctor, in a few touching words, addressed the choir and congregation, in place of a sermon. The Sunday school children presented the rector with a handsome leather case for his vestments, with his name engraved in letters of gold. Dr. and Mrs. Wright expect to put in a year's travel abroad, principally on account of Mrs. Wright's poor health. He leaves his church in splendid condition, the appointments are perfect, and a good substantial endowment behind it—the fruits of 12 years' faithful service and great personal sacrifice. His absence from the city will be greatly felt by all classes, especially the poor, amongst whom he has so faithfully labored. The Rev. Harvey Officer will look after the spiritualities during the rector's absence.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

On his way to the St. Paul convention, the Rev. A. W. Mann interpreted for the Rev. E. G. Richardson, at St. James' church, on Sunday evening, July 9th. Over 30 deaf-mutes were present in the congregation. The text of the sermon was, "In that day shall the deaf hear the words of the Book." On the return journey, a similar service was held at Christ church, La Crosse.

Washington

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

Festival of St. James' Church

The parish of St. James, the Rev. James W. Clark, rector, observed the Feast of St. James by a series of services, beginning with choral Evensong on the eve. At the early Celebration on the festival day, a goodly number of parishioners were present. A pleasant social gathering in the parish house followed the services. The choir boys of the church of St. Michael

and All Angels have just returned from a two weeks' outing in the Alleghanies. They took part in the Church services of the neighborhood, and left an excellent impression among the people with whom they sojourned.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

Election of a Bishop-Coadjutor

On Monday, June 19th, Bishop Peterkin issued a call for a special council, "for the purpose of electing a Bishop Coadjutor, and to transact such other business as may be brought before them." The council accordingly assembled in Christ church, Clarksbury, on Thursday, July 26th. Divine service was held, the Rev. J. A. Ingle, missionary to China, preaching the sermon. Immediately after service, the council was called to order, Bishop Peterkin presiding. A quorum being present, the council was declared ready to proceed to business. Sixteen ballots were cast before the Rev. W. L. Gravatt, rector of Zion church, Charles Town, was declared duly elected Bishop-Coadjutor of the diocese, and the election made unanimous. It has not yet been decided where the Coadjutor will make his home. Huntington has made an offer, which it is reported will be accepted. For several years it has been apparent that the work in West Virginia has been too arduous for Bishop Peterkin. He has done it all, never neglecting a duty, but the work has been too hard to be kept up. He needs rest, and the election of a Bishop-Coadjutor will secure it for him. For a time it was proposed to lighten his labors by a division of the diocese, the Little Kanawha river to be the dividing line, but after consideration at one or two meetings of the council, that plan was abandoned.

Arkansas

Henry Niles Pierce, D.D., LL.D., Bishop
Wm. M. Brown, D.D., Bishop-coadjutor

St. Paul's, Batesville

On St. John's Day, the anniversary of his consecration to the episcopate, Bishop Brown visited Batesville, the Rev. Caleb B. K. Weed, rector, and celebrated Holy Communion, the Rev. R. W. Rhames preaching. On Sunday the Bishop preached both morning and evening to large congregations, and at the evening service confirmed a class of nine persons, this being the second class presented from this parish during the Bishop's first year in the diocese. At the morning service the Bishop blessed three memorials placed in the church since Easter—a solid silver and jeweled chalice and paten, memorial of the late Rev. Caleb Alexander Bruce, by whom the present church edifice was built; the service is very handsome, and was made from silver, gold and jewels, given by the parishioners in the churches at Helena, Marianna, Forest City, Newport, and Batesville, of which the late Mr. Bruce was rector; a black walnut hymn tablet memorial of Mrs. Elvira Fowler Boyd, a teacher, who entered Paradise in February last; an altar service book, in remembrance of the ordination to the priesthood of the Rev. Caleb B. K. Weed. A branch of the Woman's Auxiliary to the Board of Missions has been formed, and the work in the parish is in a prosperous condition, the outlook generally being very encouraging.

Western New York

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

Institution of Rev. L. G. Morris

On Sunday, July 9th, the Rev. Lewis G. Morris was instituted rector of Christ church, Pittsford, by Bishop Walker. The Ven. Archdeacon Washburn was the preacher. The work in the parish has, under God's blessing, prospered in the last few months. The Rev. Mr. Morris accepted a unanimous call, and began his work with the Lenten season. He found the parish in a crippled condition financially, with a debt of over \$800; there was considerable division of feeling and a good deal of indifference to be encountered. Immediately upon taking up his

work, Mr. Morris set about reorganizing the various parochial societies and establishing new ones, all of which have since done good and faithful work. An early celebration of the Holy Communion on Sundays was instituted, and is unusually well attended. Since Easter, nearly \$500 of the debt has been paid. Mr. and Mrs. Tracy Nelson have presented a re-table and a credence in memory of their daughter. The various colored hangings have been given by the Parish Aid Society. St. Cecilia's Guild, composed of little girls, presented a beautiful altar-desk. On June 4th, the Bishop visited the parish and confirmed 12 persons. This parish, which has had so many troubles and disasters in the past, seems now to have entered upon a new era of existence.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

A delightful reception was given in the parish house of St. Luke's church, on Wednesday evening, July 5th, in commemoration of the 10th anniversary of the rectorship of the Rev. Daniel Duroe. The parish has prospered very greatly, and the last year has witnessed the enlargement of the church, the payment of all indebtedness upon it, followed by its consecration, and the erection of a well-equipped and commodious parish house.

North Dakota

Samuel C. Edsall, D.D., Bishop

The choir boys of St. Paul's church, Grand Forks, were given a four days' outing in camp at Detroit Lake, Minn. On Sunday the choir sang in the pretty St. Luke's church in the village. Bishop Edsall, who was at the lake with his family, preached in the morning, and the Rev. A. T. Gesner, of Grand Forks, in the evening. The church was insufficient to hold the congregation which attended these services, and a number listened at the windows outside. During the outing the Church people of Detroit furnished an abundance of provisions every day. The party took with it a professional cook, who volunteered his services free during the expedition, so the boys enjoyed an excellent table. It is hoped that the choir outing may hereafter be an annual occurrence, granted as a reward of merit.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Mr. John D. Lloyd, organist and choirmaster of St. Paul's pro-cathedral, Springfield, Ill., for the past nine years, has resigned his position, and accepted that of organist and choirmaster of Emmanuel church, Cleveland, Ohio, in succession to Dr. Frederick Rogers. Mr. Lloyd enters upon his new work early in September.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

The Rev. Wyllys Rede, D.D., has resigned the rectorship of the church of the Incarnation, Atlanta, having been appointed by the Bishop general missionary of the diocese. The Rev. H. B. Dean, late a resident of Albany, Ga., was called to succeed Dr. Rede, and took charge immediately upon Dr. Rede's resignation. Mr. Dean will also become a prebendary of the cathedral.

Parish House of St. Thomas', Thomasville

The new building described in our issue of May 13th having been completed, the formal opening was made the occasion of a special service. The Sunday school, choir, and congregation having gathered in the church, passed in procession into the large hall of the parish house, singing "Onward, Christian Soldiers." A shortened form of Morning Prayer was said, with an address by the rector, the Rev. G. S. Whitney, who gave a review of the history of the parish from its foundation in 1867. The congregation then returned to the church, and Holy Communion was celebrated. The parish has also acquired the large corner lot adjoining the church for the future building of a new rectory. It was the gift of a few generous friends.

Progress in the Diocese

From the Bishop's address delivered recently in the cathedral, Atlanta, we take the following: Since March, 1892, 4 parish churches and 3 chapels have been erected, as well as 36 mission churches; 6 churches have been restored; 3 buildings have been acquired as gifts, making a total of 52 buildings in the past seven years; 5 of these buildings replace others destroyed by tornadoes, and two by fire. The value of property acquired in the missions alone will probably equal \$65,000; within this period 1,100 persons have been confirmed.

With the Ojibways

A LETTER FROM MRS. MORRISON, WIFE OF THE BISHOP OF DULUTH

You will see by the Bishop's report that we have ten mission stations among these Chippewas or Ojibways, as they are sometimes called. Most of these missions are ministered to by native deacons who hold service and preach in their own tongue. Two white priests are among them also. All this Indian work is under the charge of an archdeacon, subject, of course, to the Bishop. Next summer, God willing, another Indian will leave Seabury Divinity School, prepared to go to his red brothers with the Gospel. He will be sent to the 4,000 who as yet have not had any teaching or preaching, heathen, savages almost, but peaceable and ready to be taught, only so ignorant, so dirty, so filled with superstition, and so tied to their low pleasures, that patience untold is needed to conquer them. That they can be conquered I can testify, for I visited the most isolated and very poorest of the missions, and there found a people kindly disposed, hospitable, comparatively clean, reverent in church, and devout in receiving the Sacrament. In fact, the Bishop says he never visits an Indian station without finding a class prepared for Confirmation, which is more than can be said for the white missions.

Here, at Cass Lake, where in 1853 the tribe, under pressure of hunger, proved cannibals—we were entertained in the little parsonage, stayed over night, and held council with a chief and other Indians, and were as safe as at home. I shall never forget the drive to Cass Lake from Leech Lake, 15 miles right through the woods, pines, pines—Jack pines and Norway pines! How lovely they were, with their tall boles rising up in straight grey masses, clustering often like granite pillars, giving a grand cathedral effect, while the boughs, arching high overhead, made the true Gothic aisle, as we drove through. Underneath, it was pretty rough, the only road being one made by a lumber box-wagon driven over the pine tree roots, and the wagon we were in was the only one in the reservation. Coming out upon the bank of the Mississippi (it rises near there in Lake Itasca) just at sunset, we found the Rev. George Morgan, our Indian deacon, waiting for us with his mission canoes of birch bark. It was such a lovely scene! The red rays of the sinking sun shining across the still water, and through the tall wild rice growing in the water there, the trees overhanging the low banks of the river, and casting purple shadows beneath their masses, and the picturesque birchen canoes gliding noiselessly, as the Indians knelt and silently paddled us over the river.

Landed on the other shore, Mr. Morgan sent one of his little boys to ring the church bell to tell the people "the Bishop had come," and on we walked to the parsonage. This is a log house, containing one room only. It possessed for furniture two double beds, one cushioned Boston rocker, a few wooden chairs, two tables, a cupboard, a cooking-stove, a trunk, and a wash-tub, which latter did duty also as a cellar. Right side up, it was a wash-tub; inverted, it became a cellar, and at least hid from view the left over food from the table, and the uncooked food for the next day or meal.

Mrs. Morgan, a young Dakota Indian, gave us a warm welcome with hand and face, though she does not speak English; our archdeacon, how-

ever, interpreted, and told us of her affectionate greeting. She Makous was neatly dressed in turkey red, with braided hair tied with black ribbon. Two other women were there helping her, both of whom were confirmed that evening. When we had been there but a few moments, an Indian, *Ntka-we-Jah-bo*, came to the door with three wild ducks in his hand, an offering for the *Great Black Robe*, as they call the Bishop. Then two dear little girls came in from a tent near by; they were bare-footed, bare-legged, and brown-skinned, but their dark blue dresses were clean, and I found they liked stick candy as much as white children do. One little brownie has a name which, when translated, means "Little White Bird." One of the girls who was confirmed has a name meaning "Sky goes sailing all round."

The supper which was served us was very good, Mrs. Morgan having been taught in one of the schools under government supervision. It consisted of fried white fish, warmed potato, poached eggs, bread and butter, blueberry pie, and canned blue berries. A nice white cloth was on the table; and although there was no cream for the coffee, there being no cow on the reservation, we enjoyed our meal, all the more that it was a Christian meal, for when the Bishop asked the blessing, every one in the room stood and responded a clear "Amen!"

The little church is of logs, and was out of repair, but has since been put in order by a lady in New York. Four were confirmed that night. Mr. Morgan read the service in the Chippewa tongue, and the hymns were sung in Chippewa. The Prayer Book and some hymns have been translated for them by our faithful archdeacon, Mr. Gillilan. Most of the Indians there still wear their blankets, and it was a strange sight to see the long, backless benches peopled with these odd, half-crouching figures, with unkempt hair, and blankets drawn up over their ears. But they were all reverent, and many responded; some sang. They think a great deal of their church, and even some of the heathen come there to sit on the back seat, and listen, and keep warm. Who can tell how much of the truth may glimmer in upon their darkened hearts?

The Bishop preached by an interpreter, and after service we all went over to the parsonage, when the old chief and other Indians gathered round, smoked with glee the cigars the Bishop gave them, and then solemnly one of them made a formal address to the Bishop, after shaking hands very formally with us all. He was very picturesque as he stood there, a typical Red man, fine featured, erect, brown-skinned, and dignified; hair braided still in the scalp lock, and blanket over his shoulders, his hands lightly clasped before him, head well up, and body slightly swaying as he spoke; and he spoke well, too, telling of the history of the mission and its present needs, and bidding the Bishop welcome on his first visit there.

