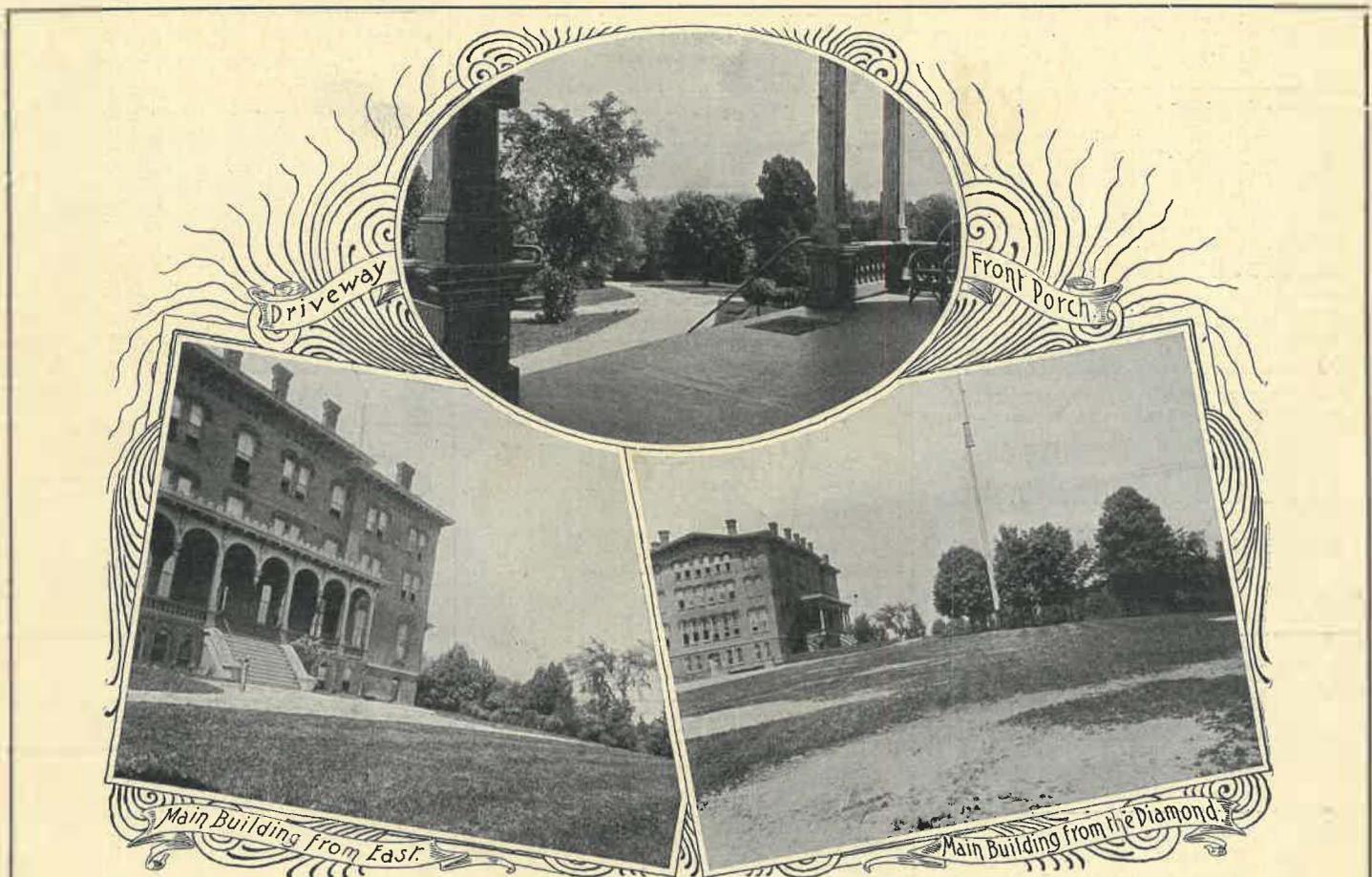


The Living Church

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

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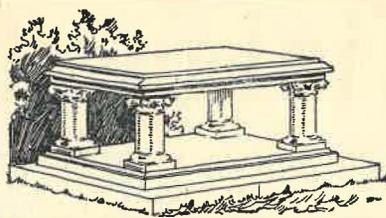
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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

COMING WITH APPARENTLY official endorsement is the announcement from Washington that the taking of the Cuban census will mark the beginning of the end of American occupation. This has caused something of a commotion among holders of strong annexation sentiment, who feel that Cuba can be governed wisely and well only if made a part of the United States. As it is not the intention of this government to relinquish control and direction of Cuban affairs until a form of local government shall have been established fully equal to the work of administration, it may be premature for annexationists to criticise the administration of President McKinley. It would seem to be no more than right to permit Cubans to determine what form of government theirs shall be, and if a majority decide an American protectorate or annexation to be best for the future of Cuba, it will then be time to discuss the question. At present it seems out of place.

THE ORIGINAL PURPOSE OF AMERICAN intervention was to alleviate a condition of oppression in Cuba which was not tolerable. This having been accomplished, the duty of the United States to the world is to establish, or see established, a stable government. Having been the instrument of changed conditions in Cuba, this country will still be responsible in a measure for the future, although not in control. No announcement of details of the form of government, other than that it will be Republican, have been made, but it is stated that the compilation of the census will be shortly followed by registration and local elections.

THE INSULAR COMMISSION HAS completed its work of codifying laws for Puerto Rico. It is assumed that for some years, at least, conditions will not permit the adoption of a territorial form of government, nor free trade with the United States. But about ten per cent. of the people of Puerto Rico can read or write any language, although the majority show an eagerness to learn. Another difficulty in the way of territorial government is that its adoption would put in force the Constitution and all its rights, such as trial by jury, etc., and the condition of the natives would not permit this. At present, the President has the power to maintain a military government until Congress legislates to the contrary, and under this form of government he can introduce civil government in a provisional form throughout the island. Latest advices from Puerto Rico are that fully 250,000 people are destitute.

AN EVENT OF INTERNATIONAL interest is the forthcoming race between the yachts Shamrock and Defender, off New York City. For years British designers

and builders have endeavored to create a yacht which would take the cup across the water, from whence it was brought by an American yacht, but so far have failed. This year, however, the race possesses unusual interest, for although Defender is a craft able to show a clean pair of heels to any sailing vessel in American waters, English builders have produced in Shamrock a yacht which, so far as observations go, is fully the equal of Defender. Both are marvels of marine architecture, and surpass in speed qualities anything heretofore designed. As a clean, gentlemanly sport, nothing surpasses yachting, so while bearing no ill will toward the English visitors, patriotic Americans will rest their hopes on Defender.

A RECENT CABLEGRAM FROM LONDON states that a Lancashire firm has received an order for ten thousand tons of steel rails from the United States. This report, if true, and judging from the industrial situation there is no reason to doubt its veracity, indicates a condition that is most gratifying, and augurs well for future prosperity. If an American railroad has placed such an order in England, it is simply because American mills are too busy to be looking for more work. The present call for supplies to be shipped to Puerto Rico has revealed a serious shortage in certain lines of wearing apparel, reserve stocks having been depleted by the home demand. With mills and factories running on full time, and a full volume of crops to add to the wealth of the West, the nation finds itself in an enviable position.

DISPATCHES THE PAST WEEK announce the formation of two more trusts, one of Eastern coal mines and coal-carrying railroads, with a capital of \$104,000,000; the other, the American Automobile Company, with a capital of \$10,000,000, controlling patents in all automotors in which kerosene or gasoline is used. For the past few months the trust industry has languished, partly because there are not many more branches of industry to be combined, and partly because the heavily over-capitalized and waterlogged trust stocks have not been subscribed for by investors. The action of Eastern bankers in refusing to accept stocks of uncertain value as collateral, has also had an effect of injuring the inflation industry.

FROM THE MASS OF WORTHLESS stuff cabled from Rennes anent the Dreyfus case, it is possible to glean a modicum of fact, and this is not encouraging to those who believe in the innocence of the prisoner, and hope to see guilt placed where it seems to properly belong. Members of the general staff appear to possess a faculty of standing by each other, and members of the court-martial apparently back up their superior

officers and block efforts of the defence to draw out facts which would be favorable to Dreyfus. The Napoleonic code has its peculiarities, the chief of which is the assumption of guilt which compels a prisoner to prove his innocence. The proceedings of the present court-martial are in some respects painfully similar to those of the body which condemned Dreyfus, and are at variance with the Court of Cassation which ordered a new trial. The latter was animated by a desire to see justice done, while the idea of the present proceeding seems to be that justice lies in the exoneration of the general staff, etc.

ENGLAND MUST MAKE THE NEXT move in the Transvaal. The reply of President Kruger to the proposals of Sir Alfred Milner, British High Commissioner of South Africa, acceded to certain demands, with a proviso that England renounce her sovereignty. As this is a point which England held to be beyond consideration, the matter has not advanced toward a pacific settlement. As arbitration seems to be out of the question, a display of force will likely be next in order. Some British troops have already embarked for South Africa, and the Boers are making military preparations. At the request of England, a large shipment of arms and ammunition passing through the Portuguese port of Lourenco Marques on Delagoa Bay has been stopped, and this the Boers claim is virtually an act of war, as a condition of hostilities does not exist between England and the Transvaal. It is to be hoped an amicable settlement will be reached, and as there can be no doubt of the result of the issue, the Boers will probably have the good sense to concede all reasonable demands.

CHICAGO IS TO HAVE A FALL FESTIVAL early in October, which will not be eclipsed by the festivities attending the arrival of Admiral Dewey in New York city. The Western metropolis will take advantage of the ceremony of laying the cornerstone of the new federal building, and the anniversary of the great fire of 1871, to inaugurate a week of enjoyment which is expected to attract many thousands of visitors. The down-town district will be a maze of decoration and illumination, and the finale will be a charity ball, which is expected to realize not less than \$25,000 for sufferers in Puerto Rico. The President, Admiral Dewey, and a host of other notables, including the President of Mexico and the Governor-General of Canada, are expected to gladden the fete by their presence. As a matter of fact, the festivities have already begun for some members of the general committee who are personally delivering invitations in Mexico, Canada, and New York. Great is Chicago, and great will be the fall festival.

The News of the Church

Canada

Rupert's Land Provincial Synod

At the opening service of the synod held in St. John's cathedral, Winnipeg, Aug. 9th, Bishop Grisdale, of Qu'Appelle, preached the sermon. The business session began in the afternoon. One important matter brought before the synod was the petition of Bishop Newnham, of Moosonee, to divide his immense diocese. A resolution was passed by the House of Bishops, and unanimously concurred in by the Lower House, by which a new diocese is to be formed, to be called the diocese of Keewatin. The Bishop of Moosonee transfers \$25,000 from funds under his control, to form a nucleus for the endowment fund of the new diocese, and he retains all the district from a little west of Moose Fort and up the east side of Hudson's Bay. That held this year was the tenth session of the Rupert's Land Synod, nine regular and one special having been held in the twenty-four years since it was first called into existence in 1875. Only four bishops were able to be present this year. Bishop Young, of Athabasca, is still in England, his health having broken down; Bishop Reeve, of Mackenzie River, was unable to leave his work, and Bishop Bompas, of Selkirk, has never left his remote mission in the Far North since his consecration as bishop in 1874. The vast change in the country since the synod was first established is shown by some figures. In 1875 there were only three dioceses outside Rupert's Land, and the total number of clergy in this immense tract of country was only 33, including the four bishops. In the present year there are 185 clergy, with seven bishops. Much credit is given to the Primate, Archbishop Machray, for the development of the country. He began his work as bishop in 1865, on the Red River. Among the matters brought before the synod this year were some changes in the constitution as to the methods of electing bishops. Also a scheme for a clergy superannuation fund and some amended rules for the Widow and Orphans' Fund.

Diocese of Toronto

The church of the Redeemer, Toronto, has been renovated and greatly improved, and was open for service Aug. 13th. Ven. Archdeacon Boddy was appointed commissary for the diocese by Bishop Sweatman, to act during the latter's absence in England. The Bishop expects to return by the end of September. A Ladies' Aid Society has been organized in connection with St. George's church, Haliburton. Work on the new rectory in the parish of Omenee and Emily has been begun, and a new church is talked of. St. Paul's church, Mono, has been repainted lately. The new church at Campbell's Cross is well under way, and will be opened in the autumn. Bishop Newnham, of Moosonee, preached to a crowded church at St. Phillips', Toronto, July 30th.

Diocese of Nova Scotia

At the second annual convention of St. George's deanery Sunday schools, held in All Saints' church, Canso, in the end of July, Rural Dean Miller gave an address on Baptism. There was an early celebration of Holy Communion, at which the clergy and visiting delegates were present. After nine years' service, Mr. J. A. Winfield, parish evangelist for St. Paul's church, Halifax, has been obliged to resign on account of ill-health. Addresses of regret and a handsome testimonial were made to him on his departure for England, Aug. 2nd. Mr. E. A. Kenzie who has had large experience of city mission work in New York, and has taken a special course in nursing in Bellevue Hospital, has taken Mr. Winfield's place in St. Paul's parish.

Diocese of Fredericton

It was expected that the Rev. J. A. Richardson, rector-elect of Trinity church, St. John, va-

cant by the death of the late Archdeacon Brigstocke, would arrive from Winnipeg to begin his work in St. John by the end of August. By the will of the late W. W. Turnbull, \$10,000 was left to the rector, church wardens and vestry of St. John's (stone) church, St. John, in trust for the poor of the city, without distinction of creed or nationality. Work on the Canon Medley Memorial Hall is to be commenced at once. It is at Sussex, and is at some distance from the church.

Diocese of Montreal

Bishop Du Moulin, of Niagara, was the preacher at St. John the Evangelist's church, Montreal, Aug. 20th. It is announced that a conference will be held by the Montreal Diocesan College Association, in the college hall, on the 11th and 12th of October. The church of St. James the Apostle, Montreal, is to have a very fine new organ when the other improvements to the building are completed in October. A very important enlargement will also be made in the splendid memorial organ placed in St. George's church, Montreal, three years ago, by a member of the congregation, Mr. James Crathern. He intends to supplement his gift by the addition of solo and echo organs. The total cost of the enlargement will be \$4,000. By the new arrangement, it is expected a stimulus will be given to congregational singing. Bishop Whipple, of Minnesota, preached in St. George's church, July 9th, and made a great impression on the congregation. The Dean of Montreal and Mrs. Carmichael have been spending the month of August at York Beach, Maine. St. Barnabas' church, St. Lambert, celebrated the 13th opening of the church in July, with a full choral evening service.

Chicago

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

The Bishop is expected to return on or about Sept. 15th. He will preside at the consecration of the Rev. Mr. Francis as Bishop of Indiana, in Evansville, on St. Matthew's Day.

This week will see many of the city clergy returning for their autumn work, the absentees being more numerous than in any preceding year. This would seem to be true also of the laity, the diminution of the rural congregations being, however, less noticeable than in the urban.

New York

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

The church of the Holy Apostles, the Rev. Dr. Backus, rector, is undergoing repairs, and is temporarily closed pending their completion.

At Grace church, the Rev. Wm. R. Huntington, D.D., D.C.L., rector, the repairs recently referred to in the columns of THE LIVING CHURCH, have been completed. An extension of the chancel space is deferred till a future occasion.

