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The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, JULY 7, 1900.

No. 10.

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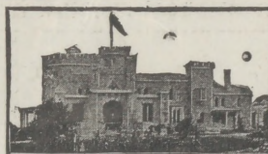
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The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, JULY 7, 1900.

No. 10



News and Notes



A CABLEGRAM from Shanghai, dated July 1st, to the secretary of the Southern Methodist Board of Foreign Missions, states that all is quiet in the Yang Tse Valley, which includes the scenes of our own missions.

THE death of Rear Admiral Philip, who achieved fame among the foremost of the American commanders during the Spanish war, is a shock to the whole country. Secretary Long rightly says of him, "He was one of the true heroes of the American navy." Admiral Philip was a man with a deep religious strain in his character, which was not washed out by his services on the water, and which indeed had been intensified shortly before the breaking out of the Spanish war. After the battle of Santiago, it was he who distinguished himself by kneeling on the deck of the vessel which he commanded, the *Texas*, and publicly, in the presence of the crew, thanking God for the overwhelming victory granted to the American fleet. It was he, also, who gave the admonition to his crew after that battle, "Don't cheer, boys; the poor devils are dying." When the American navy and land forces can show a man of that calibre rising above his temptations and leading a true Christian life, there is reason to hope that the American people may remain true to the Christian religion.

ONE of the most frightful accidents that have occurred in recent years is that in connection with the burning of the docks and piers of the North German Lloyd and the Hamburg-American Steamship lines at Hoboken, on the afternoon of Saturday, June 30th. At last accounts it appears that some 300 perished in the flames or in the water, many of them being on board the three ships of the North German Lloyd, the *Saale*, the *Bremen*, and the *Main*, several other ships being seriously damaged. The fire seems to have been caused by an explosion on one of the piers which ignited a benzine tank, and that in turn exploded, igniting a large quantity of cotton awaiting shipment. So far as it appears at this writing, no blame can be attached to any one, though no doubt every effort will be made to locate the cause of the original explosion. The particulars in connection with the destruction of the steamships are especially horrible, there being numbers of individuals burning in their state rooms, with their heads and arms out of the port holes, as the ships sank beneath the waves.

THE long-belated though dreaded news from Peking has at last been received, though in scant measure, and the rumor is confirmed of the murder of the German minister, Baron von Ketteler, which occurred on June 16th. The Baron was shot by Chinese soldiers while on his way to the Tsung-li-Yamen, the foreign office, and was then dragged from his horse by soldiers and boxers and hacked to pieces. His wife is an American, the daughter of President Ledyard, of the Michigan Central R. R., and was with him in Peking. This murder was followed by a general massacre of the servants of the foreigners, particularly of the legations, in addition to which six of the foreign legations were burned to the ground, leaving intact only the legations of England, France, and Germany, the United States being among those suffering loss. Up to June 25th, it appears that the other foreign ministers and residents were safe in the capital, but

their fate since that time is very questionable. The British legation is, at last accounts, the refuge of all Europeans left in the city. At Weihien, the American mission, probably of the Congregational Board, was burned, and it is stated, apparently on good authority, that the local Chinese governor refused to permit German troops to go to the assistance of the mission. The Chinese in the Northern provinces have separated into two factions, one of which supports Prince Tuan in the Anti-Foreign Policy; while the other, of which Yung Li, commander-in-chief of the Chinese army, is at the head, and with which Li Hung Chang is supposed to be numbered, opposes this policy and endeavors to make peace, on the basis, principally, of independent action regardless of the imperial government. At Canton, where Li Hung Chang still remains, the Anti-Foreign sentiment is growing, but is still kept in check. At the British port of Hong Kong the services of German volunteers have been accepted by the Colonial government. Japan and Russia, being nearest to the scene of action, have poured large numbers of troops into various portions of China, and it is stated that the Russian troops exceed those of all the others Powers combined. Whatever may be the complications of the future, it appears to be beyond question that the Powers are acting unanimately to-day, and are addressing themselves to the sole purpose of protection of all foreign interests, regardless of nationality.