Meantime, Mrs. Morgan and her two assistants were attending to the wants of the household. They sat upon the floor with a big dish-pan between them, and, by the light of a lantern swung from a beam overhead, picked and cleaned the ducks, while to add zest to the scene, a lively little kitten sported about them, grabbing at a leg or a wing that might happen to project over the edge of the pan. Well, when speeches were made, pipes smoked, and ducks picked and in the pot, the conclave dispersed.

A sheet partition divided the room in two, and we were very comfortable for the night. The rain outside pelted against the window panes, making us glad that we were well housed.—*Spirit of Missions.*

Opinions of the Press

The Congregationalist

LUXURY AND EDUCATION.—Many of the costliest edifices in the land belong to colleges and universities. Millions of dollars are asked for buildings and equipments, where only

thousands used to be expected. A large proportion of those who go out from these institutions probably never afterwards will occupy so expensive houses as are provided for them by private or public benevolence during their student days. Relatively, also, the cost to the students themselves of supplementing what is thus furnished to them is much increased. Yet where all are beneficiaries, distinctions between rich and poor have grown to be as marked in some universities as in the outer world. Young men and women are there estimated much less than formerly according to their intellectual attainments and moral character, much more according to the money they spend. It is a question worthy of the gravest consideration, whether lavish gifts to higher institutions of learning tend to accomplish the ends for which those gifts are presumably made—the cultivation of high types of Christian character.

The Church Times

ROMANISM IN ENGLAND.—In our leading columns the question is discussed whether the Roman mission is making progress in England. The conclusion that such is not the case is based on an article in the *Nuova Antologia*, from the pen of Mr. Richard Bagot, an English Romanist, long resident in Rome. In his opinion, the Vatican is nursing a strange illusion if it supposes that England is moving along the path that ends in reconciliation with, or submission to, Rome. It is interesting to find that Mr. Bagot's conclusions are borne out by the Registrar General's marriage returns, in regard to which it should be remembered that the strong discipline of the Roman Church secures that the vast majority of the marriages of Romanists are solemnized according to the Roman rite. To come to figures: in 1853, Romanist marriages were 51 in the thousand; in 1857, they were 46; in 1867, they dropped to 44; and in 1897, to 41. Thus, in a period of 44 years, during the latter part of which the number of converts to Romanism has been rated as high as 600 a month, there has been a fall from 51 to 41 in every thousand marriages, and this in spite of the enormous growth of population.

The Outlook

OUR DEPENDENT PEOPLES.—We assumed that the Indian had not the capacity for self government; but until very recently we have made no systematic attempts to endow him with that capacity. We have shut him up in reservations, have left him to himself, have excluded him from the forces which were operative in developing manhood in all free American communities, have left him to his own savage self-control, barely exercising enough government over him to prevent him from hurting others, and, except where Christian philanthropy has, at great disadvantage, done something to create in him that equanimity, and give to him that reason and prudence which would enable him to do as circumstances require, he is much the same savage to-day that he was when Columbus discovered America. In so far as he has been left free to exercise his inalienable right of self-government, he has remained a savage. In the case of the negro we went to the other extreme; we assumed that he possessed the equanimity which would enable him in any situation to be reasonable and prudent, and to do what the circumstances might require, and so we gave him what we called the right of self-government, without first making any effort to endow him with the capacity of self-government. The consequence was that he suffered at first under the self-inflicted evils of a carpet-bag rule, and is now suffering under the evils of a reaction, the issue of which no man can foresee. This much, however, is certain, that unless his whiteneighbors in the South see that the end of all good government is self-government, their community will fail in accomplishing its true ends, because those ends are not understood. In the Philippines we are in danger from a disregard of both principles. . . . What we have to do is so to govern the Filipinos as to develop in them the capacity for self-government.

Editorials and Contributions

THE Epworth League is angry because the Attorney General of the U. S. whose decision was in favor of the army canteen as against the irresponsible saloon, is not dismissed from his portfolio. "The members of our committee are ready to a man to condemn Mr. Griggs, and if some of them have their way, which is not unlikely, this convention will unite in requesting a Methodist President to accede to the wishes of a great Methodist society." It is a matter of regret that a body of Christians which is popularly credited with a good deal of involvement in secular politics, should commit itself through its Epworth League to such an indefensible position. When did Mr. McKinley become a Methodist President? That he is a Methodist we do not doubt, but as President of the United States he is neither Methodist, Baptist, Roman Catholic, nor Dunker, and as President, he is oath-bound to administer law according to the terms of the Constitution, without any religious test whatsoever. What would our Methodist friends have said if the Roman Catholics had dictated to the late Chief Justice Taney as to his decisions in law, on the ground that a Catholic Chief Justice should accede to the wishes of the great Roman Church?

THE spread of the divorce curse is one of the signs of prevalent degeneration. There is great need of stringent legislation and its courageous application. The consecutive polygamists, when of the rich and fashionable class, do not hesitate to bribe their way into alleged matrimony, and there are other kinds of bribes than that of money. There are also men who will take the bribe. As the Church includes many of the rich class, rich only in this world's goods, it is particularly incumbent on our bishops and clergy to show forth a fearless devotion to the law of God, and to determine at any expense to make the law of the Church conform to the law of God. It is enough to make angels weep to see the standards lowered by concession to animal lust. The end of natural marriage is the death of religion. Religion, in upholding this sacrament, will save both marriage and religion. The faith of the Gospel is no more at stake than its ethics are.

BY the testimony of those who are in position to speak positively, there is an increase in the number of ministers seeking admission to the priesthood. There is also grave reason to fear that some of our bishops are very indifferent to the requirements of the Canons, and very eager to welcome men who had better stay in the nests where they were hatched, so far at least as our Catholic Orders are involved. It is a delicate question to touch, because so many of our clergy spent the earlier part of their lives in modern bodies not having Apostolic Orders. But we happen to know that many of them deplore, as deeply as any of us can, the easy pathways of transition which are now provided for men who ought, in all conscience, to know something of the customs and usages and nomenclature of the Church whose Orders they seek. Undoubtedly, if the facts were presented, they would equally deplore the lack of careful scrutiny of antecedents, especially with respect to moral character.

This Church may be very roomy, but it has doors and tylers, and is not big enough to take in cowans and eavesdroppers whenever they come. It would seem to be well, therefore, if the tylers should take up their staves and guard the entrance with fearless fidelity. They shall thus spare themselves the now frequent pain of having to depose so many misfits and goats from our Orders.

OUR readers will find in another column an extract from *The Church Eclectic*, on "Responsibility for Ordination." We commend it to the consideration of rectors or priests, upon whose judgment the Church has placed the first responsibility. Standing committees and bishops also would do well to consider how weighty a matter it is, and what serious consequences are sure to flow from unadvised action on their part. But we confess that editorial protests against prevailing laxity and disregard of law, at once in its letter and in its spirit, are not a promising method of dealing with this increasing evil which, unless arrested by some process more stern, threatens to deteriorate a large fraction of our clergy, until "the cloth," the good suffering with the bad, will fall into contempt. We believe that this subject ought to be treated by the venerable Order which has most to do with the matter, and for which the Church prays God to "so guide and govern the minds of Thy servants, the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of Thy Church."

WE are glad to note in the Journal, that the House of Bishops has appointed the Bishops of Kentucky, New York, and Albany to prepare the Pastoral Letter of 1901. May we suggest to these respected fathers that they consider this question of responsibility for ordination, and that they hesitate not to utter solemn protest against those of their Order who are to a large extent responsible for the apparent inundation of unfit men. Perhaps also we may venture to suggest that while remonstrating with their brethren and with the standing committees, they might consider to what extent theological seminaries should show their disapproval and indignant protest. The evil is so glaringly on the increase that self-preservation comes to the front, and demands even more positive measures than the dignified but often too placid language of a Pastoral Letter.

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Mission Schools In Japan

A JAPANESE newspaper, lately at hand, gives an account of the proceedings of the "Higher Educational Council" in April last. Some of the measures proposed in this council have a serious bearing on Christian missionary work in Japan. What is called a conservative reaction is at present going on. The striking peculiarity of this movement is that it is an attempt to fight against Western ideas through institutions borrowed from the West. There is a department of education apparently modeled upon the French system. The specific object of the council is to work this system in the interests of paganism, or at least in such a way as to obstruct the spread of Christiani-

ty as much as possible. This came to light most distinctly in a measure relating to private schools. Foreigners not conversant with the Japanese language are not to be allowed to become teachers of anything except foreign languages or special courses in special schools, and of schools intended exclusively for foreigners. Every founder of a school must have a teacher's license, and no foreigner is to be allowed to found a school except for foreigners. There is also a clause prohibiting religious education and ceremonies in private schools. The effect of all this upon Christian missionary work is clear. It amounts to the destruction of the mission schools, or at least to the loss of the religious character, without which there is no reason for their existence.

AN editorial, together with several letters from correspondents, in the *Japan Times* of April 28th, makes it evident that the significance of the proceedings of the Educational Council is well understood. The *Times* deplores the encouragement given to this policy by those high in authority. It does not believe, however, that the present ministers of State will accept this programme of exclusiveness. The Rev. Arthur Lloyd, of our own mission, writing to *The Spirit of Missions*, also thinks that the present ministry will not accept the recommendations of the council. But the council will have a longer lease of life than the ministry, and its policy may triumph in the end. Mr. Lloyd hopes the storm will blow over, but he adds to this his conviction that "the days when a foreigner can hope to control a Japanese school are numbered. Our Japanese brethren must more and more assume the burdens of school management." He further says: "If we have to stand by and see our schools go into the hands of our Japanese brethren, it will only be a sign that God has other work for us to do." This is to dismiss a rather serious matter much too lightly, for what is contemplated involves a revolution in educational affairs which is calculated to be a great embarrassment to missionary work.

IT is to be feared that the idea of dismissing religious instruction from the schools is likely to be only too congenial to some of the "Japanese brethren" referred to. But it must be remembered that the mission schools were founded by means of Christian gifts and for purposes of Christian education. It is quite certain that except so far as they may be endowed, the support of Churchmen could no longer be obtained if their character should be changed. That the danger is no visionary one is plain to those who know anything of the experience of those Christian bodies who have outstripped ourselves in the prevailing craze to put everything into the hands of the Japanese converts. It is, we believe, well known that in certain cases, schools founded and endowed through missionary boards in this country, have become entirely secularized. We have in mind an instance of this kind, a college founded in the interests of Christianity, in which the Japanese element gradually becoming dominant, to the exclusion of foreigners, the Christian religion has ceased to count for anything. We fear it is only too true that, with some notable exceptions, the common run of Japanese converts, even such

as have been appointed catechists and have been admitted to Holy Orders, are not yet so sound in the Catholic Faith or so habituated to the life of the Church that they can be trusted with the management of affairs. There is danger of the emergence of a mongrel phase of religion which, under the specious name of Japanese Christianity, may jeopardize the essentials of the Catholic Faith and Order. Several generations must elapse before a Christianity of a firm and settled character can be looked for among this restless and versatile race. We feel sure that the wise and thoughtful men whom the Church has placed in charge of this important work, will not allow themselves to be cowed by the present outcry against "foreigners." So far as religion and education are concerned, nothing can be clearer than that the so-called "conservative" movement has its source in the heathen cults which are endangered by the vigor and attractiveness of the Christian religion. It is suicidal to yield anything to such influences, even in the most indirect way. It is difficult to see how a community with any title to the name of Christian can be formed in such a country as Japan, without schools in which the converts may bring up their children in the faith necessary to salvation.

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Forgotten Offices of the Prayer Book

BY EDW. WM. WORTHINGTON

IT is undoubtedly a fact that three offices of the Prayer Book have fallen into general disuse: The Visitation of the Sick, the Churching of Women, and the Institution of Ministers. A fourth might be added: The Visitation of Prisoners. But upon the three first named we may particularly dwell, for it seems not to be realized how seriously individuals, parishes, and communities are losers by the neglect of these gracious provisions of the Book of Common Prayer.

* * * *

The Office for the Visitation of the Sick is framed in recognition of the Church's duty to minister righteously to those "in the valley and shadow of death," who are either to return through providential recovery to a chastened and more serious discharge of the responsibilities of this earthly life, or else are to pass on to that abiding place where "there is an account to be given unto the Righteous Judge, by whom all must be judged, without respect of persons."

It is not an easy matter for the conscientious priest to perform what he knows to be his entire obligation toward those in sickness whom God from time to time entrusts to his spiritual care. He may sympathize, and plead earnestly for their recovery, if in accordance with God's will. This he must do, and will do tenderly. But how shall he help them to that repentance which befits even the holiest and best of men, and how shall he bring them to the putting of "their full trust only in God's mercy," with hope of salvation, not through human merit, but through the blood of Christ?