At the chapel of the Incarnation, the Rev. Henry R. Wadleigh, vicar, the fresh-air work is on an improved method this summer, the result of experiments tried last year. Under the matron's efficient management, with the co-operation of two assistants, careful discipline and economy are maintained.

Choir Outing

The choir boys of St. Paul's church, Sing Sing, accompanied by the rector, the Rev. Chas. Martin Niles, D.D., camped out on High Tour mountain, near Haverstraw, returning Aug. 19th.

The Rev. Chas. Howard Malcolm, D.D.,

former secretary of the American Church Building Fund Commission, died at his summer place at Newport, R. I., Aug. 19th, after a long illness extending over the summer months.

Bequest to Trinity Church

Trinity church, the Rev. Morgan Dix, D.D., D.C.L., rector, has just received by the will of the late Edwin Welch, of this city, a legacy of \$1,000, for the care of the Welch plot in the parish cemetery.

To Aid a Good Work

An effort is making by the Rev. Alexander W. Bostwick, of Calvary parish clergy staff, to provide for urgent need of the City Hospital and Dispensary, which ministers to incurable consumptives.

The Girls' Friendly Society

has been conducting a very successful summer work at its new recreation house, located at Huntington, L. I. The house is so well adapted to the uses of the society, that an effort is making to secure it permanently by purchase.

Work in Cuba

The result of recent effort to stir interest in behalf of religious work in Cuba, has been so far successful that funds are in hand by which a building in Matanzas has been bought, and will be fitted and furnished by the American Church Missionary Society for use as an orphan asylum.

Anniversary Commemorated

At St. Agnes chapel of Trinity parish, the anniversary of the death of the late vicar, the Rev. Edward A. Bradley, D.D., was commemorated on Sunday, August 20th. The present vicar asked the congregation to make special intention in memory of Dr. Bradley at the Eucharist; and the hymn was sung, "For all the saints who from their labors rest."

The Former Site

of Columbia University has almost entirely passed out of the hands of the trustees of that institution, only a few lots remaining unsold. Only one of the buildings, Hamilton Hall, will remain, it having passed into the use of Berkeley School. A bronze tablet will be placed on the corner of the building, recording the former occupation of the site by Columbia University.

Dr. De Costa Resigns

The rector of the church of St. John the Evangelist, the Rev. Benjamin F. De Costa, D.D., has resigned his rectorship. The resignation was presented to the vestry about two months ago, but was announced publicly only on Aug. 23d, and has not yet been acted upon. The reason given is that Dr. De Costa desires to relinquish the burden of duty to younger shoulders.

Ordination Service

At the Ordination, Sunday, Aug. 20th, of Mr. John Tilley, Jr., in the chapel of St. Peter's church, Westchester, Bishop Seymour, of Springfield, officiated for Bishop Potter. The instrumental music was in charge of Mr. Geo. F. Le Jenne, organist of St. John's chapel, Trinity parish, and the choir boys were under the direction of Mr. Thomas Harrington, choir-master of the parish. The rector, the Rev. Dr. Frank M. Clendenin, returned from vacation to be present at the service.

Men's Club Growing

At St. Bartholomew's parish house, New York city, the men's club has increased in membership to about 500. It is noteworthy that a considerable proportion of members are those who have been promoted from the Boys' Club. The average daily attendance at the club rooms is 130, and "Ladies' evenings" are a monthly feature. A series of free lectures has been delivered as a new step, with entire success. Another advance is the establishment of a class in history and literature, under an experienced teacher.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop
St. Peter's Church, Great Valley,

Which has been closed for over four years, has been recently repaired, and was re-opened for divine service on Sunday afternoon, 27th ult., the Rev. Edgar Cope, of Philadelphia, officiating. The choir of St. Peter's church, Phoenixville, rendered the musical portion of the service. This church, as its corporate title indicates, is located in the "Great Chester Valley," out of the usual lines of travel, as they now exist. In colonial days it was one of the very few churches in that region, its parishioners driving many miles to attend service.

Church Work among the Deaf

Is energetically carried on by the Rev. J. M. Koehler, rector of All Souls' church for the deaf, Philadelphia, not only in his cure, but in other parts of the diocese of Pennsylvania, and at various points in the dioceses of Central Pennsylvania (20 in number), Delaware, and New Jersey. The Rev. O. J. Whildin is now the diocesan missionary in those fields, under the direction of the respective bishops. During the mission year in the diocese, 243 services were held. During the past 10 years, there have been at All Souls', and in the field of which it is the centre, 4,500 services.

Reversionary Bequests

The contents of the will of the late Dr. Charles Stille were made public by the Register on the 23d ult. The valuation of the estate is placed at \$158,470. The income of same is to be paid to his widow, and upon her decease, after a few minor legacies have been paid, the following bequests are made: To the Church Home for Children, \$5,000, "to establish and maintain perpetually and exclusively a scholarship or bed with the income thereof," in memory of his wife. To the Home of the Merciful Saviour, \$5,000, for the endowment of a bed, "in memory of my beloved daughter," to be known as the "Anne Dullas Stille bed." There is also a bequest of \$10,000 to the Historical Society of Pennsylvania (of which Dr. Stille had been for some time prior to his death the president), the income of said sum to be paid for indexing and arranging genealogical documents, etc., to be known as the "Stille trust." By a codicil, dated Jan. 10th, 1899, the residuary estate is to be divided into three parts: One portion is to go to Yale University, as a permanent fund; another third is left to the Historical Society, for the purpose of erecting an additional and much-needed building, and the remaining third is bequeathed to Gloria Dei (Old Swedes') church, Philadelphia, in whose cemetery repose the mortal remains of his paternal ancestors, from the days of Olaf Stille in the 17th century.

The Philadelphia P. E. City Mission

The 29th annual report of this important and far-reaching work will shortly be issued, and is replete with statistics of its operations among the lowly and the sick, both in body and soul. In addition to its nine clerical city missionaries, it has a large number of lay-helpers, both men and women, and quite a large staff of physicians. On every Lord's Day during the year services are held in various localities, and every week one or more "volunteer" clergymen do duty in different institutions; and when the Pennsylvania training ship, "Saratoga," is in port the sailor boys are not neglected, but are ministered unto by devoted laymen. One hundred and ten different institutions were visited during the mission year; the number of religious services, including daily prayers in the three "Homes" of the mission, were 4,017; the clerical and lay missionaries made 24,150 visits to the sick, and the superintendent, the Rev. Dr. H. L. Duhrlug, some 1,500 in addition. From the seven sick-diet kitchens, 90,966 meals were given out, and a large amount of supplies. The receipts for the year, from all sources, were \$74,519.17; expenditures, including repairs and improvements, \$74,144.13. A very complimentary letter is appended, from the general secretary of the Na-

tional Relief Commission, thanking the City Mission and its able superintendent for the valuable assistance rendered the main organization.

Albany

William Crosswell Doane, D.D., LL.D., Bishop
Service for Deaf-mutes

On the 11th Sunday after Trinity, at 5 o'clock Evensong, the general missionary to the Mid-Western deaf-mutes, was welcomed at Trinity church, Potsdam. A fine congregation, including several deaf-mutes, attended. Prayers and addresses were given in the sign language. On the morning of the same Sunday, the Bishop of Duluth preached a sermon at Potsdam.

Work at Ogdensburg

St. John's, Ogdensburg, is doing good work in this city. At this church, the Bishop of Duluth officiated on the evening of the 1st Sunday after Trinity, preaching to a large congregation, where he had served as rector for 23 years. The Bishop left the next day for his diocese, having spent about two weeks at his cottage, near Chantegay.

The Tupper Lake Mission

Efforts, more or less successful, have been employed for a few years by the Bishop of the diocese, seconded by the clergy of the archdiocese, to establish a permanent mission at Tupper Lake, in the Adirondacks. When the prospect of building a church here seemed about to be realized, Dr. Seward Webb who owns large landed estates in that neighborhood, offered a liberal donation towards this object, which, however, seems abortive, as the village of 3,000 souls was practically wiped out of existence by a disastrous fire.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

Mission at East Jackson

Through the efforts of the Rev. Arthur Beaumont and faithful Church people, a mission has been organized at East Jackson. The guild and Sunday school are well started, and the outlook is most encouraging.

Western Michigan

George De Normandie Gillespie, D.D., Bishop
Memorial Service

The charming summer resort of Wequetonsing was thrown into great grief at the news of the death of Mrs. Tuttle, wife of the Bishop of Missouri. Bishop Tuttle had made Wequetonsing his summer home for very many years, and his pretty cottage is well known there. Both he and his wife have greatly endeared themselves to the dwellers in the little hamlet, by their courtesy and gracious hospitality. At the same hour as the funeral services in St. Louis, a memorial service was held in the little chapel of St. John, in the adjoining village of Harbor Springs, where the Bishop's family always worshiped. This service was conducted by the Rev. Wm. Elmer, priest-in-charge, assisted by the Rev. Dr. Locke, of Chicago. The altar and sanctuary were beautifully decorated by dear friends of Mrs. Tuttle, and the chapel was filled by a sympathizing congregation. Addresses were made by Mr. Elmer and Dr. Locke. Hymns of hope and faith were sung, and the burial office was solemnly said. This service was very comforting to all who knew and loved Mrs. Tuttle.

Colorado

John Franklin Spalding, Bishop

The Ven. R. T. Radcliffe and wife have just returned to Colorado from a most enjoyable visit to Canada, the Archdeacon's home for 20 years. He visited his first mission of 1878, and at 6 A.M. on a July morning, 25 persons received the Blessed Sacrament at the hands of their first priest at that little village altar. Twenty other places were visited, and among them Ottawa, where the Archdeacon was the guest of his Lordship, Bishop Hamilton

Delaware

Leighton Coleman, D.D., LL.D., Bishop
Calvary Church, Wilmington,

The Rev. H. W. Cunningham, rector, has, in addition to improvements made last December, been further adorned with six stained glass windows, the memorial gifts of members of the parish.

Raising of Church Flag

Under most delightful weather conditions, on St. Bartholomew's Day, Bishop Coleman raised to the breeze on a 60-foot pole at Bishopstead, the first Church flag in the United States. Not only is this the only Church flag in America, but also, so far as known, it is the only distinctive Church flag in the world. It is nine feet, six inches square, the square form being the more ancient and the more heraldic. The technical description of the flag is as follows: "Barry of 13 gules and argent on an inescutcheon argent of seven-thirteenths a cross patonce perpure." Which, being translated, means that the flag has 13 bars of red and white bunting alternately, with a centre field of white, in which is an Episcopal cross in purple. The field of the cross is seven bars wide. Shortly before 7 o'clock in the morning the Church standard was first raised. The Bishop said the Invocation. The flag will be flown on all holy days.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. E. W. Worthington has been taking a trip up the lakes, accompanied by his son and his two daughters. The services at Grace church during his absence have been taken by the Rev. C. C. Kemp, of St. Luke's church.

Clerical Changes

The Rev. Wemyss T. Smith has accepted a call to St. Matthew's church, Bloomington, Ill., and has resigned the charge of the church of the Good Shepherd, East Madison ave., and the church of the Incarnation, Glenville. The Rev. E. S. Doan, of Bellevue, will become rector of the church of the Good Shepherd, and the Rev. John Chandler White, of Hartwell, a suburb of Cincinnati, will take charge of the church of the Incarnation.

Summer Services

The church of the Transfiguration, among the pines on little mountain, has been kept open every Sunday during the season. The following clergymen have officiated during the summer: Bishop Leonard, Dean Williams, Canon Hall, Canon Watson, Dr. McGrew, the Rev. Messrs. E. L. Kemp, J. H. W. Blake, W. H. Jones.

Oklahoma and Indian Territory

Francis Key Brooke, D.D., Missionary Bishop
New Mission Church

On the 12th Sunday after Trinity, Aug. 20th, Bishop Brooke, assisted by the minister-in-charge of the mission, the Rev. Franklin C. Smith, laid the corner-stone of the church to be built at St. Stephen's mission, Chandler, Oklahoma, in the presence of a large gathering of Church people and interested town's people. The church is to be built of the native stone, which is found in abundance near the town, and when completed will be the first stone church in the jurisdiction. The funds for this building have been gathered by the faithful and hard-working guilds of the older and the young women of the mission, covering a period of several years of work, and with liberal subscriptions from the town, and a small debt to our own Building Fund Commission, it is hoped to provide the whole cost by the mission's own efforts. The cost of the building when completed will be \$1,100, not an extravagant sum for so permanent and churchly a building.

Massachusetts

William Lawrence, D.D., Bishop

In St. George's church, Lee, the Rev. F. E. Aitkins, rector, the Holy Eucharist is now said on Sundays at 7:30 and on Holy Days at 10:30.

Editorials and Contributions

INCREASING prevalence of the vacation habit is plainly evident in the aspect of the summer congregations. More and more, even in suburban and rural districts, the ordinary worshippers are missed from their familiar places through the heated term, and the seats are occupied by strangers. All branches of Church work suffer temporarily by this change, and in most parishes it is becoming an accepted fact that the organizations of the parish must take a vacation rest. Under some conditions, this may be a benefit in the end; under others, quite the reverse. It depends on the character of the vacation. If it is one only for mind and body, all will be well, even better; but if the people have made this summer outing an entire vacation from spiritual activities and interests, they will find it a difficult matter to restore their interest on their return, and the activity of Christian life will be distinctly felt as only a burden, to cease from which will be the temptation and the tendency. Never was the apathy more noticeable than during the recent season. It is to be hoped that the recovery may be equally phenomenal.

A PROTESTANT faction in Ireland is displaying extraordinary jealousy of "innovations" in the services of the Church. It has been remarked that usages which are accepted as a matter of course in the Presbyterian Kirk of Scotland, are the occasion of wild excitement when they appear in the Episcopal Church of Ireland. This has been illustrated by the case of St. Clement's, Belfast, with its extraordinary history of rioting and violence. It might be imagined that some very extreme kind of "ritualism" had begun to develop itself in the unfortunate Church of Ireland, in spite of its rigidly Protestant canons. We turn with interest to a list of offensive customs which a certain Protestant society is determined to put down. They are such as these—the rising of the congregation at the entrance or exit of the clergy; turning away from the people after the sermon (which is called a "ceremony"); turning to the East at the Creed; wearing a cassock; delivery of the "Communion bread" into crossed hands; "ceremonial" carrying of the Communion vessels from or to the vestry by the clergy; the standing for a hymn, or for any other reason, during the offertory; the formal placing of the offering on the table; and the giving the benediction by the priest with uplifted hands and extended fingers. Upon reading this catalogue of things to be "put down," one marvels to think what must be the character of the Church service which commends itself to the minds of men capable of framing such an indictment. Unfortunately, such people are always telling us what we must not do, but they rarely take the pains to express themselves affirmatively. But this is the character of Protestantism. It is negative, not positive.

WE find in *The Church in Japan* for July, a notice of the change which will be brought about in the status of foreigners, under the operation of the new treaties. They will no longer have the benefit of extra-territoriality, but will be subject to the laws of Japan, precisely as foreigners resid-

ing in the United States are subject to its laws. As we understand it, the new order of things gives entire liberty of movement to strangers, and to that extent promises to be an advantage to missionary work. But a decided disadvantage is the income tax, which does not spare the meagre salaries of the missionaries. It will probably amount to three or four per cent.—a deduction which, as *The Church in Japan* says, will be a serious thing to many families who are now barely able to keep out of debt. There has already been an upward tendency in prices, which, within six years, has doubled the cost of living. We are told, incidentally that under the new press regulations, the magazine will not be able to discuss political questions. This is unfortunate, inasmuch as many such questions are liable to touch the interests of missions very closely. It will be necessary, we suppose, to look to other sources of information in regard to the educational movements, which, at present, threaten to hamper mission work in a most serious manner. Perhaps the inherent importance of the subject will at length force itself upon the attention of the managers of *The Spirit of Missions*.