THE news from China is more and more perplexing, and it is more and more difficult to tell what is the present condition. Admiral Seymour's force of foreign troops from the various Powers returned to Tien Tsin on the 27th, and his experience has now been published. It appears that soon after the force had left Tien Tsin for Peking, they were attacked by the Boxers, who were repulsed but returned in larger numbers on the next day and made a severe assault on the foreign contingent. This continued daily, the enemy appearing to sustain heavy losses. On the 16th, as the railroad was completely destroyed, Admiral Seymour decided that it would be impossible to continue the way to Peking by land without being able to obtain supplies, and attempted, therefore, to fall back a portion of the distance and make way to the capital by the river. Here again there was such opposition placed in their way by the Chinese that the river trip was found impracticable, and the foreign forces were obliged to turn back toward Tien Tsin. This they did on the 19th, the wounded being placed on boats moving on the shallow water, and the remaining soldiers fighting their way along the shores on both sides. When the party finally reached Tien Tsin, they had sustained a loss of 62 killed and 228 wounded, and had lived on quarter rations for 10 days.

TO ADD to the difficulty in China, the United States battleship *Oregon* has gone aground on an unknown rock, which was struck during a fog off the Chinese coast, while the *Oregon* was on the way from Hong Kong to Taku. This is extremely annoying to all Americans who have been proud of their navy, though it may be that no blame attaches to anyone for the disaster. While the delay and damage to the battleship may very likely be considerable, it does not seriously impede the relief measures in China, since the ship is too large to proceed up the river and would very likely be obliged to remain at Taku, where apparently there is no immediate pressing need of assistance.

THE question which has been attended with perplexities at various times during the history of this government in connection with the status of naturalized citizens who return to the country of their birth, has arisen lately in connection with the government of Austria. It appears that one Adolf Fischer, who was born in Germany but brought as a child to Austria and afterward naturalized in that country, subsequently came to America and was naturalized in the United States. The Austrian law requires all male citizens to serve in the army unless unfitted by physical or other reasons. After a long residence in the United States, Fischer returned to Austria. He has now been expelled from Austria, apparently on no other ground than that his American papers of citizenship are not recognized by the government as superseding those formerly issued when he became an Austrian subject. Similar cases have frequently arisen in connection with such governments as that of Turkey, and the like, but it was not supposed that such a contention would be made by Austria or any of the European Powers. It is a question for diplomatic adjustment, which may perhaps involve considerable delays and perplexities, but hardly anything more serious.

A DISTRICT judge at Fort Scott, Kan., Judge Walter L. Simmons, has performed a real service to the community at large, which ought to be appreciated by Christian people, in setting aside a divorce granted in his own court which had been distinctly abused. The Kansas law requires a period of six months

to elapse after a decree of divorce is announced before the divorce becomes operative and the parties divorced are free to marry again. It appears that a divorce was granted by Judge Simmons in Fort Scott on one day, and the woman proceeded on the next day across the line to Missouri and married again, in defiance of the Kansas statute. Learning of her intention, Judge Simmons telegraphed the woman that if she took part in this marriage her divorce would be set aside and she would cause the most serious complications for herself. The telegram was received by her a half hour after the wedding. The woman refused to give up the husband to whom she had just been married; but a few days later, Judge Simmons, in session of the court, cancelled the divorce that had been granted, declaring that its terms had been violated, and that the woman was still married to the man who was her first husband, that she had just contracted a bigamous marriage, and was at the present time living in bigamy. Two attorneys of the local bar, though not retained by the woman, voluntarily plead with the court not to take this action, but the Judge was firm, saying to the woman that he had with all possible haste informed her of the certain results of the action she was proposing to take, and that having failed to observe "the ordinary dictates of prudence and discretion," she had brought trouble upon herself. He declared that she was already a married woman when she made the attempt to contract marriage the second time, and that the latter marriage was illegal and could not be persisted in. He therefore declared that the woman was still married to her lawful husband.

Diocesan Conventions.

VERMONT.

THE 110th Annual Convention of the Diocese of Vermont was held in St. Andrew's Church, St. Johnsbury, June 20 and 21.

Morning Prayer was said and the Holy Eucharist celebrated at an early hour on Wednesday the 20th. The Convention organized at 8:30 a.m. There was a second celebration at 9:15 a.m., the Bishop of the Diocese being the celebrant, the Rev. Dr. Charles Pickells the Epistoler, and the Rev. Theo. B. Foster the Gospeller. This service was choral, as was also the Evensong that night.

After the service the Convention re-assembled for business. Various visiting clergymen, and Mr. Henry Ward, treasurer of the episcopal fund, were by vote given seats in the Convention.

The Rev. Wm. F. Weeks was re-elected Secretary, and the Rev. James O. Davis re-appointed assistant secretary. With but four exceptions, all of the clergy living in the Diocese were present, but the attendance of the laity was light.

The annual address of the Bishop was delivered at eleven o'clock.

THE ELECTIONS.