Unwisely, and too generally, it is felt that the mention of sin and of repentance must be excluded from the prayers of the sick room. I do not believe, however, that this is so much the desire of the sick themselves as of mistaken friends.

At least we may remind ourselves that we have to do with peculiar conditions at the present time. There is little realization of

the nature of sin, and not much belief in the necessity of repentance, even among those who are professedly Christian people. No one defends this as in accord with what God has revealed; but it is general. It is a delusion which beguiles men through their years of prosperity and health, and follows them even to the sick-room, the antechamber of death.

But the Church must be true to such men; and how can this be done better, and more acceptably to the men themselves, than in the use, as occasion offers, of the Visitation Office, which puts the matter right and straight, helps to find help, and comforts with that consolation which is not foundationless?

The belief seems to prevail, to some extent among the clergy, that the Visitation Office is coldly formal, too wearisome as to length for even occasional use, and too insistent upon that which may be taken for granted. These impressions are not well grounded. And, if it be said that this office is designed for sinners, who that is a Christian will not reply: "God forbid that otherwise than as a sinner I shall be regarded, and dealt with, and ministered to, in my final sickness, and at the hour of death?"

In view of the issues that are involved, and the neglects that are possible, in view of the loose notions that prevail with regard to the nature of sin and the necessity of repentance, in view of the temptation which remains to bring men an easy consolation rather than the help most needed, may it not be more than probable that the Church and the Church's children have suffered a distinct loss in the almost universal disuse of the Prayer Book Office for the Visitation of the Sick?

* * * *

Even more emphatically may it be said that the banishment of the Churching Office is a signal disaster.

In this beautiful provision of the Prayer Book, the Church and the Home clasp hands in holy union, and are united in the devout giving of thanks for a specific blessing, vouchsafed under the shadowing protection of God. The Churching Office witnesses to the honor and the dignity of Christian motherhood. In an age when society too generally commends marriage in proportion to the degree in which it is wholly or approximately childless, this office of the Prayer Book, in addition to the value of its chief purpose, should be esteemed as a plea for domestic righteousness and a much-needed reiteration of the Psalmist's declaration that "children are a gift and heritage that cometh of the Lord."

The reasons alleged for the banishment of the Churching Office do not remain, or are not found to be serious, within communities and parishes in which its restoration to use has been permanently accomplished. And, on the other hand, how great the blessing! Who can estimate the extent to which marriage is made sacred, Christian motherhood is exalted, and the highest interests of the home are safe-guarded, wherever this Prayer Book provision is valued and its use stands as an established custom?

The noble words of Bishop Coxe upon this subject deserve careful consideration:

The neglect of that beautiful provision for sanctifying and glorifying maternity, "the Churching of Women," is discreditable to our civilization. It used to be observed most sacredly by virtuous women of all conditions in life, as a tribute to their own self-respect; by

the lowly, as a token of their honorable marriage; by the affluent, as evidence of their refined and elevated views of the dignity of motherhood. To such motives a truly devout woman adds her sense of gratitude to God for the greatest of blessings, for the answer to her prayers, and for her high vocation to be the educator of an immortal soul. It seems incredible to me that any woman can attach degrading associations to such a solemnity. But, perhaps, this is one consequence of the neglect of a duty which, if observed conscientiously, would forever banish the false modesty and the gross ideas which are prevalent among too many. Until Christian women honor themselves and glorify their own condition in the use of this most becoming office, it cannot be expected that such vices will cease to prevail. The remedy is with yourselves. Let the Church's daughters do in all things as the Bride of Christ teaches them to do, and they will find a rich reward in the blessed effects that will follow in the household and in the community.

No observant moralist can close his eyes to the fact that our present-day civilization is threatened with dissolution through home demoralization, laid bare in the ominous records of the divorce court. There are communities in which it even seems as if the Church and the home are themselves divorced, one from the other. How shall they be brought again into such union that the Church may resume the exercise of its divinely appointed power to influence and to sanctify the home? A single and complete answer cannot be given to so great a question. But this, perhaps, is deserving of some serious consideration: That forgotten office of the Prayer Book, in which mothers rejoice to acknowledge their dependence upon God, let it be revived and restored to use everywhere, that the home and the Church may again clasp hands, in thankful recognition of Him "without whom nothing is strong, nothing is holy."

* * * *

Like the other two, the third neglected office of the Prayer Book is designed to exercise helpful influence within an area of life in which there is "present distress."

Very earnest thought has been turned of late to the question: "Is there room in the ministry?" Few are found to deny the fact that within the Church the actual relationship of pastor to people, and of people to pastor, is far below what might be wished, and is widely divergent from what the Church's polity leads us to expect with some degree of confidence. There may have been a letting down in two directions,—of the clergy, perhaps, as to self-sacrifice, enterprise, and devotion; and of the laity, perhaps, as to considerate loyalty toward those who "watch for their souls, as they that must give account." It seems certain that the unhappy conditions which exist are not to pass away speedily. How shall they pass away at all, unless by general consent we resolve to accustom ourselves to the thought and the influence of a high ideal, ever before us, of what ought to be the mutual relationship between pastor and people?

We have that high ideal, embodied and excellently formulated for us, in the Prayer Book Office of Institution of Ministers into Parishes.

But why, in gatherings of Church people, clerical and lay, does the mention of the Institution Office, and the suggestion of its possible use, provoke a smile? Not because it is a childish or pedantic office, but rather because we have so far drifted away from all earnest and sustained devotion to its princi-

ples, that the use of this office in connection with the induction of a minister into his cure, seems to give promise of something entirely beyond that which even the most sanguine feel privileged to expect.

The Institution Office brings the Bishop into the transaction, and proceeds upon the principle that he is to his clergy the source of their jurisdiction within the diocese. This really does seem a little strange and somewhat startling to minds that have accustomed themselves to regard the parish, rather than the diocese, as the ecclesiastical unit.

The Institution Office seems to take it for granted that the man instituted intends (God willing) to remain awhile, and that the congregation also expects him to remain. The "good-day and good-bye" idea, and the experimental idea of awaiting only the as-yet-undetermined verdict of like or dislike, have no place in this portion of the Prayer Book. The Institution Office brings the priest into his newly appointed cure as one "not shorn of authority," and encourages him to make good this claim through the exercise of godliness, humility, and diligence.

Furthermore and especially, the Institution Office reminds both pastor and people that the mutual relationship into which they enter is a very sacred thing, requiring and deserving the prayers of all concerned.

Does it not seem a pity that so excellent an office, this provision of the Prayer Book, emphatically needed in "the present distress," should be unused, discarded, and practically forgotten?

* * * *

A considerable portion, then, of our Book of Common Prayer has suffered temporarily the fate which befell the Law anterior to the days of Josiah (II Kings xxii). Where in the Church are Hilkiah and Ahikam and Achbor and Shaphan and Huldah, who shall bring it out again and restore it to honorable use?

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Responsibility for Ordination

FROM *The Church Eclectic*

THE increasing number of depositions from the ministry, the considerable number of the clergy who seem unadapted to the work of the ministry, the alarming number of those whose doctrinal position seems to vary from that of the Church's standards, the occasional instances of crime among the clergy, and the occasional cases of ordination of those who seem out of sympathy with the Church's life and the Church's doctrine, all these suggest a careful consideration of the safeguards which the Church has thrown around her ministry, with a further question as to their sufficiency, and an endeavor to place the responsibility for the manifold evils resulting from these causes.

* * * *

It is clear that there has not always been that sense of responsibility attached to the actions of all those concerned with the ordination of candidates, or so many mistakes could not have been made. When there are clergymen blandly denying that they hold to the "tri-personality" of God, or ever did hold to it, or declaring that we really cannot tell where the Word of God is to be found, it seems incredible that vestry, rector, bishop, examining chaplains, and standing committee, can all have carefully weighed the matter as they are required to

do by the canon, and have been so egregiously deceived. It is not sufficient to lay the blame on the man himself, on the ground that he signed the canonical declaration and took the ordination vows upon himself. The intellectual eccentricity which permits a man holding such views to take upon himself the canonical declarations and the ordination vows, and to use the Church's Prayer Book, and yet consider himself honest, is less to be wondered at than is the apparent lapse of sanity on the part of those appointed to guard the entrance to the ministry.

These various authorities are not to shift the responsibility upon the individual, but are to exercise their own discretion. To be willing to sign a declaration or to take a vow which one cannot *ex animo* accept or perform, constitutes a moral disability which it is the function alike of the bishop and the standing committee to discover; while it also constitutes a theological disability which bishop, standing committee, and examining chaplains ought to have been able to find.

The Church suffers, and will continue to suffer, from the strange lack of a sense of responsibility on the part of those who are so explicitly charged with responsibility by the canons. Parishes are wrecked by incompetents, and faith is wrecked by heretics, who would have found no place within the ministry of the Church if vestries, rectors, bishops, examining chaplains, and standing committees—and priests, as well, who present the candidates for ordination—had been mindful of their responsibilities.

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Letters to the Editor

THE DECLARATION ON THE MARRIAGE LAW OF THE CHURCH

To the Editor of *The Living Church*:

In receiving and arranging the names of clergymen who signed the Declaration on the Marriage Law of the Church, which was recently sent to all the clergy, a few names were unfortunately omitted. More than fifteen hundred names came to the committee on postal cards, and then they all had to be alphabetically arranged and printed. The owners of some of the omitted names have written to the committee. Others who did not sign at first, have written since the publication of the list, wishing their names might appear as signers. The list therefore ought to be corrected by the addition of seventeen names. Only one clergyman has indicated that he wished his name to be removed, the Rev. J. P. Du Hamel. Will you have the kindness to publish this, with the seventeen names to be added? They are alphabetically arranged so that clergymen who wish to do so can insert them in their printed lists.

Ayer, J. Cullen, Jr.	L'ightbourn, Jno. S.
Fortescue, John H. W.	McCarthy, C.
Fortin, I. C.	Phelps, B. R.
Hall, Chas. Mercer.	Short, C. L.
Hayes, Wm. Edw.	Sloggett, Rich'd L.
Holst, J. Russell.	Stewart, Smith J.
Hoskins, E. C.	Thorn, Wm. B.
Hoyt, G. F. G.	Yardley, Thos. H.
Jenner, A. Geo. E.	ROBERT RITCHIE,
Phila., July 25, 1899.	Chairman.

THE BAPTISMAL RUBRIC

To the Editor of *The Living Church*:

The letter in a recent number of THE LIVING CHURCH, entitled, "Is It Rubric Breaking?" by "Y. Y. K.," calls attention to a subject which I think is worthy of further consideration.

The rubric directing that Baptism be administered at Morning or Evening Prayer "immediately after the last Lesson," is perfectly plain

and free from ambiguity, so that nonconformity therewith cannot be due to a legitimate interpretation of the rubric as meaning other than what the words declare. Reasons can be given, of course, why the administration is relegated to an obscure and non-rubrical time, the principal one being that of convenience, thereby not prolonging the service at Morning or Evening Prayer. But this and other reasons assigned for disregarding the rubric are of little or no weight when considered in the light of the very weighty reasons there are for conforming to the rubric.

Baptism is the act wherein its subject is "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," and the whole theory of the Church, as expressed in the words of the office and the rubrics, is that the grafting of new stock into the living vine is not only an act of public importance and interest, but of great teaching value to those who witness it. Not only does the rubric direct the administration to be at Morning or Evening Prayer, but the presence of the congregation is implied in the words of the office, and in the Baptism of Those of Riper Years is explicitly mentioned: "Well-beloved, who are come hither desiring to receive Holy Baptism, ye have heard how the congregation hath prayed," etc.

Owing to the very prevalent practice of administering Baptism at other times, many Church people (to say nothing of strangers casually or occasionally present) seldom witness it, thus being deprived of participation in the ceremony, and consequently failing to be taught the great truths of Holy Writ so plainly enunciated in the Baptismal Office; for in the administration of Baptism the Church appears as the teacher, setting forth a perpetual object lesson of Christian truth and duty. If this office were generally used at Morning or Evening Prayer the Bible doctrine of Baptism would be kept continually before the people, their minds would be instructed thereby, as they are intended to be by the office itself, which cannot be so effectively done in any other way, and thus a great addition would be made to Christian intelligence and apprehension of the significance of Baptism. The baptized portion of the congregation would then be "remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him," while those having children whose Baptism has been deferred would be reminded of neglected duty, and thus perchance be led to its performance.

As the order for Morning Prayer trains the worshipers in habits of reverence, and familiarizes to them Holy Writ, so the Baptismal Office would inculcate and make familiar wholesome theology.