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The Decision

THE English Archbishops have rendered their decision on the legality of the use of lights carried in processions, and of incense in the services of the Church. They declare against both these usages. The document is very clear. No one can complain of any obscurity or ambiguity. The basis of the decision has come as a surprise to all parties. It is the Act of Uniformity which accompanied the Elizabethan Prayer Book of 1559. With this the convocation had nothing to do, but the Archbishops hold that the Church, nevertheless, "fully accepted the Act at the time, and its authority was never questioned." The crucial words in the Act are those in which the clergy are ordered to "say and use" the several services of the Church "in such order and form as is mentioned in the said Book," and "none other or otherwise." The expression, "none other or otherwise," is taken as "clearly meant to exclude all variations." It is this expression thus interpreted which is applied to rule out both the ceremonies under consideration. It has, as might be expected, been pointed out that this principle, if pressed to its full value, would cut very deep. In their remarks on the carrying of lights in procession, they say there is no authority for such processions, and they are neither enjoined nor permitted. But the argument would equally exclude the carrying of banners, processional crosses, or crosiers in procession, and, probably, even processions as such, whether anything is carried or not. But if the Archbishops are right in their interpretation of the law, it was no part of their business to consider the consequences.

IN itself, the matter of lights in procession is of small importance. The Archbishops say that "the ceremonies of carrying lights about have a different character from "lighting up the church for the purpose of adding to its beauty or its dignity," or hanging up banners, decorating with flowers or with holly, or the like." We confess that

we are not learned enough to understand the essential difference. But it is clear that the use of incense is another matter. It is intimately connected with the sacrificial aspect of the Eucharist. It is a ceremonial adjunct which indicates to the eye what the action involves, a solemn oblation to Almighty God. The Archbishops ably defended this doctrine as set forth in the English service, in their letter to the Pope some years ago. In deciding against the legality of incense, therefore, as an accompaniment of the Eucharistic action, they are not in any way attacking the doctrine which it is intended to emphasize. They are simply forced to condemn the ceremony by the premises which they have assumed. But they do so with some apparent reluctance. They think it might have been possible to simplify the ceremonial while still retaining it. But it was easier three hundred years ago to get rid of a complicated ceremonial by disuse than by modification. The Archbishops take the pains to observe further, "that even now the liturgical use of incense is not by law permanently excluded from the Church's ritual," and in confirmation of this, cite the section in Elizabeth's Act which allows the Crown, with the consent of the Archbishop of Canterbury, to order new ceremonies. It would thus be possible to include the use of incense in the ceremonial of some great occasion. "In conclusion," the Archbishops say, "we are far from saying that incense in itself is an unsuitable or undesirable accompaniment to divine worship. The injunction for its use by divine authority in the Jewish Church would alone forbid such a conclusion. But this is not the question before us."

BUT far more interesting and important than the permission or exclusion of the ceremonial itself, is the ground on which the decision is based. It is this which will be examined most narrowly by thoughtful people, and which will in the end determine the question whether this decision is to make for the peace of the Church. First, the Archbishops adopt as determining their conclusions, an Act of Parliament; that is, the law of the State, not of the Church, and they apparently admit that the law of the Church, apart from this, would not be conclusive, inasmuch as the Church has never legislated on the matters in question. Nevertheless, they take the tacit acquiescence of the Church in the Act as equivalent to such legislation. The difficulties in which the whole matter is involved are seen when we observe that precisely the opposite position seems to be involved in the opinion expressed last spring by, we believe, a majority of the English episcopate, that the universal acceptance by the Church of the "authorized version" of the Scriptures for over two hundred years, did not make that version exclusively lawful, in the absence of definite legislation. In the second place, the Archbishops adopt the Act of Uniformity of 1559 as their starting point, with an interpretation. This was, no doubt, unavoidable, yet it certainly furnishes matter for discussion. Unquestionably there are those who are prepared to take the ground that the addition of a ceremonial adjunct, without departure from the words or directions of the Prayer Book, is no violation of this law.

OF course it is the fact that the law on which the decision rests was an Act of Parliament, which will arouse the most feeling and cause the most searchings of heart. It seems to be in the teeth of the principle enunciated by the Church Union last spring, that the Church cannot submit to have either its faith or worship directed or controlled by parliamentary law. It is certain that any attempt on the part of Parliament, as it is now constituted, to deal directly with such subjects, would produce an unparalleled commotion. But there is a distinction between Parliament as it now is, and Parliament as it was three centuries ago. Its members then were communicants of the Church. Now no religious qualification is necessary. It might have been at least tolerable then to submit to such legislation. Now it is intolerable. Every conception of natural justice is against the notion that the faith and worship of a religious body should be subject to the control of those who are not of it, who are even intensely antagonistic to it. Probably the English mind will, in the present instance, find some comfort in this distinction between the state of things in the past and in the present. Still more to the point, as it seems to us, is the fact, which, as we have said, is made clear by the decision, that the Church of England, as such, has never pronounced against the use of incense, and that it cannot be said to be "an unsuitable or undesirable accompaniment to divine worship." The importance of this utterance may be estimated by imagining for a moment that the Archbishops had considered themselves compelled to say that the use of incense was contrary to the mind of the Church of England and opposed to her doctrine of the Eucharist!

THE situation is serious. Everything depends upon the way in which this decision is received. By bringing out so sharply the relation of the State to the matters in question, the Archbishops have certainly shown themselves less adroit than Archbishop Benson in the famous Lincoln case, who carefully evaded this question. Nevertheless, it is a perennial problem and, sooner or later, it must come up for final settlement. It may be that hereafter this decision, curiously lacking in that spirit of compromise which is at the same time alluded to as the natural way of Englishmen, will hereafter be notable as having advanced the discussion of this vexed question by an important stage toward a satisfactory solution. At the present writing, it is impossible to say what action will be taken by those chiefly concerned. So far as can be made out from the few interviews which have appeared, the Low Churchmen, such as Mr. Austin Taylor, of Liverpool, and the notorious Mr. Kensit, have no feeling but contempt for the Archbishops and their decision; while the High or "advanced" section are in some uncertainty. On the whole, it seems likely that there will be a very general acquiescence in the decision, though perhaps under a formal protest.

A DECISION which bases itself upon an Act of Parliament and not upon either canonical or rubrical law, has little bearing upon the Church in this country. It is impossible that we should derive our ceremonial or other regulations from such a source. The American Church broke finally with any and all Acts of Conformity when

she revised the Prayer Book, after the Revolutionary War. We are under ecclesiastical, not civil, law in all matters of belief and worship. And we have our own methods of interpreting the law. Much more liberty is left to the parish priest than is the case in England, and the *Jus Liturgicum* which appertains to the bishops in matters not otherwise defined covers a wider field. It is a condition of things which admits of great variations in different dioceses and in different parishes of the same diocese. It is well that it should be so, since otherwise the Church could hardly fulfill her mission, or adapt herself to the needs of a heterogeneous population. According to the Archbishops, it is the State in England which excludes the Church from making use of a ceremonial which they acknowledge to be suitable, desirable, and Scriptural. No such barrier exists here. Accordingly, without infringing upon the restrictions imbedded in our rubrical law, such ceremonial will, among us, stand simply on its merits.

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Material Wealth

FROM A SERMON BY THE BISHOP OF
NEW YORK, 1899

IF material wealth be the end of being;—if the accumulation of millions be the worthiest aim of human ambition;—if the building of palaces or the buying of legislatures be the finest and highest distinction possible to modern manhood, then we must needs look in the face the perils that in our time and in our land they increasingly involve. In the century in which you and I live, what we call civilization has undergone what (though, as yet, we do not recognize its tremendous proportions) is nothing less than a gigantic revolution. The utter disappearance, under the influence of modern invention and the transformation of its mechanical methods, of the working man's life as it existed under our earlier social conditions; the huge aggregations of capital which have practically taken out of the hand of the individual the independent disposition of his labor, and have introduced into his existence a paralyzing uncertainty as to both his circumstances and his future; the gradual widening of the breaches that separate classes from classes; and the competitions that, while they cheapen the necessities of life, seem daily to increase the elements of perplexity and uncertainty as to how great multitudes may obtain them;—all these are features of our modern situation full of uncertainty and full of danger.

For one I have no smallest hope that any mechanism of legislation, any system of socialism, or of communism, any schemes of agrarian distribution or taxation, will in the remotest degree reach or remove them. The Church of God, my brothers, must go up, and must stay up, upon a much higher plane than that! One there was who, being confronted with a question like to these, lifted the whole business of human possessions and human relations up into its true light. "Take heed," He said, "and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

There is no one of us, I presume, who has thought at all, and dreamed at all, who has not at some time or other had his dream of how, if he could construct human society, or create some guild or brotherhood of human

fellowship with which to do it, he would go to work. May I tell you mine?

One thing is certain: that thing which we call the social order, tradition, ideal, whatever we may deem it, has never been greatly influenced save by some organized endeavor. One man like John the Baptist may cry aloud in the wilderness. But after John comes Jesus, and calls about Him men like-minded unto Himself, breathes into them a new enthusiasm, and quickens them with a new ideal. So it has always been; so it must always be.

And so, therefore, it must be, to-day. The pre-eminent danger to our social order in this day and age is, first, the growth of wealth, and then the abuse of it. Now then, you remember what were called the sumptuary laws, which undertook, from the time of the Dorians in Greece down and on to the time of Edward the Fourth in England and James the Second in Scotland, to regulate people's expenditures, and to restrict individual luxury or ostentation within very austere bounds. A Dorian or Spartan woman could not possess a dress of different colors, nor ride, in the city, in a carriage. Tiberius Cæsar forbade the wearing of silk by men; Charles the Fifth prohibited long-pointed shoes; Edward the Second issued a proclamation that no dinner should consist of more than two courses; and James the First, unfaithful verily to the tradition of Scotland, but mindful, doubtless, of the horrors of dyspepsia, forbade the use of pies to all persons under the rank of a baron; all of which Adam Smith, as some of you will doubtless remember, calls "the impertinence of kings and ministers of State," and points out to be as false in its principle as it was impotent in its effect.

And yet, has it ever occurred to anybody to consider what, sooner or later, would be the effect upon the mass of their fellow-beings if a company or fellowship of men and women of recognized social leadership should bind themselves together to illustrate in their habit of life simplicity of attire, modesty of equipage, inexpensiveness in the appointments, and chasteness in the aspect, proportions, furniture, and decorations of their dwellings;—should further bind themselves to discourage the habit of excessive accumulation; to employ for art, science, philanthropy and religion all beyond a certain proportion of their income; should devote a certain fixed time in every day to other human interests than their own; should devise, and themselves co-operate in, plans for softening the rigors of life to the less fortunate, and in bringing into the dull monotony of the modern conditions of manual labor, so far as might be, brightness and cheer; of seeking, in one word, to redeem our modern life from the tawdry, sordid, self-indulgent aspect which is too often at what we call "the top," its dominant and prevailing note? For myself, I believe that, wild and visionary as such a suggestion doubtless sounds to many who hear me to-night, that there are men and women in far greater numbers than most of us dream of, who would hail it as, for themselves, at any rate, a way out of a situation which, with our modern extravagance on the one hand, and our modern conditions of poverty, degradation, and despair largely untouched, unrecognized, and unredeemed, on the other, is, to many earnest natures, as intolerable as it is appalling.

For, whether all of us recognize it or not,

my brothers, I rejoice to believe that there is a steadily growing minority among us who have found out, to their great joy and enlargement, that He who was Himself the Truth spoke a transcendent and eternally regnant truth when He said: "A man's life consisteth not in the abundance of the things which he possesseth." They have touched a higher joy in life than that, and struck a deeper note! They have found the joy of loving and the joy of serving. They have seen the glazed eye of despair brighten at their coming, and the hard note of hatred die out of the voices that answered them. They have learned their Master's secret of giving themselves for men, and they refuse to go below it. Learn you, my friends, the same secret, and help to make other men learn it, and then, one day this old world of ours shall wear its new face, and Christ shall come again!

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"Christian Science"

TO know just how the Christian world received Mrs. Eddy's revelation, it is only necessary to say that her Christian Science undertook, at the very start, to remove the fundamental imperative of Christianity itself. Almost the very first declaration of her book is set forth in this extraordinary bit of logic:

"The Scriptures declare that God is Love. He is therefore Principle, not Person."

"The mortality of matter confirms the conclusion that it never originated in the immortal. That spirit created matter is an erroneous premise."

To say that Christian Theism would for a moment stop to reason with any such propositions as these would be doing great injustice to the dignity of a mature body of thought that has no time to teach the alphabet of intelligence to every newcomer who proposes to undermine it. The reply of Christianity, if indeed it has made any, to Mrs. Eddy's statement is about to this effect: "This may be science, and in competent hands might be philosophy, but it is not Christian." The reply of science is similar: "This babble about the mortality of matter, in the face of the generally accepted conclusion that matter is indestructible, may be Christian, but it is not science."

It is when the scientists issue forth as healers that Christian charity cannot avoid a collision with them, for in the doctrine and practice of their healing they belittle the mission of the Christian founder to a merely medicinal purpose. That they have made the evangel of Christ a pathological event must be apparent to any one who listens to them or who reads the vaticinations of their mother. The obvious answer of Christianity in all its numerous sects is this: "If Christ's mission was merely to abate or to cure those physical evils which man suffers as a penalty for his own sins or those of his fathers, then His mission among mankind was one of the most pitiable failures of which history makes any record. Out of the millions of suffering mortals on this planet, He cured or alleviated a few score of invalids in an obscure country, and left the sum total of disease and suffering in the world undisturbed. That Christ did not intend that man should make any such mistake with regard to His mission, He takes occasion continually to inform the people that His miracles are not performed with the purpose of showing a physician's skill or of establishing a new method of curing, "but that ye may know that the Son of Man hath power on earth to forgive sins."

In so far, therefore, as Mrs. Eddy's therapeutics claim to be Christian, they are based upon a monstrous misconception of Christ's human mission, and fly squarely in the face of theistic philosophy, which not only declares that the course of human suffering was not arbitrarily interfered with, but that it ought not to have

been interfered with, and that such interference would not have been a blessing.

Observation of the best example of Christian healing brings out this misconception continually. The most earnest and sincere of the disciples get to believe that they are carrying on Christ's work by the exaltation of their volition in the task of abolishing evil both as a concept and as a fact. They devote themselves to the doctoring habit until the exercise of their introspective credulity confuses and clouds all the ordinary criteria of truth. And this is what Mrs. Eddy calls science.

Every physician will tell you that he meets daily in his practice the idiosyncrasies upon which Christian Science is built, and has to employ mystery and summon credulity to his aid in order to get any mental assistance from his patient. Any cult which makes its appeal to these conditions will gather into its ranks all the perturbed mystics, the overweening idealists, the valetudinarians, and the gentle pagans who will not sit down thirteen at a table, but who read awe-struck about the seven seals, and skim the Sermon on the Mount, and the egotists who buy all the proprietary medicines in turn and believe in each for three months.