C. E. B.

Dorchester, Mass.

"CHURCH TEACHING"

To the Editor of *The Living Church*:

In your issue of July 22d, there is an article under the above caption, making serious charges against a rector, his bishop, and his whole corps of Sunday school teachers. The article is written in such a way as to avoid responsibility, and yet to destroy good names. It is dated in my parish, and thus adroitly attempts my injury.

Permit me to say that if it is intended for the parish in which it is dated, so far as it reflects on the Bishop or on my corps of teachers, it is thoroughly unjust, or if it is intended to mean me in its charges relative to pulpit teaching and in the instruction of candidates for Confirmation, it is not true in a single instance or particular.

I trust that this will suffice from me.

HERMAN C. DUNCAN,
Rector of St. James.

Alexandria, La.

Personal Mention

The address of the Rev. Robert W. Andrews is Arita Machi, Wakayama, Japan.

The Rev. D. C. G. Adams will spend the summer months at Clinton, N. Y.

The Rev. Dr. Reese F. Alsop and Mrs. Alsop have

sailed for Digby, Nova Scotia, where they expect to spend the next two months.

The Rev. Geo. Brinckerhoff Richards is seeking rest at Muskoka.

The Rev. Geo. Buck has temporary charge of Christ church, West Haven, Conn.

The Rev. W. M. Bottome has sailed by the American liner, "New York," for foreign travel.

The Rev. Linus Parsons Bissell received the honorary degree of Doctor of Divinity at the recent Commencement of Hamilton College.

The Rev. W. W. Bellinger, rector of St. Mary's, Brooklyn, has accepted the rectorship of Grace church, Utica, N. Y., to take effect Oct. 14th.

The Rev. Dr. L. W. Batten, professor of Old Testament Literature and Languages in the Philadelphia Divinity School, has accepted the rectorship of St. Mark's church, 2nd Ave. and 10th street, New York city.

The Rev. J. Neilson Barry has accepted the charge of Trinity church, Spokane, Wash., and enters upon his duties in October.

The Rev. Wilmer Parker Bird has sailed for Germany.

The Rev. Julius G. Bierck is to spend the summer months in visiting the English cathedrals, and sailed July 22d, on the steamship "Belgenland."

The Rev. F. W. Clift will spend his vacation in Canada.

The Rev. H. E. Cotton sailed on the steamer "Rotterdam," July 15th, for a foreign tour.

The Rev. G. C. Carter sailed for Europe July 15th, on the steamship "Campania."

Bishop Doane, of Albany, is visiting Newport, R. I.

The Rev. Charles Donohue has resigned the position of assistant minister of St. Mary's church, Brooklyn, N. Y.

The Rev. W. Montgomery Downey will be away from his parish during the month of August. All communications addressed to Plainfield, N. J., will be promptly forwarded.

The Rev. I. C. Fortin is to have charge of St. John's church-by-the-Sea, Old Orchard Beach, Me., for the month of August.

The Rev. Dr. Foster, of Marietta, Pa., has been granted two months' vacation, and a friend has provided his expenses for a trip to Europe. He sailed from Liverpool, August 5th, with his family, and will spend his time in England and Ireland, where his family will remain for a year.

The Rev. E. Eugene Griggs will send the summer months at Candor, N. Y.

The Rev. R. W. Grange, D.D., will spend the month of August at the home of his father, Muncy, Pa.

The Rev. Julius E. Grammer, D.D., is summering in Asbury Park, N. J.

The Rev. G. Berkeley Griffith has accepted the curacy of the church of the Holy Trinity, Philadelphia, Pa.

The address of the Rt. Rev. Chas. R. Hale, D.D., Bishop of Cairo, is care B. F. Stevens & Brown, 4 Trafalgar Sq., Charing Cross, London, Eng.

The Rev. J. Belton Haslam, curate of St. Edmund's, Milwaukee, has accepted a call to become assistant at St. James' church, Vancouver, B. C. He will leave shortly for this new field of work.

The Rev. S. E. Hanger is spending his vacation in Vermont.

The address of the Rev. R. W. Hewitt is changed to Albia, Ia.

The Rev. J. Marchant Hayman has been spending the month of July at Eagle's Mere, Pa.

The Rev. Braddin Hamilton is summering at Newport, R. I.

The Rev. W. M. Hughes, D.D., is visiting Narragansett Pier, R. I.

The Rev. Charles A. Jessup will sail for England in August.

The address of the Rev. John C. Jetter is 200 Mason st., Milwaukee.

The vacation of the Rev. W. Everett Johnson is being spent at Evergreen, Col., where he is conducting mission work, and endeavoring to organize enlarged Church activities.

The Rev. E. L. Jenner has sailed for a tour abroad.

The Rev. J. D. Kennedy has gone to his summer cottage near Bolton, Lake George, N. Y.

The Rev. Francis S. Lippitt has temporary charge of St. Andrew's church, Rochester, N. Y., during the absence of the rector.

The Rev. Dr. Frederic E. J. Lloyd will spend the month of August in the jurisdiction of Bishop Brooke, at whose request he will conduct two Missions, at Vinita and South McAlester, before he returns.

The Northwestern Indiana Normal University, of Valparaiso, Ind., last week conferred the title of D. D. upon the Rev. Geo. Moore, of Muncie.

The Rev. C. MacLean, Ph. D., more than nine years a missionary at Ardock, N. D., has accepted work in the missionary district of Olympia. His P. O. address, after Aug. 1st, will be Vancouver, Wash.

The Rev. D. Parker Morgan, D. D., has sailed for England.

The Rev. Dr. S. D. McConnell is spending his vacation at his country home at Watch Hill, R. I.

The Rev. Chas. H. Powell has accepted a curacy in Grace cathedral, diocese of Kansas.

The Rev. Henry L. Phillips should be addressed at 1422 Lombard st., Philadelphia.

The Rev. Charles L. Sleight is to spend the month of August at the Thousand Islands.

The Rev. James B. Sill is spending his vacation in Connecticut.

The Rev. C. H. W. Stocking, D.D., has summer charge of St. Peter's church, Mt. Arlington, Lake Hopatcong, N. J.

The Rev. Henry Platt Seymour is spending vacation at Lake George, N. Y.

The Rev. Edward L. Stoddard is at Churchhill Hall, in the Catskill Mountains, for the season.

The Rev. Robert Scott has resigned the rectorship of St. James' church, Fort Edward, diocese of Albany.

The Rev. Howard E. Thompson, rector of Emmanuel church, Allegheny, Pa., will officiate during his vacation in August, in Christ church, Germantown, Pa., in the absence of the rector.

The Rev. R. C. Tongue has resigned the rectorship of St. John's church, Rockville, Conn., to accept that of All Saints' memorial church, Meriden, Conn.

The Rev. Wyant Vanderpool has gone for the summer to York Cliffs, Me.

The Rev. Holmes Whitmore has become one of the curates at St. George's church, New York City.

The Rev. W. R. Watson has given up his work as curate at St. Matthew's mission, Pittsburgh, and the church of the Incarnation, Knoxville, and has accepted work in the East.

The Rev. Hubert Wetmore Wells has had charge of St. Andrew's church, Rye Beach, during July, and goes to Ilesford, Me., for August.

The Rev. Francis E. Webster is spending the summer at Pepperell, Mass.

To Correspondents

C. T.—When a priest Celebrates more than once on the same day he must, undoubtedly, receive each time. The rubric of our Communion Office requires the priest to receive when he has consecrated, and in this it follows the analogy of every Catholic Liturgy. Canons were formerly made against duplicating, but no permission was ever given for a celebrant to omit taking the Sacrament. On the contrary, penalties were inflicted in such cases. Landon's Manual of the Councils is a convenient handbook. The point is that the celebrant is required to fulfill in his own person every act involved in the rite, consecration, oblation, reception.

Ordinations

On the 8th Sunday after Trinity, in St. Paul's church, St. Paul, Minn., Bishop Gilbert ordained to the diaconate Mr. George M. P. Pridham, a graduate of Cambridge University. During the last five years Mr. Pridham has been lay-reader at St. Paul's. Hereafter he will devote his Sundays to the upbuilding of the Church at South St. Paul. The Rev. Dr. Wright presented the candidate.

Died

DAVIS.—July 18, 1899, Virginia Stith, wife of Thomas C. Davis, senior warden of St. Timothy's parish, Wilton, N. C. A devoted wife, a good mother, an earnest Christian woman, she awaits the award of the blessed in Paradise.

GILLENDER.—Entered into rest, at Warehouse Point, Conn., July 17th, 1899, Annie Gillender, of New York city.

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

STOWE.—Entered into rest, at Menlo Park, Cal., on July 13th, 1899, the Rev. William Stowe, aged 88 years and 11 months.

Appeals

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

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti;

support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary. *Spirit of Missions*, official monthly magazine, \$1 a year.

THE church at New Richmond, Wis. (St. Thomas' church), was totally destroyed in the tornado which nearly wiped out that town, on June 12th. Nothing whatever remains, excepting a hole in the ground, and a mass of wreckage about it. Altar, vestments, seats, and everything, hopelessly gone. Nor was there any tornado insurance. We ask for help to rebuild, and begin our work anew. Money can be sent to the missionary-in-charge, the REV. W. A. HOWARD, JR., Star Prairie, Wis. (P. O.), or to the BISHOP OF MILWAUKEE, Milwaukee, Wis., who has been on the ground, has seen the woeful destruction, and who will guarantee this appeal.

THE Lake Superior copper country is on the boom. New mines are springing up on every hand, and the Church is offered a wonderful opportunity of winning souls for her Master. Two missionaries are to begin work in six of these new locations on Sept. 1st, and instead of being the last to enter the field, the Church is to be the first. We are able to promise each missionary six hundred dollars a year salary; but it is necessary that they should have houses in which to live, if they are to exist in a country where all the necessities of life are most expensive.

Five hundred dollars will build both houses, and we confidently appeal to the general Church for assistance in procuring homes for these men who are willing to sacrifice so much for Christ and His Church. Remittances should be sent to the BISHOP OF MARQUETTE, or to the Rev. J. E. CURZON, district presbyter of the Copper country, Houghton, Mich.

NEXT Ephphatha Sunday (Aug. 20th) rapidly approaches, with the usual reminder to parishes within the limits of the Mid-Western Deaf-Mute Mission that offerings are needed to meet its expenses.

THE REV. A. W. MANN,
General Missionary, Gambier, Ohio.

TWELFTH SUNDAY AFTER TRINITY, AUG 20TH

The Church Mission to Deaf-Mutes, New York, appeals for special offerings from churches, and gifts from individuals, on this appropriate day.

REV. THOMAS GALLAUDET, D. D., General Manager, 112 West 78th st., New York City.

MR. WILLIAM JEWETT, Treasurer, 467 Broadway, New York City.

Church and Parish

WANTED.—By a Churchwoman of experience, a position as matron in a school for girls. Address MISS E. W., care of THE LIVING CHURCH.

WANTED.—Supplying work for August or longer. Address T., care of LIVING CHURCH.

ORGANIST and choirmaster's position wanted by experienced Churchman, within 100 miles of Pittsburgh. Address DECANI, office LIVING CHURCH.

BISHOP MILLSPAUGH needs five or six devoted missionaries who can live on six hundred dollars for the first year, in fields white for the harvest. Address, Bishop's House, Topeka, Kas.

WANTED.—Organist and choirmaster. Vested choir; Catholic ritual; choral celebrations. Stipend fair, but not large. Western city. Population, 40,000. Excellent field for first-class teacher, voice and piano. Address, ARCHDEACON, this office.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each, The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

A CHURCHWOMAN, nurse, would like position to care for invalid or infant, in city or country. Address, "W," care THE LIVING CHURCH.

WANTED.—A curate, tutor, or lay-reader, to teach young boy and assist in mission work. Small stipend, but comfortable home and interesting field. Address, RECTOR, Marysville, Kansas.

WANTED.—A position as governess for small children, or companion, by an educated and refined young Churchwoman. References, full and satisfactory, furnished. Address, CLIO L. LEE, Manor, Travis Co., Texas.

The Editor's Table

Kalendar, August, 1899

6. TRANSFIGURATION. 10th Sunday after Trinity.	White.
13. 11th Sunday after Trinity.	Green.
20. 12th Sunday after Trinity.	Green.
24. ST. BARTHOLOMEW.	Red.
27. 13th Sunday after Trinity.	Green.

The dews of the evening industriously shun;
They're the tears of the sky for the loss of the sun.

The Transfigured Face

BY W. B. C.

This was their earthly heaven—to gaze
Upon the Lord's Transfigured Face,
To catch amid these clouds, this night,
One fleeting glimpse of heavenly light;
With Moses and Elias, free
To view Divinest Majesty--

Ah! in the gray and darkling days,
In thickness of the earthly maze,
When every light awhile grows dim--
Transfigured there, but gaze on Him,
But feebly seek to touch His hem.
If sometimes it is hard to stem
The tide of bitter care and pain,
Trudge up yon holy mount again,
E'en though thy feet bleed on the way;
Behold afar the bright array,
The Sacred Face; and with new strength
Those feet shall gain the top at length.

But rare such visions!--oftener days
In which seems veiled the Sacred Face.
These sins and stains have woven the veil
That hides His glory; and a wail,
As if 'twere His last bitter cry,
May give to our sad quest reply.
Yet once again the clouds give place
To light on His Transfigured Face!

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The Transfiguration

LET it be the joy and the glory of us Christians to have a faith or two altogether and absolutely, secretly and sacredly, our own. The world keeps its Christmas, its Easter, its Whitsuntide; puts its own gloss upon each, but keeps it still. The world keeps no Transfiguration. The 6th of August bears that name in the calendar, but no one notices it. "The secret of the Lord is with them that fear Him," let this be one part of it.

Marvelous, miraculous revelation! The Transfigured Lord, His countenance shining like the sun, and His raiment bright as the light! Two saints of the old world manifested in glory, representatives of earlier dispensations, speaking with Him of that decease which He should accomplish at Jerusalem, and in which each type of the law and each line of the Prophets was to find its interpretation and its fulfillment. What mysteries gather round the scene, who can wonder if the bewilderment of the three witnesses expressed itself in the dreamy proposal of one of them, to make there three tabernacles, and forget in an Elysium of enjoyment the sins and the woes of a world under their feet.—*Dr. C. J. Vaughan.*

ONE of the "woman's clubs" in New York has been debating the question: "Woman's clubs; are they inimical to home life?" The woman who cannot get elected to clubs, or who are "old," and not "new women," say they are, but to unprejudiced observers the ordinary woman's club does not seem to be. Of course there are exceptions. An American woman was invited once to a meeting of one of the London woman's clubs, a very exclusive one, and she was highly entertained at seeing the members putting their feet (English feet, Hawthorne says, are anything but small) on the tables, and puffing cigars, with their hands in their pockets,

while they were being harangued on the tyranny of man. We imagine, however, that all this roaring was just a harmless playing at bears, and that at home these good ladies were quiet and peaceable wives and mothers like other people. We know plenty of club women who have been much improved by their clubs, and being themselves improved, have improved their homes. American women, as a general thing, are better informed than their companion men, and they owe a great deal of it to the innumerable woman's clubs. Certainly the having a place where a woman can get a good meal in good company when away from home, need not militate against her having good meals for those at home, and being there to grace them quite as regularly as the non-"clubbesses." The question: "Would mixed clubs keep up more effectually social life?" is a very thorny one. There are lions in the way, and we all know that it would be a *brutum fulmen* to stick up a sign in the club reading room, "Flirting not allowed." Woman's clubs have, however, come to stay, and we had better make the best of them.

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WE remember a lovely boat ride on the Thames; and at the very loveliest part of it, encountering a raft moored, on which was a huge wooden cube, labeled "Armour's Cooked Corn Beef." It "riled us considerable," and on our return we interviewed Mr. Armour, and begged him to have it taken away. He laughed, and said he could not control the advertising firms. We remember also registering a solemn vow in Holland that under no circumstances whatever, even if parched with thirst in an African desert, would we drink a certain kind of cocoa, the merits of which were set forth on every "coign of vantage" throughout the length and breadth of the Netherlands. We therefore hail with joy the formation of a society in England to squelch the nuisance. It is called "Scapa," a word which you need not look up in your Greek dictionary, for it is simply made up of the first letters in the phrase, "Society for checking the abuses of public advertising." It has secured the proper number of dukes, etc., etc., to be patrons, and *The Westminster Review* has put in an article written by its moving spirit, Richardson Evans. We copy a good many English things we had better let alone, but surely here is something worth while, for we, too, agonize under this thing. Is there no American Evans ready to break a lance for us? Let it be quickly done, or the Palisades will be gone.

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THAT very progressive institution, the University of Chicago, which every year shows more plainly what a factor it is now, and means still more to be, in American education, has suffered greatly from the "free speech" of some of its professors. It has lately made an official pronouncement on that subject, as follows: "The utterances which any professor shall make in public are to be regarded as representing his opinions only." The university probably thinks it can wash its hands of responsibility in this way, but it will find that no resolution soap will entirely remove the stain. Free speech is all very well, and one of our most cherished rights, but if a professor will air his

private views without regard to any one but himself, his talk will re-act on his college and make it unpopular. If two or three distinguished members of a college faculty get off unpatriotic or wildly socialistic speeches, the general public will certainly conclude that the whole college is "tarred with the same stick." All the "de-officializing" resolutions in the world cannot cure this, and professors and preachers, and army and navy officers, must have the necessity of a "close mouth" hammered into them, or else they will keep their colleges, and dioceses, and army and navy boards, in very hot water.

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"DOES it encourage you," asks an esteemed correspondent, "who work so wisely and faithfully for us, to know that your influence does not stop at church doors? That it works outside and beyond them in ways that you may not suspect? I know personally many who read you openly now, who a very few years ago considered you a 'temptation,' and read you very surreptitiously. Which is it, the thin edge of the wedge opening the way for truth to enter, or a bolt, drawing Christians more closely and firmly together? I can never thank you enough for all you have done for me by your words of comfort and instruction."

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ONE incident in the official career of the late Bishop Perry should go down, with perhaps many more, in the history of the Church. It occurred on the opening of the General Convention of 1862, the first which occurred during the Civil War. Dr. Perry was secretary of the House of Deputies. He began the roll of the dioceses, calling in a loud voice, "Alabama!" A member immediately objected that, as the Southern States had seceded, the Southern dioceses had no representation in the Convention. "There is no secession in the Church," shouted the secretary, and he proceeded to call every Southern diocese in its place. He settled then and there the whole question. There was no secession.

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Pen-and-Ink-lings

ONE occasionally comes across some quaint advertisements in the columns of the daily and weekly press, but the one below, taken from a contemporary in South London, England, is remarkable for its want of clearness:

WANTED, in a quiet Home, a Christian lady (furnished or unfurnished). Enquire at 14 Montpelier-road, Queen's-road, Peckham.

The following found a place in the columns of *The Guardian*.

WANTED NURSE, single-handed. Lady's first baby. Small house in country, 20 miles from London. Must be reliable, willing and contented, blue eyes. Wages £30. Good needlewoman, not more than thirty years of age.

IT is related that a certain bishop met an English sportsman in Calcutta. The former was visiting the native Christians under his care, and the latter was after large game. In the conversation between the two, the sportsman remarked that he had met no native Christians in his travels, and did not believe that missionary work was producing any effect. "But," said the Bishop, "have you seen any tigers?" The Eng-

lishman replied: "Oh, yes, hundreds of them." "Well," responded the Bishop, "I myself have traveled extensively through India, and I have seen hundreds of native Christians, but I have not seen one tiger; shall I therefore say there are no tigers in India? It is probable that we have both seen just what we were looking for."

PHILANTHROPIC institutions abound now-a-days, but some are more suggestive and helpful in their methods of working than others. A. M. Bonjean is one of the most remarkable of French philanthropists. For many years he has given his time entirely to charitable organizations especially intended to help children. A correspondent of *Harper's Bazaar* tells us that he does not believe in heredity. He thinks that a child's instincts are created by his environment, not by his inheritance. Any child can be absolutely changed from bad to good by the right kind of moral influence, by affection, and by confidence.

HERE are two illustrations of M. Bonjean's method of reform: At one of his institutions he had a number of very young boys who had been in prison for incendiaries. He called them to him and represented that they had forfeited their right to the consideration of the world by endangering the lives and fortunes of other people. The only way in which they could get it back was by doing something, in their turn, in case of fire, to help and save others. So he made them into a company of firemen, to which he presented a fire-engine. One night there was a fire, and M. Bonjean went out to see how his band were acquitting themselves. Part were at the engine, and part were making a chain to pass pails of water from the river to the burning house, of which the end, plunged up to his waist in water, was a little chap of eight, who had had three incendiaries to his credit. It was a cold November night, and M. Bonjean noticed that the boy was shivering. "You must not stay any longer," he said, "you are risking your life. What does it matter that I am risking my life if I am only making reparation?" was the answer.

A **NOTHER** boy had been convicted of stealing. One of M. Bonjean's first acts was to send him to pay a bill. "I trust you perfectly," he said, and he counted out six hundred francs in gold. The little fellow's face flushed, but he took the money and went off. When he came back he was waving the receipted bill. "I paid it," he said. "I knew you would," was M. Bonjean's answer, and the philanthropist has lived to see this child grow up, in a position of trust, and happily married, with boys of his own.

NORWAY has passed a law prohibiting the sale of tobacco to any boy under sixteen years of age, without a signed order from an adult relative or employer. Foreign travelers are also forbidden to offer cigarettes to boys, and make themselves liable to prosecution if they do so. The police are required to confiscate all the pipes, cigars, and cigarettes, of boys who smoke in the public streets.

I**N** 1610, by command of Lord Delaware, the second church was built, which is thus described by an old chronicler: "It is in length threescore foote, in breadth,

twenty-foure, and shall have a chancel in it of cedar; and a Communion Table of Blake Walnut, and all the pews in it of cedar * * * a pulpit of the same, with a font hewn hollow, like a Canoe, with two Bels at the West End. The Captain General doth cause it to be kept passing sweete, and trimmed up with divers flowers, with a sexton belonging to it; and in it every Sunday we have sermons twice a day, and every Thursday a Sermon * * * and every morning at the ringing of a bell, about ten of the clock, every man addresseth himself to prayers, and so at foure of the clock before supper. Every Sunday, when the Lord Governor and the Captain General goeth to church, hee is accompanied with all the Counsellors, other officers; and all the gentlemen with a guard of Halberdiers, in his Lordship's livery, faire red clokes to the number of fifty, boath on each side and behinde him: and being in the church his Lordship hath his seat in the Quier, in a green Velvet chaire, with a cloath, with a velvet cushion spread on the table before him, on which he kneeleth, and on each side set his Counsell, Captaines and officers, each in their place." Such was the ritual and the rule of divine service in Virginia in 1610. It sets before us a picture hardly in keeping with the representations of certain writers who portray those early colonists as a profane, profligate, and godless set.

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Notes From "Eaglesnest"

VI.

OLD MISSION lies on the east side and near the end of the long and narrow peninsula which divides Grand Traverse Bay. The harbor is open only to the south, shut in on three sides, and sheltered from the worst storms. Sometimes in a north gale, sailing vessels, and even steam barges, run in here from the great lake for shelter, and it is exciting to watch them (the schooners) beating their way in after they have turned the Point. Once I got my oars ready for a life-saving adventure, when a vessel was nearly capsizing in her efforts to make the harbor. Some of our young men are so venturesome with their canoes that they do capsize, but they hang on to the upturned boats until some one comes to the rescue. The daughter of one of the neighbors in the "Resort" saved several shipwrecked crews some years ago, rowing out in a stiff gale, pulling the half-drowned men into her boat, and towing their canoes ashore with them. Her name is Grace Darling! Her father, Mr. C. W. Pierce, of Chicago, is one of the most daring canoe navigators of the lake, but he never capsizes. To be for hours within an inch of drowning every minute, is considered fine sport! I have sailed in many waters and in all sorts of weather, but I should feel as safe to be smoking in a powder magazine, as to be sailing in a canoe when there is even a single-reef breeze blowing.

We have been very fortunate to have no one drowned in our harbor; but our dockmaster, Mr. Bagley, lost his dear boy last spring from our little steam vessel, *Onekama*, when it was many miles from home. We read almost every day of boats capsized and people drowned, and they are generally young people. "Know nothing, fear nothing," is the true proverb. Every boy thinks he can "sail a boat," and every girl delights to show her sweet confidence in the reckless young ignoramus who invites her to go out

with him. If there comes a squall he is as helpless as he would be in a balloon. When there is no squall he often finds some other way of blundering into the water. If he would only drown himself we could forgive him. The girl is the one who generally is drowned.

These inland waters are more dangerous for amateur sailing than the estuaries of the sea. The winds are more changeable, and the fresh water is more quickly whipped into dangerous anger than the salt water. I have seen a black squall come up out of the west, almost without warning except to the sailor's watchful eye, which lashed the waters of the bay into a white foam, the line of it moving on as clearly defined as the edge of an ice-floe. Even a row-boat would be capsized unless it were kept head on, and then it would be blown out into the lake.