Mrs. Eddy appears to have had from the first an instinctive knowledge of these human conditions. When she began her ministrations she came boldly before her susceptible subjects in *propria persona*. But, as her sybilline utterances excited inquiry and demanded explanation, she receded from view. She passed, as a Boston woman fondly said to me, from an Ideation to an Idolon. This retrocession of the mother from an effluence to an influence was not only a politic move, it was a necessity. To stand boldly forth and try to untangle the confusion she had made of science and Christian faith, or to reason convincingly of either righteousness or recipes, was out of the question. Her parting injunction was: "Don't argue, don't answer questions. Read the Key to the Scriptures and hold me in thought." Any other course would have been suicidal. Leaving Christianity and science out of view, there would be sure to pop up at some time an impertinent horse-sense that would demand explanation of such revelations as that one may find on page 354 of "Science and Health." It is as follows:

"Bathing and rubbing to alter the secretions, or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian healing. We must beware of making clean the outside of the platter only. The scientist takes the best care of his body when he leaves it most out of his thought."

If Mrs. Eddy consistently practices what she preaches, her retirement from personal contact with her Church offers us in conduct a more rational measure than is anywhere discoverable in her revelations, for, as Carlyle says somewhere: "So cunningly does the mother of all guide us on our way, not by disclosing to us but, at the right time, by hiding from us.—J. P. M., in the *New York Evening Post*."

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The Brotherhood of St. Andrew

THE annual meeting (extending over a fortnight) of "readers" of various dioceses in England, held at Keble College, Oxford, terminated on the 12th inst., and during this period, various conferences were held under the Rev. J. Murray, dean and fellow of Emmanuel College, Cambridge. One of these meetings dealt with the Brotherhood of St. Andrew. It was opened by Mr. H. Cutting who said that, as in America, so in England, this movement was spreading, and that in England during the past month the number of chapters had increased by 50 per cent. They had now in the United States about 1,500 of these centres. The work of the Brotherhood man was to emphasize the responsibility of every Christian for his godless neighbor, and this was done by making an effort each week to bring him nearer to God, and a prayer each day that this effort might be blessed. Their work in the parish might be, for instance, visiting,

often to go out in twos—in some, courage might be lacking—and so their efforts were both co-operative and individual. They must be loyal to their clergymen, and a probation for the men was needful before a charter was granted. In a recent case, after 12 months' probation, only two men were left, and on application being made a charter was issued. He hoped that his few remarks might elicit questions, which would be answered to the best of his power.

The Rev. M. Furse, dean of Trinity College, Oxford, referred to what the B. S. A. had done, and he had seen something of its work in the University of Oxford. He was fundamentally opposed to all new organizations, but the proof of the pudding was in its eating, and the work of the B. S. A. in America and in Canada was really very remarkable. Each man was helping the man next to him. It was a difficult business, as it was much easier to speak about religion to the man in the slums than to the man you knew intimately. The B. S. A. represented men, and if a chapter was working well, men were sticking to the chapter, and the chapter was sticking to the men. The hardest work of that kind was in a university. Its value there was that it gave guidance and help to men who were not quite strong enough to stand by themselves. It had left its mark for good in one college at any rate, to his certain knowledge. They might make mistakes, but if so, these had not been heard of—these had not been detected. What recommended it to the common sense of Churchmen was its simplicity. It was doing solid, real good. There was no nonsense about it. It went straight to the point, and did its work in a quiet way. At a recent public meeting he had heard an American say: "We call it the Brotherhood of St. Andrew, because, when St. Andrew discovered it, he switched himself right on to it, and when he had switched himself on, he then switched his brother on as well!"

Mr. H. Clark urged that the B. S. A. was an organization of Church laymen whose one aim was to help on their brothers in their life on earth. It was universally agreed that organization was a necessary condition to the success of any important movement, and the work of their brotherhood, which was now a world-wide one in the Anglican Communion, was for an important purpose; viz., to arouse men to a sense of their responsibility for their brother men, and in a humble and unostentatious manner to bear witness to Christ. In the early centuries, the Christian layman, say at Rome, was the acting propagandist of the new Christian faith. In this work he succeeded. He was a capable, effective, trained soldier, and, through his superior moral powers, he overcame his pagan neighbors. He carried in his person and in his life the marks of a real Christianity, and it is this picture of an active Church layman that the Brotherhood of St. Andrew desired to reproduce to-day. And there was another aim it had in view, which was to destroy that dreadful feeling of religious selfishness which—forgetting to ask the question: "Am I my brother's keeper?"—was working for a solitary salvation. Instead of such a theory being a help, it was in effect destructive to the attainment to eternal life. Those two lines by Lowell should never be forgotten:

"Heaven's gate is shut to him who comes alone,
Bring thou a soul, and it shall save thine own"

And there was another lesson the brotherhood was trying to teach. The Church of England had yet to learn the enormous power she could wield if her laymen were brought out, so to speak, into rank and file, and acquired the art of co-operating and combining together to fight her battles and advance her cause, which was the evangelization of the nation. The Americans had discovered the secret of how to utilize their laymen and to set them to work on definite lines of true Churchmanship, and this was a result, that of all the religious activities in the United States, the Episcopal Church was the most active, and of all the activities in the Episcopal Church, the B. S. A. was foremost. What was accomplished by the Americans could assuredly

be accomplished by English Churchmen. But the exercise of patience and perseverance was necessary. Of course it was not expected that every clergyman could at once accept the notion that the aid of the laity was an absolute necessity to win the men of England to recognize that public worship was a duty. Difficulties of all kinds had to be encountered when introducing any new suggestion. The Archbishop of Ontario was one of the two surviving bishops who were present at each of the four Lambeth Conferences, and his description of the way in which the four conferences had been received was amusing. The first, he said, had been treated with consternation; the second, with toleration; the third, with approbation, and the fourth, with acclamation. In bringing the B. S. A. before the notice of the clergy, his own experience was somewhat on the same lines. The first interview would create in some minds a sensation of "consternation" at the mere proposal of the idea, on the next occasion, it would be that of "toleration;" on the third, it would be of "approbation," and on the fourth, of "acclamation."

Mr. E. D. Onions, Edegbaston, bore testimony that his chapter's results were in deepening the spiritual life of the men, and that their Bible study and meetings for prayer had been to them a blessing. There was in his parish a men's afternoon Sunday service, and they were considering whether they could not undertake the beating up of men for such gatherings and in connection with their two rules of effort and service. Their monthly corporate Communion services were well attended, and altogether they were persevering in their work.

Mr. F. Firth, Armley, Leeds, remarked that in his parish there were plenty of organizations, but there were no corresponding results. If he thought that the B. S. A. would be acceptable to his vicar, he would suggest that it might take the place of several of them.

Mr. G. Lucas, Hitchin, said they wanted to reach men who were now out of their reach. He was glad to hear of this movement, not only for laboring men, but for the middle and upper classes. They wanted some definite plan by which they could help their brothers to lead better lives. He would see what his clergyman would say on the subject.

The chairman, the Rev. J. O. Murray, fellow and dean of Emmanuel College, Cambridge, remarked that the Archbishop of Canterbury used to impress upon the clergy and laity of his diocese that it was their business to make those who were not Christians, Christians, and those who were Christians, better Christians. There was this fundamental difference between this society and other guilds; viz., that the latter existed for their own good, whilst the principle of the B. S. A. was that of giving, not getting. The man who was doing spiritual work learned, as he never learned before, his need of spiritual grace, and gained a tremendous development of spiritual life.

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An "Exclamation" of St. Theresa

TRANSLATED FROM THE ORIGINAL SPANISH BY ANNA F. RUTH

"O MY Hope and my Father, and my Creator; yea, my true Lord and Brother! When I consider how Thou hast said that Thy "delights are with the sons of men," much is my soul rejoiced. O Lord of heaven and earth, what words are these not to dishearten any sinner. Does there fail Thee, Lord, peradventure, some one with whom to delight Thyself, that Thou seekest such a worm as I? That voice which was heard at the Baptism, that saith that Thou delightest Thyself in Thy Son—are we then to be all equal, Lord? O the great mercy and favor, so far beyond our possibility of deserving? And all this do we forget, we that die? Bethink Thee, O my God, of so great a misery, and look upon our weakness, since Thou dost know all things.

O my soul, consider the great delight and the great love which the Father hath in knowing

His Son, and the Son in knowing His Father, and the burning love wherewith the Holy Spirit joins Himself to them; and how none of Them can withdraw from this love and knowledge, because They are One. These Divine Persons know one another, These love one another, and each delighteth in the others.

What need is there then of my love? Wherefore dost Thou desire it, my God, or what dost Thou gain therein? Blessed be Thou, oh mayst Thou be blessed, my God, forever! Be glad, my soul that there is One who can love thy God as He ought to be loved. Be glad that there is One who knoweth His goodness and His worthiness. Give Him thanks, that He gave us upon the earth Him that knoweth Him even thus—His only Son. Under this shelter, my soul, thou canst go and beseech Him, since this Majesty delighteth Himself with thee, that all the things of earth are not sufficient to withdraw thee from delighting thyself and gladdening thyself in the greatness of thy God, and in how much He deserveth to be loved and praised, and that He may help thee so that thou mayst be one little reason more why His Name should be blessed, so that thou mayst say with truth: My soul doth praise and magnify the Lord.

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Letters to the Editor

INFORMATION WANTED

To the Editor of *The Living Church*:

Though I hesitate at asking space for such a comparatively local matter as the following request, I write this letter, assuring you that its publication would be a great favor: Within a few blocks of the church of the Epiphany, Chicago, there will soon be hundreds of medical students attending the following medical colleges situated nearby on the "West Side" of Chicago: The Bennett College of Eclectic Medicine; the College of Physicians and Surgeons; the Illinois Medical College; the Woman's Medical School of the Northwestern University; the West Chicago Post-Graduate Medical School; Rush Medical College; the Chicago Homeopathic Medical College; the Dunham Medical College, and the Chicago College of Dental Surgery. If any of our Church people, clerical or lay, know of any Churchmen or Churchwomen who are to study this fall and winter at any of these institutions, will they kindly inform me of the fact, and furnish me with the names? It would greatly help us in bringing these students in touch with our services.

JOHN HENRY HOPKINS,
Rector Church of the Epiphany,
Ashland Boulevard, Chicago, Ill., Aug. 26, 1899.

Personal Mention

The Bishop of Massachusetts has been staying at Bar Harbor, Me.

The Rev. Geo. S. Ballard has returned from his vacation at Conesus Lake.

The Rev. Coliu S. Bassett has accepted appointment to the wardenship of Hoffman Hall.

The address of the Rev. Hamilton Cady is changed from 51 Howard ave., Warrensburg, N. Y., to Parish Reading Room, same city.

The address of the Rev. Alfred S. Clark for the present is San Mateo, Cal.

The Rev. Geo. W. Dame is spending vacation at Rehoboth, Del.

The Rev. Dr. Thomas Gallaudet is at Carey Cottage, Richfield Springs.

The Rev. P. F. Hall is taking vacation at Blue Ridge Summit, Pa.

Rev. J. W. Van Ingen has accepted a call to St. Stephen's parish, Milburn, N. J., and desires to be addressed accordingly after Sept. 1st.

The Rev. Archibald Knowles and Mrs. Knowles are in Switzerland.

The Rev. Dr. Edward H. Krans is spending August at his summer home, "Elmlddon," near Frelighsburg, P. Q., Canada.

The Rev. John S. Lindsay, D. D., is visiting at Saratoga Springs, N. Y.

The Rev. Harry Mottet, D. D., sailed for Europe Aug 17th, on the North German Lloyd steamer "Bremen."

The Rev. Elliston J. Perot is at Ocean City, N. J. for a few weeks.

The Rev. Anthony Schuyler, D. D., is summering at Geneva lake.

The Rev. W. C. Sheppard has gone to Boston for a vacation trip.

The Rev. E. W. Worth is camping at Betterton Md.

Dean Williams and Canon Watson are spending a short time in the mountains of Virginia.

The Rev. Warner E. L. Ward, rector of the House of Prayer, Lowell, Mass., is spending his vacation at the home of his mother at Newburgh-on-the-Hudson

The Rev. W. P. N. J. Wharton, M. A. (Durham), rector of St. George's church, Le Mars, Iowa, has received the degree of Doctor in Divinity, by examination, from Northern Illinois College.

Official

TRINITY COLLEGE, HARTFORD, CONN.

Examinations for admission will be held Tuesday, Wednesday, and Thursday, September 19th, 20th, and 21st. Christmas term begins with Evening Prayer in chapel at 5:45 P. M., Thursday.

GEORGE WILLIAMSON SMITH, Pres't.

Died

SEXTON.—Elizabeth Phelps, widow of the late Bezael Sexton, of Warehouse Point, Conn., at the home of her son, George Hobart Sexton, Hempstead, L. I., on Wednesday, Aug. 9th, in her 87th year.

"He giveth His beloved sleep."

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 third annual Retreat for priests and seminarians will be held in St. Peter's church, Westchester, New York city, beginning Monday evening, Sept. 18, 1899, with Evensong at 7:30, and concluding with celebration of the Holy Eucharist at 7 A. M., Friday, Sept. 22d. The expense for board and lodging for the period of the Retreat will be \$5. The conductor will be the Rev. J. O. S. Huntington, Superior O. H. C. The reverend clergy who expect to attend, will kindly send their names to the REV. R. R. UPJOHN, committee, 296 Clinton st., Brooklyn, N. Y. City.

Notwithstanding the destruction of the church by fire, the Retreat will be held, *Deo Volente*, as already announced.

Church and Parish

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.

PLAINSONG.—Priests and laymen interested in above subject can receive information by addressing advertiser who is a practical Church musician, just returned from Europe, where he has studied the "Solesmes" and other methods. Address, "PLAINSONG," care THE LIVING CHURCH.

WANTED.—An energetic, able young man, clergyman preferred, at present not engaged, may obtain a permanent, lucrative position, by addressing J. B. P. care of THE LIVING CHURCH.

WANTED.—A young, unmarried priest or deacon on a Western cathedral staff, and to teach classics in a boys' school. Address LEMUEL H. WELLS, Spokane, Wash.

THE fourteenth year of study by correspondence as conducted by the Society for the Home Study of Holy Scripture and Church History, president, the Bishop of Washington, will begin on Oct. 1st. A few more students and readers can now be entered. For circulars, address Miss SMILEY, the Library, 1316 N street, Washington, D. C.

The Editor's Table

Kalendar, September, 1899

3.	14th Sunday after Trinity.	Green.
10.	15th Sunday after Trinity.	Green.
17.	16th Sunday after Trinity.	Green.
21.	ST. MATTHEW.	Red.
24.	17th Sunday after Trinity.	Green.
29.	ST. MICHAEL AND ALL ANGELS.	White.

Never Mind

BY EMMA PLAYTER SEABURY

Yes, life is a terrible struggle I know,
And toil is a terrible grind;
The very worst people have found it is so,
And the very best ones are resigned.
Never mind.

There are always some people most horribly mean,
Malicious, backbiting, unkind;
The wicked will flourish like bay trees, I've seen,
And the honest ones seem undermined.
Never mind.

Your neighbor rolls by in his coach every day,
You walk in the rain and the wind;
His children to Europe go sailing away,
While yours to work are assigned.
Never mind.

Your heart should be light if your conscience is right,
And you never have whimpered or whined.
There is always a path leading out to the light,
And the path you are certain to find,
If you mind.

Have courage! there's nothing can happen by chance,
Though all of the ills be combined;
Keep a stiff upper lip, don't recede, but advance,
The gold is much better refined.
Do you mind?

And do not forget that the flings that are cast,
Rebound to the soul that designed;
But the truthful and honest will get there at last,
Although they seem going it blind.
Never mind.

The mills of the gods grind exceedingly small;
You have lost, but you have not repined;
And worry is worse than the work, after all,
And grief is with hope interlined,
If you mind.

Your sorrows have crushed, but you've lifted your head,
And the purpose of life have divined;
You were brave where another has faltered instead,
And your spirit has never repined.
Never mind.

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AN article in the editorial department two weeks ago, headed "At His Best," which was attributed to the Bishop of West Virginia, should have been credited to the Rev. A. W. Snyder. It was printed years ago, and afterwards reprinted as one of the tracts of THE LIVING CHURCH series. It was good enough to have been copied time and again, and to be repeated in our own columns. It was only by inadvertence that an erroneous credit was given.

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WHEN you see a large and conspicuous thermometer hung outside the drug store, you need not infer that the proprietor is a peculiarly public-spirited citizen, and that, regardless of expense, he is determined that the sweltering population shall be able to know exactly how hot it is. Of course he may be, but the more natural inference when the mercury is among the nineties, would be that he had for sale behind the thermometer cooling drinks of appetizing flavor. Appearances may be deceptive, but facts remain certain. There is nothing so conducive to an overpowering thirst as the vision of the mercury firmly marking ninety degrees, unless it be the sight of the same marking ninety-five degrees.

AMONG some "good stories" gathered by a correspondent of the *Daily News* in an interview with Mr. Augustus C. Hare, are the following: "I was told the other day," said Mr. Hare, "of a school child who, on being asked to illustrate a certain hymn, came up with a little sketch representing a woman carefully nursing a little bear, under which were written the lines:

Can a woman's tender care
Cease towards the child she-bear?"

Mr. Hare's friend capped this story with the answer of some school boy who deserves knighthood, surely: "A lie is an abomination unto the Lord, but a very present help in time of trouble."

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Pen-and-Ink-lings

"DECLINED with thanks" is sometimes a boomerang to the editor. *The New York Times* tells how Robert Louis Stevenson had his revenge on the editor of a well-known magazine to whom he applied for the privilege of writing something. "The editor eyed him dispassionately, and told him that his stuff would hardly do. Nine years passed. In the meantime, the 'stuff' had been disposed of elsewhere, and the literary journals were filled with notes about the new author. In the full blaze of his fame he paid another visit to America. Among the first to leave cards at Mr. Stevenson's hotel was the aforesaid editor of the aforesaid magazine. Mr. Stevenson had a very retentive memory. He rolled a cigarette and repeated the incident. 'How provoking,' said the editor. 'I wonder which of my clerks could have been so discourteous to you.' Stevenson lighted his cigarette, and replied mildly, and with his usual beautiful smile: 'Why, now I recall his face. You are the man I saw.'"

A LITTLE boy who, in the course of some conversation of his elders, heard a good deal of talk about the progress of civilization, approached his grandfather who was taking no part in the talk.

"Grandpapa," said the child, "what is the difference between civilization and barbarism?" "Barbarism, my boy," answered the old man, "is killing your enemy with a hatchet at a distance of a step, and civilization is killing him with a bomb-shell twelve miles away!"—*Youth's Companion*.

ONE of our clerical friends sends us the following: "As I was sitting this afternoon in my study, down the street came a ragman with his wagon and its bony horse, and as he came he made the air to vibrate with his raucous cries. To him an urchin on the sidewalk called: 'What did you give your wife for dinner?' and loud the antiphon resounded still, 'Rags, old iron,' and I turned aside and wept, considering how much the small boy of this generation surpassed in wickedness his predecessors."

REFINEMENT of mind and delicacy of expression are things to be desired in a public speaker, but it is barely possible that these were carried to an unnecessary extreme by the Kansas City preacher who, in discoursing on the miracles of the Old Testament, respected the modesty of his

congregation by saying that "Jonah spent three days and nights in the whale's—ah—ur—society."

THE *London Tit Bits* says that the following advertisement appeared in an English paper the other day:

TO THE PUBLIC.—A gentleman who was cured of drinking, smoking, talking too loud, going out at nights, going to the races, and gambling, and who also gained twenty pounds of flesh in three years, and was completely restored to health, will sell the secret to any respectable person for half a crown. If no cure, money refunded.—Address, in confidence, etc.

A lady who sent the fee, and applied for the remedy, hoping to benefit her husband, received this reply:

I was cured of all the bad habits mentioned by a three years' enforced residence in her Majesty's prisons.

CONSIDERABLE question was aroused some time ago by finding in the report of a sermon by one of our leading divines, the statement that, among the Fathers, Jerry Malone favored a certain interpretation. Who the aforesaid Jerry might be, and by what act of canonization he had been placed among the Fathers, and whence arose his claim to paramount authority, were questions which waited solution. After no little research and correspondence, it was learned that the preacher disclaimed all acquaintance with Jerry or his works, but did remember that he had stated that of the Fathers Jerome alone favored a certain interpretation, which was quite a different thing, although the astute reporter had sleepily confounded the two.

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Notes from "Eaglesnest"

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MY wild ducks have vanished, perhaps have joined the eagles in happier hunting grounds. There were four of them that had made their home and nests around the Point; one was a mother with seven chicks. She came very near to our cottage frequently, and learned almost to trust us. Our own chickens were growing jealous of them, for the scraps we left on the beach for the wild fledgelings were subtracted from the rations allotted to the domestic brood. We made it all right, however, and silenced all chirping complaints, by adding a few handfuls of corn to the food for home consumption. The wild fowl, accustomed only to soft food, do not keep their grinding apparatus in order for hard grain.

But our environment is too "civilized" for the evolution of defenceless ducks. The mother had carried the most of her brood through the ordinary perils with which wild nature abounds, had fought her way along the shore with hawks and crows, and had gleaned a scanty fare from the barren beach and shallow water, till her ducklings were strong enough to swim a little. Then she took them foraging afar, sometimes carrying them on her back, when they were tired, as they always were when she came home; and it was very interesting to watch the little family through the glass as they came sailing into the haven where they would be, all huddled in a bunch, the head of the old duck rising with watchful eyes from amidst the group. When she was weary of the burden, she would rise and flap

her wings, and scatter the young ones in every direction; and they would splash around and protest that they couldn't swim another inch, and sneak up and catch hold of the maternal feathers and settle down for another nice sail.

That is the way the family was faring, when a boy with a boat pursued them, "just for fun," not meaning to kill them, I trust, but excited with the sport, and unmindful of the terror and suffering which he was inflicting. He drove them up and down the bay, keeping near enough to give them no rest. Frantic with fear, the little ones fluttered over the water till they were exhausted, then the mother took them on her back and made desperate efforts to escape the pursuer. But she could not shake him off. Her little ones are failing and falling behind. She turns with impotent fury upon the boy and the boat, dashing through the water with head erect and flashing wings, but sees that resistance is hopeless. So the little tragedy went on in sight of our door, until we could stand it no longer. Some of the family were in tears when I came upon the scene, having watched it for a long time. "Let those ducks alone!" I shouted; and he let them alone. We saw them but once after that. The mother had but four little ones.

The reflections suggested by this incident are too numerous and weighty for discussion in these summer notes, but I cannot forbear offering a few words of expostulation to the man with a gun and the boy with a boat. Sympathy for human suffering, tenderness towards our human kind, have marvelously developed under the influences of Christian civilization. These were exceptional qualities of character, possessed by few, before the Gospel of Christ had touched the heart of the world. Kindness to domestic animals has grown up under the shadow of this love of God and man, but for wild birds and beasts the angel of pity so far seems to plead in vain. "Sympathy extending beyond the limit of humanity," says Dr. Munthe, "is one of the latest moral qualities acquired by mankind." Cruelty to wild animals, and indifference to their sufferings, characterizes the most enlightened and progressive civilization that the world has ever known. The ruthless destruction of buffalo and other harmless game would be a reproach to a race of savages. The slaughter of birds to decorate the hats of Christian women is a sin and shame. Boy or man—it is all the same—"let us kill something!" But they do not always kill when they shoot. They often maim and torture. It is but a short step from this to vivisection with its indescribable horrors.

I am not declaiming against the taking of animal life for a useful purpose, in a legitimate way, but against the indiscriminate slaughter and torture of God's creatures. Let the ducks alone, my boy, when they can be of no use to you. Delight in their joy of living, in their exhibition of the tenderest traits of maternity, in their beauty of plumage and movement. You should have greater satisfaction in this than in killing them or drowning their ducklings. "Next to the joy of creation," says a writer in *Contemporary Review*, "must be that of sympathy with the thing created and with its pleasures." "Ah! my dear friend with a gun, when shall we learn

"Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels."

C. W. L.

Old Mission, Mich.

Sam Jones at Chautauqua

TO the *Republican-Register*: Went to hear the "only" Sam Jones, a recent Sunday, at the Chautauqua. Sam is a drawing card, sure, and if to draw a crowd is the desideratum, his engagement was a howling success. Also, if the object of sermons is to raise a laugh, I think I never saw a congregation laugh and applaud more during a sermon. Jokes more or less refined, epithets hurled at all parties, professions, practices, who were stigmatized as mostly fools, rascals, liars, imposters, kept his hearers laughing, grinning, chuckling, for two hours. One could scarcely have enjoyed a circus more, nor is there a "Mr. Merryman" in a circus tent, striped, spotted, and adorned with fool's cap and bells, that could have amused us more.

Some things he said, too, were very comforting to us sinners. Now, we had been brought up to believe that God was angry when we went bad; that He loved good men and women a little better than he did rascals. But the Reverend Sam says no. He says, if anything, He loves sinners a little better than good men, as mothers love their bad boys best; that when sheep go astray, His love leaves the fold where the orderly sheep abide and follows and blesses the unruly ones with especial fervor. It is soothing to think, when this preacher sends so many of us bad Republicans, wicked Democrats, naughty business men, and hypocritical preachers to hell, that the Lord loves drunkards, thieves, saloon men, and murderers more than philanthropists, evangelists, and common striped moral men and women.

Yes, and the Lord evidently loves Sam Jones. Could such a sleek, self-satisfied, self-laudatory orator as he fail to win the Divine approval? He has two chances to one of ordinary preachers; if he is honest, he merits the Lord's blessing; if he's a hypocrite, playing the religious game for the boodle there is in it, then the Lord will love Sam all the better! Lucky Sam! It's "heads I win, tails you lose" with him, and in the meantime this reverend abuser of wealth and respectability carefully pockets his two or three hundred dollars per day of the mammon of righteousness, with no fear that his growing wealth will drag him to hell! "After the ball is over," after his sermon is done, and his laughing congregation is dispersed, it would bother one to remember any really valuable saying of his that was an equivalent for the big money he gets. It might come under the head of amusements, but is scarcely adapted to Sabbath day exercises. Yet all the world goes to hear Sam Jones, and will do so. Great is Sam—and great is humbug.

FARMER.



Book Reviews and Notices

Border Lines in the Field of Doubtful Practices. By H. Clay Trumbull. New York and Chicago: Fleming H. Revell Company. Price, 75 cts.

The subjects of this book are such as present more or less questioning to the minds of young people. The drink question, tobacco, speculation, the theatre, the dance; these are treated of from a one-sided view. Mr. Trumbull condemns them all without qualification. He says much that is true, but it seems to us that his opinions are rather narrow. We do not like the egoism that apparently influences his views, nor do we admire the spirit of absolute infallibility that seems to govern his statements. Yet there are many things in the book that are calculated to be effective for good in their influence over the young.

SOME STUDIES IN NATURE

"THE BEE PEOPLE," by Margaret Warner Morley, illustrated by the author, is a little book for little readers, describing the little busy bee and his ways and works. It is chatty and entertaining, even as to the small details of structure, and much information is pleasantly imparted. Pictures of bees and flowers are scattered over the pages and woven in with the text, in a pleasing way. [Chicago: A. C. McClurg & Co. Price, \$1.25.]

Parents and teachers should be, and doubtless are, looking for aids in their work of opening the eyes and hearts of the young to the beauties and wonders of the world around them. Publishers are doing their part in providing attractive books. Every season has its fruitage in this way, and brings something new and interesting in this field. The earlier this field can be explored, in a simple way, by the children, the more abiding and profitable will be the impressions. Nature will be more intensely interesting for a life-time, from the study of its life and forms and laws in childhood.

"THE FIRST BOOK OF BIRDS," by Olive Thorne Miller, makes the work of an expert available for young students, and is very charming, as we should expect from the reputation of the author. Of the many full-page illustrations, apparently photographs from life, some are exquisitely colored. Scientific ornithology is not the aim of the book, but some account of the life and habits of birds; "to arouse sympathy and interest in the living bird, neither as a target nor as a producer of eggs, but as a fellow-creature whose acquaintance it would be pleasant to make." [Boston: Houghton, Mifflin & Co. Price, \$1.]

"FIELD, FOREST, AND WAYSIDE FLOWERS" contains "untechnical studies for unlearned lovers of nature." The author, Maud Going (E. M. Hardinge), we recognize as an entertaining friend who induced us, not long ago, to dwell more "With the Wild Flowers." The fortunate readers of her present work will join her "personally conducted party," starting out with crocus time, and going on through field and forest, through spring and summer and autumn, even into winter woods, where "Ever upon old Decay the greenest mosses cling." This is not a book for children, but for the mature, though unlearned, reader. The illustrations are drawn from life, and are excellent. [New York: The Baker & Taylor Company. Price, \$1.50.]

"A GUIDE TO THE WILD FLOWERS," by Alice Lounsbury, adds the most important element of color to the entertaining and helpful description and drawings. There are sixty-four full-page colored plates, very finely executed, besides the one hundred drawings, by Mrs. Ellis Rowan. Dr. N. L. Britton, of Columbia University, director of the New York Botanical Garden, highly commends the work of both author and artist. Classification according to soil or conditions of growth, is a good feature. An index of classification by color is also given. The elements of botany which are needed for actual work in the field with this book, are given in "A Chapter to Study." The book will be a great treasure to flower students. [New York: Frederick A. Stokes Company. Price, \$2.50.]

"PLANT RELATIONS," by John M. Coulter, Ph. D., a first book of botany, one of the "Twentieth Century Text Books," is rich in illustration and felicitous in treatment. Dr. Coulter is a high authority in the science of plant life, the head professor of botany in the University of Chicago. While the book is, of course, thoroughly scientific, up to date, it is not too difficult for the average student, and comprises a sufficient course in the hands of a competent teacher. The author well says: "As the overwhelming factor in successful teaching is the teacher, methods are of secondary importance, and may well vary." The best teacher will find such a text book as this a great help, and doubtless Dr. Coulter's "Suggestions to Teachers," in a separate pamphlet, will add to its value for use in the class room. [New York: D. Appleton & Co. Price, \$1.10 net.]

Books Received

CHARLES SCRIBNER'S SONS
The Nicene and Post-Nicene Fathers. Vol. IX. St. Hilary of Poitiers' Select Works. Edited by the Rev. W. Sanday, D.D., LL.D. \$4.