Even those who have lived near the water for years, and have been accustomed to boating, sometimes find themselves in great peril. We were startled one night after retiring, by a knocking and a sobbing at the door of our cottage, and opening it, found Mrs. Robinson and two little children, chilled and dripping, shivering and crying, having barely escaped being blown out of the harbor. They were returning from the postoffice when overtaken by the squall. The woman quickly placed the children in the bottom of the boat, and struggled to hold head to the wind and to make the shore. But the frail craft was driven before the gale. As the darkness closed down upon them the boat was filling with water, and seemed doomed to pass the Point and drift out to certain destruction in the open sea. With a desperate last effort, the mother threw all her strength upon one oar, the boat swerved and drifted upon the beach. As soon as the shipwrecked family were warmed and rested, they were taken home. Meantime, the alarm had been sounded at the dock by the anxious father, and a steam tug was sent screaming out into the darkness and tempest to find the missing wife and children. There was a happy family that night in the old farmhouse. I should think they would all look twice into the sky before they again leap into a boat.

Old Mission, Mich.

C. W. L.

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Book Reviews and Notices

Helps to Godly Living: Being Devotional Extracts from the Writings and Addresses of the Rt. Hon. and Most Rev. Frederick Temple, D. D., Lord Archbishop of Canterbury. Selected and Arranged, with His Grace's Permission, by J. H. Burn, B. D. New York: E. P. Dutton & Co. 1899. Price, \$1.25.

In this closely-printed and neat volume is included some of the best thought of the distinguished Archbishop. The selections are brief, just the thing to take up of a morning, or the last thing at night, in order that one may be charged, so to speak, with a clear, pure thought, or given something upon which to muse when work for the day is done. The whole book breathes of a courageous spirit which will not blink at difficulties, but will look them full in the face, and meet them with a cool intellect, with powerful argument, with the free admission of the inscrutable, and with a firm faith, entirely untainted with emotionalism or sentimentality. The range of subjects is comprehensive. The book is theological, speculative, and intensely practical.

The Romance of Christian Work and Experience. By W. Hay M. H. Aitken. New edition. New York: E. P. Dutton & Co. 1899. Price, 82.

If one wanted an absolute contrast to the quiet, clear, and sturdy book of the Archbishop.

of Canterbury, noted above, they would have it in this "Romance of Christian Work and Experience," by the Rev. Mr. Aitken. Both books illustrate the wide divergencies which yet may be included in the embracing circle of the Church. In the one book, you have clear thought, quiet statement, not a tinge of exaggeration, and a stern truthfulness which is supernatural. In the other, you are drenched with emotions from the very first. It is a recital of wonders and stories which often make great claims upon one's credulity. You are expected to receive all as absolutely true, stories of conversions, of miraculous interventions, of mistakes turning into designed miracles, some verging on the ludicrous, others close to the edge of prohibited irreverence, and all are told with that air of perfect assurance which has a close affinity with similar recitals in Romish legends and the thaumaturgy of new-sprung modern sects. Much of what is told may be capable of proof. Emotional natures jump to conclusions often, and make statements which, though not true, are yet not wholly false, for they are true to the imaginations of those who relate them.

There is an inevitably uncomfortable aspect of the book in the fact that Mr. Aitken himself tells his own story. We never find in Holy Writ, an apostle, a preacher, or an evangelist telling of wonders he had performed. The acknowledgment of having performed wonderful works seems to have been wrung from the heart of St. Paul, as an unwilling admission, as proof of his disputed apostleship. It was always the people who greatly wondered at the miracles of the New Testament. Those who wrought them were always silent. If the people do not recognize and acknowledge the miraculous in Christian work and experience, of their own motion, it is better to keep silent about such miracles. One redeeming feature of the book is the courageous assertion therein that the age of miracles is not past. "Let us take courage," the author says. "The age of miracles is not past, and never will pass, so long as God remains a living Person, and Jesus Christ continues 'the same to day and forever,' as He was in the 'yesterday' of His Incarnation. Christian life is full of miracle, where faith is ever drawing on the resources of Him whose name is 'Wonderful.'" The Archbishop's clear, cold, rational, and utterly unemotional book is a splendid antidote to the heated imagination of the other, and both have their place as helps to study and to work.

Of Divers Troubles in Our Midst. New York: Longmans, Green & Co. Pp. 29. Price, 40 cts.

This quaintly worded dialogue between Senex, Catholicus, and Evangelicus, represents an earnest effort to reconcile the contending Church parties of to-day, and secure a better understanding of difficulties. Such conciliatory activity is greatly needed in England just now. We trust that there is many a Senex pleading in such earnest, loving tones as these that his younger brethren may compose their differences and be at peace.

A Spring Song. By I. Nash. Now again published, with sundry pictures by L. Leslie Brooke. London: J. M. Dent & Co.; New York: E. P. Dutton & Co. Price, 60 cents.

A little song which first saw the light in 1600, and now sounds out again in all its quaintness; illustrated by very pretty pictures, charmingly colored, and well drawn.

The Break-up of China. With an Account of its Present Commerce, Currency, Waterways, Armies, Railways, Politics, and Future Prospects. By Lord Charles Beresford. With Portraits and Maps. New York and London: Harper & Bros. 1899. Price, \$3.

The exhaustive title does not, after all, give an adequate idea of the contents of this interesting volume of nearly 500 pages, by an author who needs no introduction to the public. Rear-Admiral Lord Charles Beresford was the right man to send to China, since the object of those who sent him was to find out the facts about that country, for the guidance of the British mercantile public not less than for that of the British government. The author seems to have

made a thorough investigation of the whole subject. He believes that a combination of the great Powers to preserve the integrity of the Chinese Empire is necessary, if both foreign trade and peace are to be maintained. He opposes the "Spheres of Influence" policy, and advocates "The Open Door" policy. He also believes that the internal government of China, its army and police, and its civil service, need reorganizing under European tutelage, in order to afford necessary protection to trade. The book is packed full of valuable information, and is written in a terse, vigorous, lucid style. It ought to be read, and probably will be read, by the American public with as much interest as by Englishmen, as our growing trade with China, and our enlarged relations with the Orient, render it a peculiarly opportune work. The maps are excellent, and the cover is significantly embellished with the English and American flags, and the Chinese dragon on a yellow ground—but the dragon is beneath the flags.

The Market Place. By Harold Frederic. New York: Frederick A. Stokes Company. Price, \$1.50.

This is the story of a stock-broker who succeeded in floating a bogus Mexican rubber company on the London Stock Exchange, and made a large fortune in a few weeks. His experiences are very exciting, and the exposure of the methods of stock speculators is clearly and forcibly described by the writer. The love story that forms part of the book is a question of titles and money. In this case, the broker has the money, which the lady with the title is willing to accept. The illustrations by Harrison Fisher are excellent, and the binding of the book adds to the attractiveness of the work.

Benedicite, or the Song of the Three Children. Being Illustrations of the Power, Beneficence, and Design Manifested by the Creator in His Works. By G. C. Child Chaplin, M.D. Thirteenth Edition. New York: E. P. Dutton & Co. 1899. Price, \$1.50.

This present "thirteenth edition" is a witness of how well this devout and admirable treatise has been appreciated by thoughtful people. It takes up in order, that sublime hymn of the morning service, "O all ye works of the Lord, bless ye the Lord: praise Him, and magnify Him forever," and shows, through all the creation therein invoked, the Power, Beneficence, and Design displayed by the Creator in His works. It will be found a mine of illustration, from existing phenomena; and most useful in the study.

Books Received

E. & J. B. YOUNG & CO.

The Treasury of the Psalter. Compiled by the Rev. Geo. P. Huntington, D.D., and the Rev. H. A. Metcalf, M.A. Fourth Edition, with Corrections and Additions. \$1 net.

FREDERICK A. STOKES COMPANY

Letitia Berkeley, A.M. By Josephine B. Steffens. \$1.25.

E. P. DUTTON & CO.

John Murray, Albemarle St. London

The Foundations of the Creed. By Harvey Goodwin, D.D., D.C.L., Lord Bishop of Carlisle. \$2.50.

Public School Sermons. By H. Montague Butler, D.D. \$1.25.

HARPER & BROS.

Mr. Milo Rush and Other Worthies, Their Recollections. By Hayden Carruth. Illustrated. \$1.

Enchanted India. By Prince Bojdar Karageorgevitch. With Portrait. \$1.75.

Japan in Transition. By Stafford Ransome. Illustrated. \$3.

Letters of Captain Dreyfus to his wife. By L. G. Moreau. \$1.

Periodicals

The fiction number of *Scribner's Magazine* possesses a very handsome cover. The color work in this issue is very fine. The short stories are representative of some of the best American writers—Richard Harding Davis, Henry Van Dyke, Thomas Nelson Page, etc. A touching contribution is that by E. S. Thompson, on "The Trail of the Sandhill Stag." John La Farge has an article on "The Art of Saying Things from a Painter's Point of View." Quiller-Couch's serial is continued; also Stevenson's letters.

"Josiah Allen's Wife" (Marietta Holley) has

finished her new story, and the first installment is published in the August *Ladies' Home Journal*. The Rev. Newell Dwight Hillis, D.D., has an interesting article in this issue, on "The Diffusion of Happiness through Conversation," and Mrs. Burton Kingsland and Emily D. Striebert write of "With the Children on Sunday"—their diversions and instruction; "What Can be Done with an Old Farmhouse" pictures how an old building may be artistically remodeled at small cost. The latest feminine fancies in dress are set forth in "The Gossip of a New York Girl," and Emily Wight writes of the "Newest Styles in Hairdressing" and "Laces for Dress Trimmings." Mrs. S. T. Rorer's cooking lesson is on "Cold Dishes for Hot Weather," and Mr. and Mrs. Edward B. Warman's health talks are on timely themes.

The Atlantic for August devotes an unusual amount of space to fiction, for besides Miss Johnston's interesting serial, Mr. Hopkinson Smith has a patriotic story, "The Man with the Empty Sleeve," Mrs. Phelps-Ward tells of little Adahy and her "silver Yorkshire," while two others furnish both humor and pathos. In "The Break-Up of China and Our Interest in It," are editorially discussed the present conditions prevailing in the Flowery Kingdom, and the question whether it is for the benefit of the United States to deal with China as a unit under her own flag, or as a fragment under many flags. W. Cunningham discusses the prospect of universal peace, in connection with the Peace Congress now in session. In "His Brother's Brother," Colonel T. W. Higginson writes delightfully about the late John Holmes, the less famous, but to many minds not less able, younger brother of the Autocrat. Jacob A. Riis passes from the problem of the tenement house and takes up that of the tenant; and John Burroughs, in "Thou Shalt Not Preach," discusses Tolstol's essay on "What is Art."

In *The Century* for August, "The Present Situation in Cuba" is graphically stated in a brief article by Major-Gen. Leonard Wood. John Burroughs gives a fascinating glimpse of the wild life about his slab-sided cabin near the Hudson River, at West Park. In "The River of Tea," Miss E. R. Scidmore writes of the Yangtze-Kiang, and especially of the city of Hankow, where Russian and Siberian merchants have supplanted the English, though the tea-tasters, "for reasons not flattering to Russian character," continue to be English only. In an illustrated paper on "The Churches of Auvergne," Mrs. Van Rensselaer introduces effectively the picturesque episode of Peter the Hermit preaching the first crusade. Jonas Stadling's picturesque "People of the Reindeer," gives adventure on snow-shoes and reindeer sleds; and something more than mere adventure is to be heard of in John R. Musick's description at first hand of a town "In the Whirl of a Tornado," and the accompanying learned article on "Tornadoes," by Cleveland Abbe. There are many other good things in this issue.

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The Household

In Time of Sickness

A STORY OF THE NIGER DELTA

ONE afternoon of the dry season, when forest and swamp lay sweltering beneath the fierce rays of the African sun, a cotton-wood canoe slid down a yellow river winding through the watery forests of the Niger delta. Six woolly-haired Krooboys, with a broad blue stripe tattooed down the centre of each forehead, and the perspiration glistening upon their ebony skin, wearily dipped the paddles in time to the croon of a chanty; while a stalwart negro whose features were finer than those of any coastwise tribe, encouraged them from the stern. He was a Moslem Hausa, from the far kingdom of Sokoto, which lies beyond the fever-belt, and wore a sergeant's uniform of the British Protectorate whom he served as instructor to the Yoru a troops.

In the shade of a palm-leaf awning beside him, a white man, wasted almost to a skeleton by fever, lay gasping for breath, his lined forehead and haggard face beaded with clammy dampness. "Give me a drink, Amadu," he said feebly; and the negro, gently raising his head, held a calabash of lukewarm water, wherein green lines floated, to the blackened lips.

"Thanks," said the sufferer, faintly. "It's no use going further, Amadu. I'll never reach the coast. Make for the nearest factory—at least I'll hear a white man's voice."