C. D. PHILLIPS & Co., Chicago
Chicago, Satan's Sanctum. By L. O. Curon.

FORDS, HOWARD & HULBERT
Patriotic Nuggets. Gathered by J. R. Howard. 40 cents

E. & J. B. YOUNG & Co.
Eighteen Centuries of the Orthodox Greek Church.
By the Rev. A. H. Hore, M. A.

FLEMING H. REVELL COMPANY
Royal Manhood. By James I. Vance, D. D.
Lend a Hand. By the Rev. Charles M. Sheldon.
WALL STREET INVESTIGATOR, New York
The War for the Union. By Kinahan Cornwallis.

Pamphlets Received

Baccalaureate Sermon. By the Rev. Richard P. Williams, B. S. Gunton Institute, Washington, D. C.
Address of Congratulation to the Rt. Rev. John Franklin Spalding, S.T.D., on his having attained the twenty-fifth year of his episcopate.
Catalogue Illinois College of Law.
Columbia's Apostasy. By Robert Stevens Pettet. Philadelphia. 20 cents.
Message from the Bishop of Southern Florida.
Annual Address of the Bishop of Tennessee.

New Music

An Evensong service, *Magnificat* and *Nunc Dimittis*, in G, by M. Agatha Bennett, organist of St. John's, Buffalo, has reached us. It is a carefully written and effective composition, bearing marks of a musicianly hand, with the happy absence of any over-straining after uncommon effects in a simple theme, or too much musical freshness. London: Charles Vincent. United States: Oliver Ditson Company. 4s.

Periodicals

The Scottish Review for July opens with a luminous article on "Early Struggles for the Indian Trade," showing how the British finally supplanted the Portuguese in that land of empire and riches. A very good paper on "Golf and its Literature" follows, but we are not led very far afield, and in referring to golf in America, the writer "foozels" too much, and does not "tee" his ball properly—in short, he makes some absurd allusions. There is an excellent paper on "Roundell, Earl of Selborne," by William O'Connor Morris, which gives a lively and appreciative sketch of the career of that eminent jurist. "The Story of Tusculum" is well told, and this brief history of that ancient town will delight the classical student. There are the usual Summary of Foreign Reviews and Notices of Contemporary Literature.

The Quarterly Review for July contains several articles of special interest to American readers; notably, "The Philippines and Their Future," and "The American Colonies in the Eighteenth Century." The latter article is a justification, or an attempted one, of the Tory ministry and King George III. in regard to their treatment of the colonies, and their course before and during the Revolutionary War. It is chiefly a caustic criticism of Sir G. O. Trevelyan's recent book on "The American Revolution." The article on "The Holy Sepulchre" is a summary of the historic vicissitudes of the chief shrine of Christendom, with the suggestion that it may yet again become the centre of warring nations. "Mrs. Oliphant's Autobiography" gives us an insight into the beautiful character of one of the most successful of modern novelists and authors.

Opinions of the Press

Christian Work

THE ARCHBISHOPS' ADVICE—By their action in the matter of the use of incense and lights in the processions in Anglican Churches, the Archbishops of Canterbury and York rather advise than authoritatively declare against the use of candles and incense, though lights are permitted on the altar. The moral effect of this decision, which does not amount to more than an executive order interpreting English canonical law, does not have the force of a canonical court decision, will be limited in part by the extreme Ritualists who would rather disobey it, and take chances of a further or final interpretation, than give up their practice of the sensuous and æsthetic in ritual on the instant. The only way in which the practice can be suppressed is by direct parliamentary legislation. This could finally settle the question, but it cannot be had; it will be recalled that the attempt

to secure this failed last winter. Here, indeed, the Nonconformists join the Ritualists; they oppose parliamentary legislation because they think the use of "popish practices" will drive many in the Anglican Communion into Nonconformity, and will also hasten Disestablishment.

Presbyterian Review (Canada)

POLYGAMY IN UTAH.—For some time back strong assertions have been made by the religious papers and by the representatives of the Evangelical Churches in Utah, that notwithstanding the promises given at the time when it was recognized as a State, the practice of polygamy was being continued by the Mormons. On the other hand, it has been as strongly denied. The matter is now being brought to a square issue before the courts by the prosecution of Angus Cannon, one of the high officials of the Mormon Church, for a breach of the law against polygamy. The co respondent is a woman who has been prominent in politics, and served a term in the State Senate, when she voted for a strong anti-polygamous law. She is reputed to be Cannon's fourth wife, and recently gave birth to a daughter. This is being made a test case, and should it prove successful, other prosecutions will follow. Canada has an interest in this fight, as it is not improbable that the Mormons in Alberta will be largely influenced in their course by the success or otherwise of their co-religionists in Utah.

Pittsburgh Dispatch

MISAPPLYING A DOCTRINE.—It is interesting to observe that an Eastern paper has taken up the work of reviving the Malthusian principle, and is asserting with much vigor that "population tends to increase faster than the means of subsistence." The exact value and significance of this rule have been so plainly illustrated in the century since Malthus elaborated it, that they can be stated in a few words. Where the means of subsistence are in excess of the existing population, the tendency is for population to increase the faster. Where the means of subsistence are only adequate to the existing population, the increase of population cannot be faster, because the excess of population will perish for lack of subsistence. This has been proved signally in more than one way during the century of which Malthus saw the beginning. America and Australia, having means of subsistence, with civilized industry for vast populations, have seen an immense growth of population. In Europe, when he wrote, population seemed to be at a standstill, because the means of subsistence were no more than enough for the existing population. But the principle worked out in a different way than its author supposed. For the great inventions and devices of the century multiplied the means of subsistence so as to permit a great increase of population in Europe, as well as in the unsettled portions of the globe.

Some New Books.

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The Household

About Making Over Some Things

BY THE LATE REV. S. T. ALLEN

MY buggy is out of repair, and I took it to a mechanic with the idea that a few new spokes, some mended irons, a new dash, and a coat of paint would put it to rights; but close inspection shows that the spokes must have new hubs, the irons new wood attachments, and that even then the new paint will cover a very imperfect vehicle, the repair of which will be equal to the cost of a new one, while the value, compared with a new one, will be small.

This set me thinking about making over things, and reminded me that I had an overcoat last autumn, of fair material, but so imperfectly made that I could not wear it, so I took it to a tailor to be made over, and found that the cost of ripping and fitting and making would be about equal to the cost of a new one outright, and that when done, it would be an unsatisfactory affair.

The experience of my readers, on a little reflection, will furnish numerous illustrations of the kind, where the making over is more expensive than the making anew, and the product always greatly inferior.

As one thing leads to another, I got to thinking about the difficulty of making over some Christians, when they are cast in a defective mould and get "set." They come to Confirmation with imperfect instruction, and very vague convictions; and instead of remedying the defect by "following on," they stop at the beginning. As a consequence they develop all sorts of weakness of character and imperfection of Churchmanship; they are put in a false position, and out of harmony with the spirit and movement of the Church, and can never derive much benefit from their membership, or be anything but a drag on the parish, and a sore trial to their rector, until they are made over. But the making over costs more labor by far than the making anew, and then the product is less satisfactory!

There are some who start with very inadequate ideas of the sacraments of the Church, giving them low and loose interpretations, degrading the mysteries of religion with an infusion of rationalism, or limiting the power of God with a spirit of self-assertion; so they are out of harmony with their surroundings. Catholic teaching conflicts with their theories, the Prayer Book is full of "germs" of thought above the line of their vision, so they must revise the Prayer Book, and reform the Church, till there is positively no end to the changes they would make, and every change is a backward movement into the dark! Now we well know that it is not the Prayer Book that needs making over; it is not the Church that needs making over; but some of the people, like a misfitting garment, are made up wrong! They must be made over. But to "rip" and make over such work is a thankless business; it causes a world of trouble, as too many know to their sorrow; nor is that all; the repairs usually cost more than they come to. It is a fair question of debate whether it be not better to leave the old material for what it is worth, and look for new to make up into new and better work! It is a question which has already been started, whether the task before the

Primitive Church of converting the pagan world, were as formidable as the task before the modern Church of making over the Christian world, so as to bring it into an assimilated and satisfactory condition.

One may test the matter, perhaps, on a small scale, in the parish. Looking over the communicant list, you will find, with a fair percentage of good and valuable material, a percentage that is quite otherwise; and it is this "otherwise" material that causes all the vexation and trouble in a parish. It is uninstructed, and therefore hard to please; or jealous, and therefore quarrelsome; or indifferent, and therefore inaccessible; or made up wrong, and therefore a misfit generally.

Now while it might seem a very ungracious thing to cast all this misfitting and unsatisfactory material aside, and supply its place with new, there can be little doubt about the economy of the thing.

In our industries, the repair-shops have their place and importance; but all the great establishments make new things—what if the Church should turn her thoughts less to patching and mending, and employ all her beautiful machinery on new work! Or to drop the figure, while using the utmost vigilance, to avoid introducing to our Communion persons inadequately prepared or out of harmony with the Church; what if she should spend less in trying to repair those who are found to be radically defective and impracticable, and spend more on new material which is far more hopeful? But what shall become of the defective? Just what becomes of other imperfect things; they work in somewhere, according to their value, or go to the auction shop, just as some Christians go elsewhere to be disposed of as a second-hand and cheaper article.

Johann Sebastian Bach

"WHERE THERE IS A WILL THERE IS A WAY"

BY J. B. C.

QUIET reigned in the little town of Ohrdruf one summer night, more than three hundred years ago, for in every household all had gone to bed at dark, in order that they might be ready to commence the next day's work at daybreak. They had no electric lights and no gas-jets in those days to ruin their eyes; lamps were a luxury of the very wealthy, and candles an extravagance re-

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served for long winter evenings, and not to be thought of in the lingering twilight of midsummer. Therefore, everybody went to bed early, and when the moon lifted her full, round face over the hills, and peered in at the various windows, she found little to interest her, until she came to the house of Christoph Bach, the village cantor. As the first moonbeam entered the window, a young boy who had been lying there wide awake, waiting for the moon to rise, sprang quietly out of bed, and began to make his way noiselessly down the steep stairs that led to the rooms on the lower floor. Pausing often to listen, and frightened more than once by the creaking of a board, or by some fancied sound that seemed to him loud enough to waken the soundest sleepers, he reached the great living-room at last, and made his way softly to the huge carved press at one side of the chimney. This "press," or cupboard, was a marvel of elaborate carving, the doors being wrought in an open-work pattern of vines and scrolls, like those in many old German houses to this day. Little Sebastian slipped his hand without difficulty through one of the openings, and began to grope for something within the carefully locked doors. At last his hand lighted on some manuscript music. This he rolled as closely as he could with one hand, and, passing it through one of the larger carved openings of the door, sped

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swiftly upstairs with his treasure, and regained his room in safety! Once there, he spread the music on the floor by the window, and, lying at full length on his stomach, proceeded to copy the notes of the organ music on some roughly ruled staves he had prepared beforehand—the moon looking on benignly, and “aiding and abetting” him with all her power.

But the time came, all too soon, when she could no longer shed the light of her countenance upon him, but must pass on, in her course, to other scenes. As the little room grew darker and darker, Sebastian was forced reluctantly to give up his work. Stealing down stairs again, he restored the manuscript to its place in the same manner as he had taken it out, and returned to his room to sleep the sleep of a healthy, happy, and very tired boy, his last thought being of exultation at having outwitted his jealous elder brother.

Sebastian had lived with his brother, Christoph, ever since the death of his father, some years before. Christoph was kind to the lad in the main, but the extraordinary talent of the boy made him anxious for his own reputation as a musician, and roused a demon of jealousy in his bosom. Only that very morning he had roughly and angrily forbidden Sebastian to copy, or even to look at, some rare old organ music he was desirous of learning, and throwing the precious volume into the cupboard, had locked the door and put the key in his pocket. But he did not make sufficient allowance for his little brother's ingenuity and strength of will. Not once only, but many times, did the moon lend her light to the young copyist, for every bright night through all the long summer found him sprawled on the floor, writing for dear life while his celestial lamp still shone, and only resigning himself to slumber when he could no longer see.

At last his long task was finished, and he had a complete copy as a reward of his patience and perseverance. But, alas and alas! Just about this time Christoph discovered what he was pleased to term the *theft* of the music, and, in anger, burned, not only the poor copy that had cost so much labor and self-denial, but the original as well, that he might never be able to repeat his offence. Sebastian shed bitter tears of disappointment and resentment, and never quite forgave his unkind brother, from whom he was soon afterward parted.

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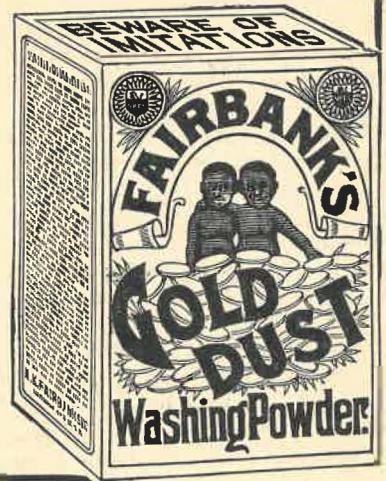
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ment of his marvelous genius, and, had Christoph lived, he would have seen his younger brother the foremost musician in all Europe. All the world knows Johann Sebastian Bach now, and honors him as “The Father of German music” (as well as twenty children). It is a pity to have to relate that his latter years were saddened by blindness, brought on, it is thought, by this very episode of his boyhood, as well as by the arduous labors of his mature life.

Harnessing the Nile

A TREMENDOUS task is to be undertaken by the English in Egypt—nothing less than the creation, for purposes of irrigation, of a reservoir having two or three times the superficial area of Lake Geneva. Ex-Consul-General F. C. Penfield describes the proposed undertaking in the February *Century*, in an illustrated article appropriately entitled, “Harnessing the Nile.” He says:

“Engineering skill is to rearrange nature's surface on the Egyptian frontier, and pond back into Nubia a body of water a hundred and forty miles long, crossing the tropic of Cancer, and extending southward nearly to Korosko—a goodly step on the journey to Abu-Simbel and Wady-Halfa—by means of a great dam across the Nile at Assuan. The Pyramids and the Sphinx have borne testimony through the centuries to the grandeur and power of execution which dwelt within the Nile valley, and what more fitting now than that the same valley be the theatre of a gigantic engineering exploit, audacious, perhaps, but certain of success, and ministering to man's necessities, rather than to his vanity?”

“As a building achievement, the scheme is on a scale worthy of a Ramesses or a Pharaoh. To create in the heart of the African desert a lake having from two to three times the superficial area of Lake Geneva in Switzerland, and control it with scientific precision, so that the impounded flood may be turned into distant channels at will, is a stupendous undertaking. But the engineers claim that their plans can be carried out to the letter; they have estimated the exact cost of the dam, computed almost to the gallon the volume of water that will be imprisoned, add figured the necessary resistance to be provided at every point of the masonry. In Cairo, the experts of the ministries of public works and finance, like-

wise, have calculated to a nicety the sum from taxation that will come into the public treasury through the country's augmented productiveness.

“Subordinate to the great dam, a smaller one, not unlike the barrage at the apex of the delta, ten miles to the north of Cairo, is to be made at Assiut. Its function will be to give a sufficient head to the river to force the water into the system of irrigation canals that vein hundreds of thousands of acres between Assiut and Cairo. The completion of the Cairo barrage (it was begun by Mehemet Ali Pasha, from the plans of a French engineer, but not made effective until England took the country in hand) so developed cotton culture as to add to the public revenue of the country at least \$10,000,000 annually. It may safely be concluded that the Assuan reservoir is but one of a series which will in time be constructed southward to the Victoria Nyanza. The re-establishment of khedival authority at Khartum will determine this.”

AT Munich there is a hospital which is entirely supported by the sale of old steel pens and nibs collected from all parts of Germany. They are made into watch-springs, knives, and razors.



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Tree Murder in America

AT a recent public banquet one of the officers of one of our largest States slighted the efforts that have been made for the preservation of our woods by placing as first in importance the development of wood pulp and other industries in the threatened districts. To give a passing wage to a passing population he would destroy forests that, intelligently protected, would furnish work and wages for centuries.

Americans are the most wasteful of people. They have a big and fertile country, and they act as though it were impossible to exhaust its resources. But the immense increase in its growth, the constant enlargement of industries that require the destruction of natural material, must bring us to a pause. Natural gas was burned without stint just after its discovery, with the result that only enough remains for three years. We are told that the anthracite supply in this country cannot last much more than a hundred years longer. Already some of the prairie lands that were believed to be inexhaustible, requiring but one plowing a year to keep them fertile, are tired out, and demand to be fed. And most astonishing of our wastes is that of our woods, in which rests one of our best sources of wealth, and on which we rely for water. Whether we use timber for houses and ships or not, we must drink, and in chopping off our forests we are reducing our springs: ergo, our brooks, rivers and ponds: ergo, the fertility of the land: ergo, the population thereof.

It has been explained again and again, yet seems ever to acquire new emphasis, that the trees act as umbrellas to protect the fallen rain from quick evaporation, and give time to them to soak into the soil; also, that they create, with their fallen leaves and decayed branches, the vegetable mold in which succeeding forms of plant life find their nutriment. Strip a hill of its timber, and the rain runs swiftly down, causing a freshet in the river at its foot, because there is nothing to stay it. Worse still, it carries more or less soil with it, so that in a little time the hill is bared to its rocky frame. The mischief is that it requires years and years to repair a damage that a party of woodmen can inflict in a day.

This cutting is deplorable. It implies not merely the destruction of beauty, which is cause enough for lamentation, but hardship, especially in the country districts; it implies a lessening number of birds, our bright, tuneful, useful little friends, because they cannot secure nesting places; it implies a check on the fertility of the surrounding country; it implies disastrous floods in spring, when the snows melt, there being no soil to hold the moisture, and no screen of limbs or leaves to shadow the drifts from the northing sun; it implies a lessening rainfall, with increasing drought; it implies the ultimate conversion of deforested tracts into deserts.

The case of Spain is a familiar one. It was once well wooded and was capable of sustaining a large agricultural population. Its trees were relentlessly hewn down by greedy spoilers, with the result that, in time, districts once fertile became rainless and dusty, the vegetable mold disappeared, the streams dwindled, and the population was driven from the soil into the cities, where many became beggars, adventurers, or laborers, at uncongenial tasks at wretched wages. To this day the arid districts remain as nature's protest against man's destructiveness and selfishness.

There is a remedy for this and it is time it was applied. It consists in scientific forestry. It is not necessary to restrict the cutting of timber to a great extent. It needs only a little intelligence and a little after-work in planting. A hill should never be deforested. The largest and oldest trees should be chosen for cutting. In place of every one cut down a sapling should be planted. In many of the tracts devastated within recent years, thousands and hundreds of thousands of trees have been destroyed and not a single one set out to replace them. Yet we have officials who can defend such proceedings! It is appalling.

In the parts of the Old World that claim to be enlightened the authorities have been compelled to institute reforms, for there was a general alarm over the drying of the springs and the failure of the rivers. The Rhine, the Rhone, the Elbe, the Danube—in fact, most of the important rivers of Europe have subsided by several feet, and not only the navigation, but the health, convenience, and industries of the people have been correspondingly affected. To stay this devastation, to restore, if possible, fatness to the soil and depth to the streams, boards have been created to guard the forests, prevent needless destruction by chopping and by fire—our forests have suffered much from the carelessness of hunters and miners in leaving fires burning in the woods—to study the effects of soil, climate, and locality, and to plant liberally. Through the beneficent operations of the forestry boards, districts have been redeemed, industries have been preserved and restored, and the beauty and prosperity of several lands favorably affected. We, who have more natural advantages, must be less wasteful or we shall not have them long.—*Saturday Evening Post.*

Dressing Parisian Dogs

THERE seem to be some 5,000 or 6,000 persons in Paris who are determined to make the canine race go to the dogs as speedily as unreasonable pampering can send them there. This number of so-called lovers of dogs is, according to an article in *Good Words*, inscribed on the books of the Parisian dog-tailors. One of the tailors took the writer of the article in his confidence, saying:

"For the most part our clients belong to the higher classes of society—people who can afford to pay high prices and who pay ready cash. The business is, therefore, a very profitable one, because the materials used do not cost very much, and we sell them at a large profit. For instance, I recently had a very remunerative order from the daughter of a diplomat in Paris. She was about to be married, and I made a set of gala clothes for her dogs to match the liveries of the lackeys in her father's house-

NO FAITH CURE

ABOUT STUART'S DYSPEPSIA TABLETS.

They Cure Stomach Trouble and Indigestion Anyway, Whether You Have Faith in Them or Not.

All physicians agree that the element of faith has a great deal to do in the cure of disease.

Firm belief and confidence in a family physician or the same confidence and faith in a patent medicine, have produced remarkable cures in all ages.

This is especially true in nervous troubles, and no field offers so prolific a harvest for the quack and charlatan as the diseases arising from a weak or run down nervous system.

Nevertheless, the most common of all diseases, indigestion and stomach troubles, which in turn cause nervous diseases, heart troubles, consumption, and loss of flesh, requires something besides faith to cure.

Mere faith will not digest your food for you, will not give you an appetite, will not increase your flesh and strengthen your nerves and heart; but Stuart's Dyspepsia Tablets will do these things, because they are composed of the elements of digestion, they contain the juices, acids, and peptones necessary to the digestion and assimilation of all wholesome food.

Stuart's Dyspepsia Tablets will digest food if placed in a jar or bottle in water heated to 98 degrees, and they will do it much more effectively when taken into the stomach after meals, whether you have faith that they will or not.

They invigorate the stomach, make pure blood and strong nerves in the only way that nature can do it, and that is from plenty of wholesome food, well digested. It is not what we eat, but what we digest, that does us good.

Stuart's Dyspepsia Tablets are sold by druggists at 50 cents for full-sized package.

Little book on cause and cure of stomach troubles mailed free by addressing F. A. Stuart Co., Marshall, Mich.

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THE MODERN

STOVE  POLISH

ENAMELINE

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hold. As the bride entered the residence after the ceremony, her three dogs were awaiting her at the top of the grand staircase dressed in these costumes with bouquets of orange blossoms attached to their collars, and held in a silken leash by one of the footmen. The effect was marvelous! Then, again, the daughter of a rich banker, recently married, had another idea. I made, to measure, for each of her dogs—she had half a dozen—regular bridesmaids' costumes of white faille embroidered with lace and garlanded with orange blossoms, while on their feet they wore small slippers of white satin, also specially made to measure!"

One does not quite know whether pity for the dogs thus tortured, or contempt for the owners who bend their minds to such doings, is the predominant feeling aroused these facts.

The waterproof for rainy days, the dust cloak for journeys, the mantle for cold weather, and the gray linen suit for seaside wear are all articles with which a French society dog has long become familiar. But this year, Mr. Waller tells us, the poor creatures' owners "have gone one step further in rendering the sublime handiwork of the Creator ridiculous by providing their pets with sets of fine linen. No society dog which really respects itself would think of possessing less than a dozen of undergarments of lawn, if it be in good health, or of silk or surah if it should be subject to colds or nervous complaints! Then if the 'poor darling' should be troubled with watery eyes, a dozen embroidered cambric handkerchiefs become an absolute necessity. And this is not all. His delicate little feet must be kept dry by boots made to measure, of leather or India-rubber, to suit his particular temperament." This, together with bracelets and tie-pins, with perfumes and fancy soaps, with ivory combs and brushes, and a good many other things, make up the dog's toilet necessities, and if the Parisian pet dog could speak, she would certainly explain that her "friends" lead her the life of a dog, in the worst interpretation of that saying.—*Westminster Gazette*.

MRS. GEN. WATERMAN, my mother, says a writer in the *New York Sun*, was not long married, in Binghamton, when her father, Gen. Joshua Whitney who named and founded the town, called, with a few other gentlemen of the then small village, a new minister to take the place of the Presbyterian clergyman lately dismissed by the congregation, not for fault of conduct, but because his sermons were thought tiresome. According to custom, Mr. Niles, the new minister, on his arrival began his round of visits to the women of his congregation to inquire into the state of their souls, and to take a cup of tea with them for sociability and better acquaintance. Mr. Niles was a tall, thin man, and what fortune-tellers would call "dark complected." He wore a rueful countenance becoming his calling, and never forgot the vocation of bringing terror into the hearts of his people for conscience sake.

My mother was of the best type of intellectual and high-toned American women. Though young, she had been well educated for her years, and she had inherited the strong points of her father's character.

Mr. Niles "was master of the situation" in the village of Binghamton, for as yet Presby-

terians were the only acknowledged sect in the place. One of his first calls was upon the daughter of Gen. Whitney.

With all sincerity, Mrs. Waterman received the pastor, and he soon made known his business. "Well, Mrs. Waterman, I hope you are in a state of grace," he said, in a solemn tone.

"I hope, Mr. Niles, I am not without it," she answered, smiling.

Then followed what she thought was rather an unjustifiable search into her conscience, for a pastor of the Protestant faith, and she answered, as was her nature, without any hesitation or concealment, what was in her heart respecting God and salvation and her own duties. He looked astonished at her bold assertions, and, with half-closed eyes, inquired:

"Mrs. Waterman, are you willing, perfectly willing, to be damned?"

"Oh, Mr. Niles," she exclaimed, "what a question! No, I am not willing to be damned."

"Mrs. Waterman, if it be God's will, are you willing to be damned?"

"No, I am not."

"Then you are not in our faith; you are not a Presbyterian."

"No, I am not," she answered with spirit. Mr. Niles left abruptly, much disgusted.

Mrs. Waterman went to her father in trouble and repeated the conversation.

"Pamela, what creed do you prefer?" asked Gen. Whitney.

"I like the Episcopal Church best, father," she answered.

"You shall be gratified, my daughter. I shall give the ground and we will build a church. Meantime, I shall send for an Episcopal minister and pay his salary."

The city of Binghamton now enjoys six or seven Protestant churches and one large Roman Catholic church. It owes its possession of the first Episcopal minister to the fact that Mrs. Gen. Waterman was not willing to be damned!

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A New and Highly Nutritious Food.

The odd-sounding name is used to designate a peculiar food, made not exactly in the shape of nuts, but having a pleasant, nutty flavor, and crisp brittleness that makes them a charming favorite with the palate.

Of yet more value than the taste is the food value of Grape-Nuts. They are largely composed of grape-sugar (your dictionary can tell you about that), and those who use them will find the morning meal has not only been pleasant, but has been quickly and easily digested; for grape-sugar is an article produced in the human body at one stage of the digestion of food, and is at once ready for transformation into good, healthy blood and nourishment.

It should not be understood that the grape-sugar of which Grape-Nuts is made has been produced in the human body. But this grape-sugar is made by much the same process as the body employs, and is produced by natural treatment of grains without any foreign substance whatever. It is made by the Postum Co., at Battle Creek, Mich. The result is perhaps the most highly nutritious food ever produced.

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Tells no sweeter story to humanity than the announcement that the health-giver and health-bringer, Hood's Sarsaparilla, tells of the birth of an era of good health. It is the one reliable specific for the cure of all blood, stomach and liver troubles.

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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.

Time Enough

Two little squirrels out in the sun,
One gathered nuts, the other had none;
"Time enough yet," his constant refrain,
"Summer is only just on the wane."

Listen, my child, while I tell you his fate:
He roused him at last, but he roused him too late.
Down fell the snow from the pitiless cloud
And gave little squirrel a spotless white shroud.

Two little boys in a schoolroom were placed,
One as a governor is sitting to-day;
"Time enough yet for my learning," he said;
"I'll climb by and by from the foot to the head."

Listen, my darling: Their locks have turned gray,
One as a governor is sitting to-day;
The other, a pauper, looks out at the door
Of the almshouse, and idles his days as of yore.

Two kinds of people we meet every day:
One is at work, the other at play—
Living uncared for, dying unknown—
The busiest hive hath ever a drone.

Tell me, my child, if the squirrels have taught
The lesson I long to impart in your thought:
Answer me this, and my story is done,
Which of the two would you be, little one?"

—Selected.

For Our Boys

WHEN I was a boy, just about your age,
we lived in a little new England vil-
lage, which was five miles from the city.
Now, one of the greatest pleasures of my
life then was to go with father to the city,
and see all those sights which are always
new and wonderful to the country boy and
girl.

One of my daily duties in the summer was
to drive the cows to the pasture, about half
a mile from the barn each morning, and get
them again at evening. Not very far from
the pasture bars lived my uncle's family,
and when I tell you that he had two boys
just about my age, you boys will know what
fun we used to have, and how much I liked
to stop and play with them. Very many
times when I was sent to the pasture, and
told to come right home after driving the
cows, I would go around by way of uncle's
house, just intending to say good morning
to my cousins, and then return home. But
alas for a boy's good intentions! I would
get interested in something the boys had to
show me and then get to playing, and the
first thing I knew, it would be noon, and I
was again a bad boy who had not obeyed my
parents about coming home. I am sorry to
say this happened a good many times, and
the only excuse I could offer to my parents
was that I got so busy playing that I forgot
what they told me about coming home.

I remember one bright morning early in
September, when I was cautioned to return
from the pasture as quickly as possible, as
father wanted me. I can see the long lane
with its low stone walls on each side, and
its top-riders of long poles with the cross
stakes to hold them; and in spots along the
wall, the clusters of raspberry bushes, hang-
ing full of ripe, luscious fruit; and then
here and there the patches of running
blackberries, and you boys know that these
berries are not bad for a boy's stomach.

Well, I was not very swift getting the
cows to the pasture that morning, and they
had many a good nibble at the green grass

that grew so profusely near the foot of the
walls. When the cows were in the pasture
and the bars put up carefully so that "Old
Fan" could not take them down with her
horns—as she was sure to do if they were
not driven in tight—I looked across the
field and saw my cousins having a nice time
jumping from the great beams of the barn
into a load of hay which stood in the floor.
I could not resist the temptation to run
over and have "just one jump" before going
home, but promised myself that I would
only just stop a minute, and then run all the
way home to make up for lost time. But,
boys, let me tell you that it is a good deal
easier to stay away from temptation, whether
it be play when you should work, or
whether it be doing bad when you should
be doing good. I took one jump, and the
delight of feeling the wind in my face, and
the swift, dizzy fall through the air, and
then the sinking into the sweet, new-made
hay, and then the bound that was made as
the hay sprung back into place—boys, it was
too much for my weak resolution to go
straight home after the one jump. I stayed
and jumped, and made camps in the hay,
and played Indian, and did many, many such
things as boys always do when they are
playing together and having a good time on
an old New England farm.

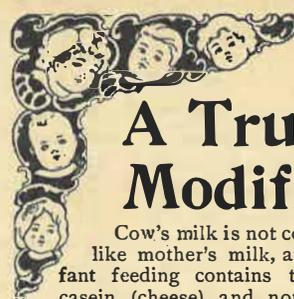
It was long after noon before I thought
about going home, and then you can imag-
ine how bad I felt. I went slowly home, re-
solving that I would never again disobey
my parents, but would always do just as they
told me.