The sergeant gently packed the palm mat beneath his master's shoulders, and hailed the Krooboys in the coast palaver: "Paddle faster, there, you bushmen. Factory live one time, and then you catch plenty sleep."

The worn-out negroes obeyed, and the canoe slid on faster down the muddy river, which shimmered about them like molten brass. On either hand the dingy foliage of the mangroves rolled away as far as eye could see, their crawling roots rising out of foul depths of bubbling slime, the exhalations from which bring disease and death to the unfortunate European who breathes them. Meantime, Henry Alton lay very still, the fierce sunrays beating down upon him through the tattered awning until his karki uniform seemed to burn the wasted limbs beneath. For many months he had done his best to maintain peace and order among the unruly tribesmen of the remoter swamps, refusing, in spite of weakness and fever, to leave the unhealthy station until an officer of sufficient experience could be sent to relieve him. With this man, as with others of his kind, work came first, health and safety taking a second place: and now, when it seemed too late to save his life, he was being carried to the coast, burning in the grip of the malaria. Sergeant Amadu who came of the intelligent and powerful races of the Hinterland, and he, had made many a risky march together, and there was thus the bond of a common endurance and courage between them.

Late that afternoon the clumsy craft slid alongside the landing of a little pile-raised factory, standing on a strip of firm earth which rose like an island from the quaking swamps. A flotilla of trade canoes lay beside the hard-trodden bank, and a swarm of sable merchants, some gorgeously and wonderfully attired in cast-off European finery, and others wearing little besides nature's garb, clamored about the glaring white-



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washed oil shed. Sergeant Amadu, lifting his master in his arms—the burden was very light—thrust them contemptuously aside, and climbed the factory stairway, where a burly European, with a stamp of alcohol as well as fever upon his yellow face, stared in surprise. The explanation was brief, and presently Alton lay gasping in a canvas lounge upon the shady veranda, where a great purple-flowered creeper climbed towards the projecting eaves, with a cloud of painted butterflies hovering around it.

"You are very good," he said faintly, when the trader with rough kindness had bathed his haggard face with vinegar. "It was hardly fair to bring you extra work in weather like this, but it's a very long way to the coast, and the heat in the canoes was more than I could stand."

"We'll do the best we can; we have all of us the same risk to run," was the answer. "Just wait till I find my partner, Ellory. He knows more about physic than I do, and it's just as well he does, for he's half-dead himself most of the time—but what can you expect in a place like this?"

Alton smiled feebly, and trader Lee hurried toward the store shed, where he found a gaunt and sickly man haggling with the bush traders over rolls of Manchester cotton and bottles of German potato spirit, and doing what he could to protect his property from wholesale loot. The galvanized sheeting overhead was too hot to touch, the atmosphere resembled that of the black hole of Calcutta, and a struggling, shouting crowd of Jakkery negroes wrangled and fought over whatever took their fancy, regardless of value or prior claims. The white man's forehead was seamed with lines of pain, and his lips twitched at times; but few Europeans can expect to escape from suffering among the steamy swamps, where there is always sickness, and trader Ellory had trying work to do.

When Lee related what had happened, he said briefly: "Well, I'll come and see. It will be dark soon, and I could not have kept this up much longer." Then he raised his voice: "Trade palaver set. Get out, all of you. Hyah, Krooboys, turn them bushmen out one time."

A few ebony-skinned laborers from the distant Liberian beaches drove the bush traders who clawed at each other's property, and occasionally at a luckier neighbor's throat, towards the door, until at last the place was clear of the turbulent, shouting mob. Lee carefully locked the shed,

and when he rejoined his partner on the veranda, Ellory said: "It's no use, Alton is beyond anything I can do, and he can't last more than a day or two at a temperature like that. It seems hard he should go under now—on his way home, after all he has suffered in that deadly hole. The government surgeon is away south, so there's only one man can help him—and that man is Langton, of the mission."

Ellory was of a finer stamp than his companion, and there was a look of compassion in his sunken eyes as he leaned over the balustrade, staring down the shimmering river.

"We can't let the poor fellow die," said Lee, reflectively. "There's nothing to be done but send and ask Langton to come, though this is about the last place he would care to visit after that trouble about the Hamburg gin. However, the man is genuine, and I suppose its the medicine that gives him the power he has. I don't like asking a favor from those fellows, though—what was it he said we were?"

For sufficient reasons the relations between trader and missionary are frequently strained in Western Africa, and Ellory smiled grimly, as he answered: "Nothing very flattering; but you said too much, and it's his business, anyway. Langton was at the Kanu village last—usual thing, small-pox wiping them out by the dozen, and if he's alive he'll come, sick or well. One of us will have to watch Alton all the time, and if the other went those bush rascals would

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practically loot the place. No Krooboy would venture near Kanu alone just now; we'll have to send the Haussa."

When he had explained the matter, the big sergeant, Amadu, said gravely, in the semi-Arabic idiom of the Hinterland: "Why should I fear the pestilence? The sick officer man and I have been in many stricken villages where our people died. This infidel teacher shall heal my master, if I bring him by the neck."

Ellory who understood in part, laughed softly, and presently the black soldier, worn out as he was with sleepless watching, departed in a cottonwood canoe to face another weary journey through the heat and steam of the swamps. When the woolly-haired canoe boys found out whither they were bound, they laid down the paddles and protested vigorously, for most of them had seen that particular plague at work upon an extensive scale. There is, however, little love lost between one West African race and another, while the northern Moslem look down upon the coastwise heathen as the dust beneath their feet, so the big sergeant was not disposed to argue the matter. Seizing the spokesman who proceeded to set forth their views with true negro eloquence, he belabored him with a paddle, threatened the rest with worse things still, and seeing that he would probably be at least as good as his word, the Krooboy sullenly dipped the blades again.

On the following afternoon a sickly white man, with weary eyes, and the perspiration oozing through his thin duck garments, stood in a tepid, mud-walled hut of the Kanu village whose temperature was that of an oven. A brass-bound chest lay upon a quaintly carved Accra stool beside him, among a litter of phials, and Stephen Langton, pausing to damp his temples with some aromatic mixture, leaned heavily against the swish walls. It was long since he had enjoyed even a few hours' unbroken sleep, and what that means only those who have toiled day after day in the fever-land, when the thermometer registers considerably more than one hundred, can understand. If it was hot inside the hut, it was even worse outside, and the raw-green palm fronds above the palaver square were outlined in lace-like tracery against a brassy sky. The white dust flung back a dazzling glare, and a group of naked Jakkeries, waiting admittance to the hut, crouched among it in stolid despair. Many bore the scars of a scourge which decimates the native tribes. Others were crippled by the horrible Guinea worm, which thrives amid the muscles of the human leg, or had their feet eaten to the ankles by the boring jigger insect, and all were sick or brought petitions for aid from those who lay dying in the stifling huts. And this is not an exceptional state of affairs, for if the mortality among Europeans in Western Africa is great, among the natives it is greater still, though even the scourge of the pestilence fails to teach the tribesmen that the penalty for drunkenness, slothfulness, and dirt is death. The sacred Ju Ju tree behind them was hung over with curious as well as repulsive offerings, and smeared with the blood of fowls; but the Jakkery is not altogether foolish. Thus, although the villagers were careful to propitiate their fetich gods, they were also shrewd enough to notice that those who sought aid from the black priests died, while the white man's patients frequently recovered.

Presently Langton, glancing down, saw a

huge yellow-striped spider crawling across his boot, evidently in search of an opening through which to insert its envenomed mandibles. Shaking it off with no undue hurry, he quietly set his foot upon it. "It would have served me right, when there is so much to do," he said, for a European soon learns to think aloud in the loneliness of Africa. Then there was a clamor of voices outside, and a tall negro in travel-stained uniform of yellow karki entered the hut.

"Officer man live for die in Sulu factory. You come one time. There be hurry or them bush 'tief Krooboy run away with canoe," he said, brusquely and authoritatively in the "coast palaver." Like others of his kind, Sergeant Amadu confined his respect to the government officers, and classified all other Europeans as "white bushmen."

Stephen Langton smiled a little. "I am not a servant of the government, so orders are not sent me by the white officers, and here are many sick," he answered in the idiom of the Hinterland, for this man had learned to speak with many tongues. "Tell me clearly what your message is."

The Haussa, looking at him wonderingly, continued with more respect, and when his story was told, Langton said: "At sunset we will start. I have also the lives of these to answer for." As he did so, the hurried splash of paddles came through the superheated air, and with a wrathful cry the soldier sprang out of the hut and ran towards the landing. He arrived too late. A long canoe shot out into the stream, and went flying up the muddy river as fast as the terror-stricken Krooboy who had seen enough to frighten much braver men, could whirl the splashing paddles and drive her through the water. Then Langton laughed softly at the fierce gestures of the man who hurled unheeded threats of vengeance after them from the bank. "It's only natural, after all," he said, as he went back to his work.

(To be continued.)

THE Archbishop of Canterbury is pre-eminent among English prelates in his dislike of pomp and decoration. Once when the guest of a country clergyman, he was annoyed by the display of silver candlesticks in his room. After his departure, these silver candlesticks were nowhere to be seen. The distressed clergyman at once wrote to the primate, telling him of his loss, and adding: "Can you tell us what has happened?" The reply came by telegraph from the Archbishop: "Poor, but honest. Look in the chest of drawers."

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Children's Hour

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

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XVII.

THE SHADOW LIFTS

THERE was no formal reinstatement of the recreant member into the S. D. S., but somehow the social policy of the Sisterhood seemed to have undergone a complete revolution, for Mollie was received with open arms, and not a day passed but what saw the Hardy equipage before the little green house, and every one of the girls vied in lavishing loving attentions on Madge Ferrall, and Mollie smiled in a knowing, superior kind of way, and said she had known they would come to their senses some day.

Headed by the Gray boys, the Excelsiors had called in a body to pay their homage to the heroine, and the honored president had fairly outshone himself in his speech of eulogy and congratulation; and Tony had blushed quite as red as Madge during the ceremony, and looked as happy as she over the boys' praise for his dear little sister.

Madge had the least to say of any one. Pale and quiet, she lay on the lounge in the sitting room, her arm bandaged and splinted, longing for the days to pass so that she could be well and strong again, not so much on account of the work, for Tony had plunged into the housework like a Trojan into battle, and every day brought delicacies from the great house on the bluff for the invalid and for Mrs. Ferrall. So there was no cause for worry over the work. It was the shadow that was growing darker, stealing slow but sure about the little home, and Madge, seeing it plainer now than ever before, would lie with wide, tearless eyes, watching her mother's sweet, sad face, and feeling herself, oh, so helpless and powerless to break the gloom. Not a word had she breathed to any one of the weight on her heart, not even to Mollie, but one day when Virginia was beside her as usual, reading in her low, sweet voice, she glanced up suddenly, and saw tears shining on Madge's long lashes.

"Oh, how thoughtless I am," she said tenderly. "Does your arm pain you so much, Madge?"

Madge shook her head, her lips trembling, and Virginia, laying aside the book, placed her arms around the slim little form and drew it to her.

"Tell me what it is, dear," she whispered, "perhaps I can help you."

"No, you can't," Madge answered hopelessly. "It's about mamma. Don't you see how she is going from us?"

For a few minutes Virginia did not answer, but sat still, her arms around Madge, her cheek pressed against hers, and in the shelter of the new-found sympathy, the latter let her tears come unrestrainedly. At last Virginia said softly, as she laid her back on the pillow: "I will help you, Madge."

Madge wondered how on earth she was going to do it, but she did not question the promise, only waited.

The next day brought a new visitor to th

little green house—such a tall, broad shouldered visitor that he seemed to fill the tiny sitting room, and Madge blushed shyly as he seated himself beside her, and took both her hands in one of his large ones.

"You know, little one," he said, after he had been there a few minutes, "you know that I owe more to you than I can ever repay, because you saved Virgine's life for me. Now, please don't speak until I have finished. I can never repay you, I said, but I want you to tell me what you wish for most in your heart, and if I can, I will give it to you."

There was silence. Madge did not look at Mr. Hardy. Her gaze was fixed on the bit of blue sky just showing from the window. She was thinking hard, praying hard, too, in her heart. What she wished for most? Like a flash her heart had answered, but money could not buy her mother's life.

"There's Tony," she said at length, turning her eyes wistfully on Mr. Hardy, and meeting his kind glance. "Oh, I want him to be a splendid man so much." She paused and swallowed a lump that would rise in her throat, as she went on almost in a whisper, "I—I thought I'd like to have him go to college, or something like that, you know, sir."

Mr. Hardy bowed his head attentively.

"We will have to look after Tony, then," he said, "but Virginia has told me of something else, something about your mother, Madge, and after hearing what Dr. Sanford had to say, I have a plan to lay before you."