I was a very humble, penitent boy, I as-
sure you, as I went with downcast eyes into
the big kitchen where my mother was busy
at her work. And what do you suppose I
learned from her? Why, that father had
taken the team and my sister, and, after
waiting in vain an hour or two for me had
gone to the city on business. A whole day
in the city lost because of giving up to a
foolish desire to jump on the hay, when I
had the hay in the barn and could jump
every day in the year if I wanted to!

I have no doubt you city boys think that
you would gladly give up several days in
the city for one on the farm, but you would
not think that way if you were country boys
and only saw the city once in a great while.

It would be useless to undertake to tell
you how bad I felt, and how long the day
was—that same bright September day, boys,
that had only lasted, it seemed to me, a few
minutes in the forenoon—until father and
sister got home.

As I heard from sister's lips of the enjoy-
ments of that day, how they saw sights
which are every day seen by you boys, but
which seemed to me to be as wonderful as
the scenes in the "Arabian Nights," I made
a promise to myself, which I afterwards kept
pretty faithfully, that I would be more
obedient to my parents. That was years
ago, but I never think of that day without



A True Modifier

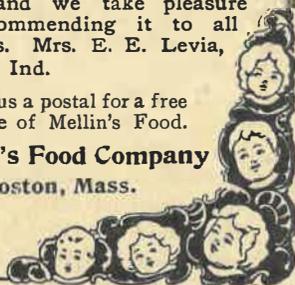
Cow's milk is not constituted like mother's milk, and for infant feeding contains too much casein (cheese) and not enough carbohydrates (milk sugar), therefore it needs modification. This is what Mellin's Food is for, to modify milk. Mellin's Food is a true modifier; it prevents the casein from becoming a solid mass in the stomach thereby inducing colic; it furnishes carbohydrates and phosphatic salts, and makes milk like mother's milk.

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I am raising my baby on Mel-
lin's Food. When she was 3
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could not raise her. We com-
menced using Mellin's Food and
she is now 3 months old, weighs
15 pounds, a lovely, cheerful and
healthy child. We feel we owe
her present condition to Mellin's
Food and we take pleasure
in recommending it to all
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the entire system and promptly relieve and
cure all troubles arising from stomach
disorders. Pamphlets on application.
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wishing that I had gone directly home from the pasture.

And now, boys, for the moral, for all good stories like this have a moral, you know.

Our Heavenly Father waits and waits for us to do the things which He planned for our enjoyment, and by and by we learn that if we had done as He tells us to do, we would have had much greater pleasure than we had in doing the things which He had asked us not to do. He knows what is best for us, and we ought to trust Him just the same as we trust our earthly parents when they plan and work for our happiness.—*St. Mark's Rubric.*

Apples of Gold

A YOUNG girl was passing her aged great aunt one day, writes Kate Upson Clark, in *The Congregationalist*, when she suddenly stopped, laid her hand gently on the white head beside her, and said: "How pretty and curly your hair is, Aunt Mary. I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spontaneous little courtesy.

Few of us realize the dearth of such attentions which the old suffer. Many of them have been persons of consequence in their prime. As illness and sorrow gradually weaken their spirits, they retire into the background. They are no longer pursued by the honeyed words which interest or affection once heaped upon them. Too often they linger on in more or less cheerless obscurity until they die.

"I was astonished to find what an interesting person that old lady is who lives at Mrs. D.'s," remarked one lady to another. She seems to be an aunt, or great aunt to Mr. D., but she has always sat back in a corner when I have been there, and I never supposed that she knew anything in particular. Yesterday Mrs. D. appealed to her several times. It seemed to draw her out. She is remarkably intelligent and has had wonderful experiences of life."

"Did you think to tell her how much you had enjoyed talking with her?"

"No, that never occurred to me."

The knowledge that her words and personality had so favorably impressed her visitor might have given the quiet old lady a pleasure which would lighten many weary hours. "There is no tonic like happiness."

A young man said to his mother: "You ought to have seen Aunt Esther to-day when I remarked casually, 'What a pretty gown you have on to day, and how nice you look in it.' She almost cried, she was so pleased. I hadn't thought before that such a little thing as that would be likely to please her."

"I never expect to eat any cookies so good as those you make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words, for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.

Trial Package Free!

If any reader, suffering from rheumatism, will write to me, I will send them free of cost a trial Package of a simple and harmless remedy which cured me and thousands of others, among them cases of over 40 years' standing. This is an honest remedy that you can test before you part with your money. Address: JOHN A. SMITH, 208 Summerfield Church Building, Milwaukee, Wis.

"He's A Little Feller"

DOWN in Frankfort Street the other cold day, I found a newsboy seated on a grating in the sidewalk, up through which came a little warmth from the basement below. He had something beside him covered up with a ragged and dirty old handkerchief, and as I sat down alongside, he cautioned: "Look out now, and don't hurt him."

"What is it?"

He lifted the handkerchief with the greatest care, and there, on one of the iron bars, all huddled up and half frozen, was a brown sparrow.

"Where did you get him?"

"In the street, out there. Got so cold he was tuckered."

"And what will you do with him?"

"Get him good and warm, and let him go. He's a little feller, and orter have a fair show."

I added my efforts to Jack's, and after a

few minutes the bird began moving about in a lively manner, and giving vent to his satisfaction by a series of chirps. Jack lifted him up, and gave him a toss in the air, and away he sailed for his nest under a high cornice.

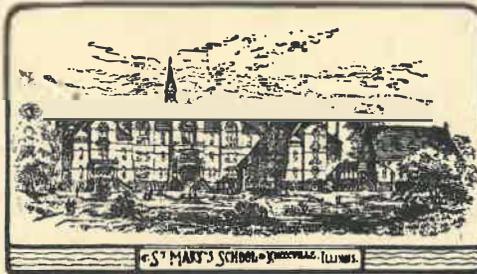
"Boys can get along 'most anyhow," said Jack, as he shivered in the cold sweeping wind from the river, "but birds is such little fellers that we've got to sort o' boost 'em now and then. He's all right, and we're all right, and good-bye to you."

A SUBSCRIBER in Philadelphia writes: "You may know how I value THE LIVING CHURCH, when I tell you that I did without a daily paper for four days in the week to save the four cents to pay for the Church paper. The news is so reliable and other articles so instructive, that I should miss it very much were I forced to do without it."

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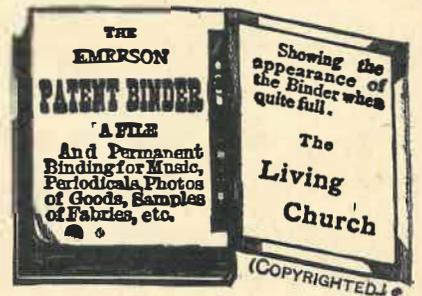
RIVERVIEW MILITARY ACADEMY

Riverview Military Academy, illustrations of which appear elsewhere in this issue, was organized and established in 1836, on College Hill, Poughkeepsie, N. Y., and was known as the Poughkeepsie Collegiate School until 1867, when by change of location to Riverview, it became the Riverview Military Academy. Poughkeepsie is fitly termed a "city of schools," and possesses, among other features, an excellent public library and scientific museum, both of which are open to students of Riverview. The buildings are located on a beautiful site, seven acres in extent, on an eminence near the Hudson River, and are fitted with all modern improvements. It is the aim of the Academy to do work of the best and most thorough character.

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Finance and Commerce

AS the time approaches for Congress to assemble, its probable action in the matter of declaring gold to be the basis for exchanges in this country becomes more and more the subject of interest. No doubt a strong effort will be made to have such action taken, and were we to credit the claims of many newspapers and politicians, we could easily regard it as a foregone conclusion. We have only to think back to many former like situations, however, to conclude that what Congress will do in regard to any problem of supreme political importance is by no means so easy to prophecy. We are therefore likely to have more or less uncertainty upon this point to confront us for some months to come.

In the meantime we are not suffering for any immediate action. As a matter of fact, financial and commercial affairs are running smoothly enough to suit anyone. Action by Congress at this time is only urged upon the theory that "in times of peace prepare for war." When everything in a business way is prosperous and healthy get ready for breakers. It has, however, never been the way of Congress or politicians to cross their bridges until they get to them, and it is a matter of at least a little doubt whether this leopard has changed his spots since the circus came this way last.

The business situation remains the same. Activity prevails in all quarters. The production and distribution of all classes of commodities is at a maximum. Some close watchers of events think railway earnings show signs of having reached the high point for this era, but this, if true, is not alarming, as they are tremendously heavy. The stock market gives no sign that the general estimate corresponds to this, as the list remains strong at only slight reactions from top prices. In financial affairs little change is noticeable. Money is in fair supply and rates are steady. The last bank statement was less favorable, returns showing a decrease of nearly three million dollars, but an increase in loans of nine million nearly accounts for this. It hardly seems probable however, that the wheat crop of the Northwest can be marketed without making something of a drain on eastern banks. A good export demand which now exists and which is fairly likely to continue, will abate the intensity of it; wheat has lost something in price the past week, while English markets have made a slight gain, so that for the first time in months our markets may be said to be fairly on a shipping basis. Supplies of the crops of wheat from the southern hemisphere are about exhausted, and importing Europe must soon begin to draw more freely from the United States. Foreign demand for corn and provisions is first class. Real estate alone, remains dull, but the past has always shown that it requires several years of prospering business to start any great buying force into real estate.

Trade With West Indies

EXPORTS from the United States to Cuba, Puerto Rico, Hawaii, and the Philippines were, according to a statement just prepared by the Treasury Bureau of Statistics, larger in the fiscal year just ended than in any preceding year in the history of our commerce with those islands. Even the reciprocity years, 1892, 1893,

and 1894, in which the exports from the United States to Cuba and Puerto Rico were greatly increased, do not show as large a grand total as does 1899, with all of the disadvantages of war conditions which prevailed in Cuba, Puerto Rico, and the Philippines during a part of the year. To Cuba, the total export for the year does not reach the large figures of the two full fiscal years 1893 and 1894, in which the reciprocity treaty with Spain was in operation, and to Puerto Rico the total export of 1899 was slightly less than that of 1892, during three-fourths of which the reciprocity treaty was in operation, or 1894, in all of which it operated. To Puerto Rico the total exports of the fiscal year 1899 are nearly 25 per cent. in excess of the average annual export during the preceding decade; to Cuba they are nearly 50 per cent. greater than the average during the preceding decade. Hawaii, they are more than twice as much, and to the Philippines, more than three times as much as the average annual exports during the preceding decade. These figures, it is proper to add, do not include the exportations to the islands in question by the government, either for the use of its troops, or in aid of the temporarily destitute.

While the total imports into the United States from these islands is not as large as in earlier years of the decade, this is due solely to the fact that they did not have the supplies for exportation, this being especially true of Cuba, whose sugar plantations and works were so largely destroyed during the war with Spain. That our imports from these islands are rapidly increasing, however, is shown by the fact that those from Cuba in the year 1899 were 66 per cent. greater than in 1898; those from Puerto Rico, nearly 50 per cent. greater than those of the fiscal year 1898, and those from the Philippines nearly 20 per cent. in excess of those of last year, while those from Hawaii show a slight gain over last year, and an increase of 30 per cent. over the fiscal year 1897.

South American Trade

Ecuador, which lies directly north of Peru, has an area of 120 000 square miles, and a population of 1,272,000. Although lying directly under the equator, the great elevation of its tablelands gives very considerable variety to its

products. Its chief imports are cottons and other tissues, provisions, manufactures of iron and steel, clothing, and mineral oil. Fronting as it does only on the Pacific, its distance by water from the eastern part of the U. S. is very great, and, as a consequence, its purchases are largely from European countries. The exports from the U. S. to Ecuador have never reached \$1,000,000 annually.

Bolivia being entirely an interior country and having no seaport, the official statistics are fragmentary and largely estimates. The total imports in 1897 are estimated at 24,467,100 bolivianos (value of boliviano, 43 ¢). Bolivia has an area of 567,360 square miles, or considerably greater than that of the entire group of Southern States east of the Mississippi River.

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AN EVIDENCE OF PROSPERITY. It is generally conceded by economists who study the commercial situation of the country, that the great arteries of railway travel are a sure indication of its condition. A depression in commercial lines means abandoned business trips and the cancellation of pleasure travel, while a healthy condition of affairs means business trips, and an increase of passengers on pleasure bent. A good evidence that a business revival has gone broadcast over this country is the "Lake Shore Limited," the star train of the Vanderbilt system, between New York and Chicago, which is daily comfortably filled. With a view to taking the best possible care of its patrons, the New York Central has arranged to increase the equipment of this train by placing an additional standard sleeper on the trains every day. To the regular traveler the appointments and comforts of this train are well known, but if you have never made a trip on it, you owe it to yourself to see and enjoy the advance made in comfort and luxury in modern railway travel. Remember the fare is no higher on this train, except between New York and Chicago, while the accommodations and service place this particular train conspicuously at the head of the list, when compared with other lines.—*Albany Journal.*

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The Washing of Colored Goods

TOO much emphasis cannot be placed upon this matter of the color of prints and like fabrics. A great many housewives are content to soak, boil and rub delicate shades till only a muddy semblance of the original coloring remains, justifying themselves by the plea that the fault is in the printing of the goods; but it is a fact that most of the colors, except of cheap stuffs, especially those which are "warranted," may be washed repeatedly with little deterioration, if the proper care is taken. Red table linens, embroideries, and goods of that class, which lose all their attractiveness if the clear, pure color is damaged, should never be allowed to get very much soiled before washing, otherwise it is next to impossible to get them thoroughly clean without injury to the hues. They should be washed quickly, in water in which a little powdered borax has been dissolved, rinsed in tepid water containing a little boiled starch, and after drying in the shade, should be ironed before they are fully dry.

Muslins should be washed with a fine soap in soft, cold water; warm water should not be used even for rinsing. Experts say that the colors can best be preserved as follows: If green, add to the rinsing water a wine-glassful of vinegar; for lilac the same quantity of ammonia; for black and white, a small quantity of sugar of lead. A gill or two of lye added to a pailful of water will brighten the black color of any class of goods; while the addition of a teaspoonful of black pepper to the rinsing water is recommended for black calico or cambrics, as a preventive of fading.

No washing powders or washing liquors of any sort should be made use of in washing black stockings, and they should be washed in soft water, soft lather first, and instead of wringing them out hard, which is the common process, and by which, at all events, certain portions of the dye must be expected to be removed, they should be rolled up in a dry cloth and have the moisture well pressed out, and be dried quickly afterward. Nothing could be more melancholy looking than the rusty, white black stockings of years gone by, after they had been a short time in use, and the blue-black color of the new dyes gives them an excellent appearance. Another authority says all fancy hosiery should be put into a strong solution of salt and cold water before wearing, well saturated and dried, without wringing and without exposure to the sunlight.

Colored stockings, as well as other dark goods should have suds especially and carefully made for them, and should not follow white clothes in the same suds, which would leave them linty and dull. For this purpose a pure, white soap is best, and the water should be simply warm—never boiling, or even scalding. Use plenty of water for rinsing, and it will be the better if a little salt is added, or in the case of black stockings, a spoonful of black pepper, to brighten and retain the color.—*Good Housekeeping.*

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