Madge raised herself on her good elbow and looked up at him, silent and expectant, all the hope of her heart in her eyes.

"The doctor says that if your mother were in a warm, balmy climate, for, say a year, she would recover," he went on, "and if you and Tony can do without her, why, we will send her South at once."

"Oh, we can get along all right," Madge cried eagerly. "I can take care of the house, you know I always do."

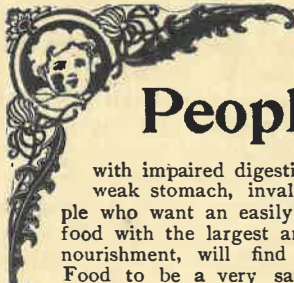
Mr. Hardy laughed in spite of himself. "That isn't in the plan at all," he said. "Virginia has everything arranged. You and Tony are to come to us, and Tony is to go into the bank."

Into the bank! Madge's fancy flew years ahead, and saw Tony already seated in solitary state at the president's desk, but she only lay back on the pillows and smiled.

"Will that do?" asked Mr. Hardy, and she nodded. She could not speak yet.

So the great change came in the Ferrall fortunes. At first the little mother had rebelled against the plan. She could not, would not, leave the children, she said, but Mrs. Hardy and Virginia pleaded the case so successfully, and told her that it was for their sakes she must go, that at last it was all settled. By Christmas the little green house was deserted, and its occupants spent the holidays at the house on the bluff.

There were great old times there on Christmas Eve. Excelsiors and Sisterhood



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girls were there in full force, and Madge was the guest of honor. The great house seemed more beautiful than ever, with its wealth of holly and laurel and evergreen, and the brilliant electric lights shining over all in the loveliest rainbow hues. And then the good things to eat! Bobbie Cherritt sat on a velvet ottoman, and distinguished himself so greatly by doing full justice to the eatables, that he was an accepted authority on the subject ever after.

"There were turkey sandwiches," he would begin whenever the boys wanted to live over the memory of that feast again, "and turkey without sandwiches, and sandwiches without turkey. Then there were nuts, not a few little skimpy, cracked affairs, but nuts—whole piles. And candy, u-u-m-m, boys, do you remember that candy? Then cake, all kinds, and fruit, all kinds, and ice cream, all kinds, and funny little arrangements that you pulled, and there was something dandy to eat inside. Oh, it was a great night!"

Madge thought so, too, when she fell asleep in the dainty, cosy room next to Virginia's, and Tony thought so, too, when Mr. Hardy took him aside into the library, and laid his hands on his shoulders as he looked down into his steady brown eyes, and told him of the bank.

Then came a day when the two stood alone on the little Ottawa depot platform, and watched the smoke of the train that was bearing the little mother far away to the sunny Southland and to health. Tony was crying, but Madge's eyes were solemn and dry, and she laid her arm around his shoulder in her quaint, motherly way, without speaking.

"It's only a year after all," Virginia said cheerily, when they rejoined her waiting in the pony trap, "and then she will be well."

"Well and strong," Madge echoed softly.

Virginia nodded as she gathered up the reins, and Lad and Lassie started off on a trot. "Yes, and now I have you all to myself for a year," she went on happily, "I mean to give you the jolliest time you ever had. We'll work and work in the Sisterhood until we have accomplished something worth having, and you will be with me all the time, and forget all about the little old green house and its troubles."

Madge pressed the hand that was laid lovingly over hers without answering. She was looking off to where the long bridge came in view, a narrow line drawn across the river, and at one end of it she could catch a glimpse of a chimney, a cold, lonely little chimney down by the marsh, and she thought to herself that one of the saddest things in the world for her would be to forget the little old green house with all its troubles, and the lessons of patience and self-denial and love that had laughed at and overcome those troubles.

THE END.

They All Got In

IT appears that one idle day the frog, the duck, the lamb, and the skunk started forth together to visit the show. Just what sort of a show it was, the chronicler doesn't state. Anyway, it was something that the queerly assorted quartet was anxious to attend, and they hopped and waddled and gamboled and trotted toward the big canvas inclosure with delightful throbs of anticipation.

Finally they reached the doortender, the frog leading the line.

Well, the frog had a greenback and passed right in.

The duck had a bill and followed the frog.

The lamb had four quarters and followed the frog and the duck.

But the unfortunate skunk was left on the outside. He only had a scent, and that was bad. Naturally he turned away, feeling pretty blue. As he was slowly going back over the hill, he met a hoop snake rolling along at a lively rate toward the show. The skunk greeted him, but the snake did not stop.

"Don't interrupt me," he cried over his shoulder. "I've got to do a turn, and I'm a little late," and he rolled along.

At the top of the hill the skunk noticed another old friend approaching. It was the sardine.

"Hello!" cried the sardine. "What's the matter?"

So the skunk told him.

"I can guess how you feel about it," said the sardine sympathetically. "I belong to the smelt family myself. But say, old fellow, you come right back and go in with me—I've got a box."

And the sardine and the skunk went back together.—*Cleveland Plain Dealer.*

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There is but one true way to repair the daily losses, and that way is to furnish the body with food containing a sufficient amount of these two elements. When the brain is not properly fed, the evidence is shown by a gradual decrease in the mental and physical powers of the body.

A food expert of the Postum Cereal Co., Lim., at Battle Creek, Mich., has prepared a crisp, dainty, and delicious food for the express purpose of quickly and surely rebuilding the brain and nerve centers, and has given it the name of Grape-Nuts.

This food is made by selecting the proper parts of grains and treating them by heat, moisture, and time in practically the same manner Nature does in the human body during the first part of digestion. The result is that the finished food not only contains the needed elements for brain building, but they are ready to be presented to Mother Nature in such a shape that she quickly absorbs and uses them. The good, solid, substantial results obtained every day by people who use Grape-Nuts, prove the facts.

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Finance and Commerce

THERE is no change to note in the conditions or tendency of general financial and commercial affairs. The volume of general business continues to be beyond all precedents. The most satisfactory showing of last year is being eclipsed in all directions. The bank clearings are 30 per cent. more for the whole country leaving New York out. Railway earnings are greater in every quarter, and this without being enhanced by special operations in any direction. It is due to general movements of merchandise of every description. In the iron trade there is no falling off in demand, and supplies are everywhere unequal to the demand, and prices firm and advancing. Manufacturers are making but few contracts this side of 1900. That with present and prospective large productions this will soon change has been freely predicted by many of the best men in the trade, but so far actual pressing needs have outrun production, and there is almost a famine in iron. Prices are fairly steady in cotton and woolen goods. Raw cotton has changed but little, and speculation is at a low point with no material change in the outlook for the new crop.

In boots and shoes activity continues, and conditions are satisfactory. Wheat has undergone little change in price. There is no improvement in the indicated yield of winter wheat, and in some sections the quality has been lowered by rain or the grain is short. In the large spring wheat producing states in the Northwest, the developments of the past week necessitate further modification of previous sanguine expectations. Hot winds have lowered the conditions in South Dakota probably 15 per cent., while in Northern Minnesota and North Dakota the unfavorable conditions which prevailed during seeding and immediately following it, are now being felt, and the best authorities no longer predict a "bumper" crop, but something less than last year. Export demand has improved quite a little, and the English markets particularly show a hardening tendency. On the whole the prospects for the growing corn crop are good and prices still drag. Provisions have rallied from the lower prices of last week. Receipts of hogs are lighter and demand for products large.

Advices generally indicate that owing to the severe winter there are fewer young hogs in the country than last year. In Wallstreet prices have ruled firm. All the items of general business are brilliant in stocks, and the feeling has been strong. Prices have not responded freely to the bad news, and the improvement has been moderate and slow. The street is afraid of a tight money market. Demand for money at the banks is from all quarters and all kinds of business. The bank statement was again unfavorable. The decrease in reserves was not large but was only kept down by further decreasing loans. The tendency of the interest rate is higher. There have been no further exports of gold, but it is all the time within the range of possibility. The only serious labor troubles have been at Cleveland, and where disorderly manifestations still necessitate the presence of the State troops. The strike among the brick layers in Chicago is so far an affair of minor importance. Real estate men say the advance of fully 25 per cent. in the cost of building material has checked building operations for the time being.

Railways in China

THE proposed American railway line in China will, if existing agreements are carried out and the line constructed, prove an important

link in a system connecting all of China with all of the outside world. Railway lines now existing, under construction, or projected, form a great circle swooping from Paris across Germany, Russia, and Siberia, to the Pacific, thence southwardly through China skirting the Pacific coast, thence eastwardly through Burmah and India to the Indian Ocean and the Arabian Sea, and pushing thence for passageway through Persia, to complete the grand circle of all the continent of Europe and Asia.

This great inter-continental belt line will touch the Pacific at Canton, the *entrepot* of the most densely populated part of China, at a distance of about 9,000 miles by rail from the great commercial centres of Europe, measuring by way of the trans-Siberian road now approaching completion. From Canton to the Philippines is but 600 miles, and to San Francisco, 6,381 miles, and to New York by way of a Nicaraguan canal, an all-water route, but 11,359 miles. Thus, whether by rail connection, or the less expensive method of transportation by water, the interest of the United States in the commerce of the Orient increases materially with the developments of the year, and prospective developments under discussion and serious consideration.

Interest in the commerce of China is increased materially by the recent developments in regard to transportation and privileges of foreigners. A recent publication of the Treasury Bureau of Statistics shows that over 3,000 miles of railway are now projected in China, over 3,000 miles of telegraph in operation, and that by recent action of the Chinese government, the waterways of China, its most important means of internal traffic at the present, have been opened to foreign commerce and foreign vessels. A recent edict announces that foreign vessels may navigate the streams of all provinces of China in which treaty ports are located, and as treaty ports are now distributed practically over the entire empire, this means that foreign vessels may navigate the streams of substantially all parts of that great country, and carry with them the citizens of other countries and their products. The natural waterways of China aggregate, it is estimated, fully 10,000 miles in length, and this, combined with the proposed railway systems when completed, will offer to other parts of the world commercial opportunities of great importance, whether reached by rail from the commercial centres of Europe, or by water from our Pacific or Atlantic seaboard.

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Hints to Flower Lovers

It is an excellent plan to grow some plants having fine foliage and a low spreading habit in pots expressly for table use. Some of the Adiantum class of ferns are fine for this purpose. So is the branching Lycopodium. Put a pot containing either of these plants in a pretty jardiniere, or give it a cover of pale olive crepe paper, tied with a white or rose-colored or old-gold ribbon, and you have something extremely ornamental in itself. Now add to it a few flowers on stems long enough to hold them above the foliage, and you have a decoration large enough and elaborate enough for the table on special occasions. The flowers used can have their stems thrust into the soil in which the plant is growing, and this allows one to dispose of them very naturally, and keeps them fresh quite as well as water would. A Rex Begonia, with richly colored foliage; a Primula Onconica, starred all over with its pale blooms that suggest the woods of spring time to you by their delicate odor and the ethereal tints their petals show; a Chinese primrose in full blossom, either red or white, or palest rose; a sword-fern, with wide-spreading fronds of darkest green; a Roman hyacinth, with its spikes of purest white flowers, giving out a fragrance that sets you dreaming of summer and gardens; a plant of Otaheite Orange showing fruit, or an Ardisia, whose scarlet berries and thick foliage remind you of the holly of holiday-time—all these and many other plants well adapted to cultivation in the window of the living-room can be made to do duty on the table. There is great economy in decorative work of the kind under consideration in the use of growing plants, for they can be used over and over again without injury to themselves, if they are not kept from the window longer than a day at a time.

The successful packing of single geraniums and pelargoniums is not at all an easy matter. The petals fall with the slightest touch, and the only way to prevent this is to drop one drop of florist's gum into the middle of the flower, being careful that it does not touch the petal itself. Azaleas are more easily gummed, but in this case it is better to drop the gum between the calyx and corolla than into the bell of the flower. Other flowers require special protection to ensure their arriving without the slightest blemish. For instance, eucharis should have a little collar of tissue paper and wool slipped under the petals, and the flowers should lie as flat as possible. All lilies should be wrapped in plenty of cotton wool, and fitted into the ends of the box in such a way that they cannot get bent. Tissue-paper is used to put next to all flowers, so that they may not become covered with bits of wool, which are difficult to get off. No damp cotton-wool should be used, as too much moisture produces mildew; the dampness of the stems when taken out of the water will be all that is necessary to preserve freshness. Ferns and foliage of any kind may be laid first, flat at the bottom of the box, and a piece of tissue-paper should come between them and the flowers. As they are not particularly fragile, they will not be hurt in the least, and only the stems of the flowers will in any way come in contact with them. If these rules are carefully carried out, flowers will generally arrive as fresh as when just gathered.—K. M. D., in *The Queen*.

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