Officers and committees were for the most part re-elected. The Standing Committee and the Missionary Committee are made up as last year. The same Registrar and Treasurer (the Rev. E. N. Goddard and Mr. E. L. Temple) are to serve another year. The Hon. E. J. Ormsbee is retained as Legal Adviser. The Rev. B. W. Atwell and Mr. John A. Arthur were elected delegates to the Missionary Council.

CONGRATULATION AND SYMPATHY.

A message of congratulation and Godspeed was sent from the Convention to the Society for the Propagation of the Gospel now celebrating their Bi-centenary. The Diocese of Vermont still holds a distinct relation to this Society as a trustee of certain lands given by royal grant before the War of Independence, for Church work in what is now the State of Vermont. As the Rev. J. Isham Bliss, D.D., and the Rev. Wm. H. Collins were absent because of long-continued illness, a message of greeting and sympathy was sent to them. Both were for long years faithful and helpful members of Convention.

CANONICAL LEGISLATION.

Proposed changes in the Canons, intended to grant to women the right to vote in parish meetings, were voted down, but with strong minorities. A new section was added to one of the Canons which orders that no material change shall be made in the fabric or permanent furniture of a church without first seeking the Bishop's advice. This is a step in the right direction.

MISSIONARY CANVASS.

Good work has been done in the missions of the Diocese; and money sufficient to carry on this work, which steadily increases, has been forthcoming. Under the direction of the Missionary Committee

a canvass of the state will be instituted to learn of our own scattered communicants and of the religious condition of the state, especially in its rural portions.

SECOND DAY.

The Holy Eucharist was celebrated at 6:30 a.m. on Thursday the 21st by Bishop Hall. The Convention assembled for business at 8 o'clock. Morning Prayer was said at 9 o'clock, and after a short session, during which the invitation of St. Paul's Church, Burlington, was accepted, to hold the next Convention in that parish, the Convention adjourned without date.

The special features of this council were its greeting to the S. P. G., its discussion and treatment of the woman's suffrage question, and the canon passed by it for the regulation of changes in the church edifice. Special emphasis was laid upon offerings for the Aged and Infirm Clergy Fund. These offerings need no longer be taken in the month of May, as in that month other special offerings conflicted with this. The Second Sunday in July is now named for that purpose, but the clergy can substitute another Sunday or Holy Day.

Through the Rev. Henry Van Allen, of the Diocese of Albany, the attention of the Diocese of Vermont was called to the work among the deaf and dumb. He will do such work as is called for among them in Vermont.

MISSIONARY DISTRICT OF DULUTH.

ON Wednesday, June 20th, the Fifth Annual Convocation of the District of Duluth was held in St. Paul's Church, Duluth. The Convocation opened with a celebration of the Holy Communion; the Bishop being the celebrant, assisted by the Rev. Dr. A. W. Ryan, of St. Paul's Church, Duluth, and the Rev. John A. Maggrah, Indian presbyter at White Earth Reservation. The sermon was preached by the Rev. H. F. Parshall, of St. Cloud.

Immediately after service, the Bishop called the Convocation to order, when thirty-one clergymen answered to their names, and lay delegates from twelve parishes and missions.

ELECTIONS AND APPOINTMENTS.

Dr. J. Eaton Bowers was elected Secretary of the Convocation; Mr. W. S. Bishop, Treasurer; Hon. D. A. Dickenson, Chancellor; and the Rev. H. F. Parshall, Registrar. The Bishop appointed as the Standing Committee: the Rev. A. W. Ryan, D.D., the Rev. James F. Hamilton, D.D., Mr. Frederick F. Payne, and Dr. J. E. Bowers.

The following were elected as Trustees of the Diocese: Mr. W. D. McKoy, Mr. H. M. Peyton, and Mr. D. H. Bacon.

The Rev. H. F. Parshall and Hon. D. A. Dickenson were elected delegates to the Missionary Council.

Reports were presented to the Convocation by the Committee on the State of the Church, and on Indian, Swedish, and American Mis-

sions, showing the progress of the work throughout the District. The committee appointed to confer with a similar committee of the Diocese of Minnesota on the equitable division of the funds of the old undivided Diocese, reported progress, but no adjustment of the matter has yet been reached.

The following persons were elected to serve as a Board of Missions for the ensuing year: Ven. T. H. M. V. Appleby, the Rev. A. W. Ryan, D.D., the Rev. Arthur N. Clagett, the Rev. H. F. Parshall, Mr. W. D. McKoy, Mr. Henry F. Green, and Mr. James A. Brown.

BISHOP'S ADDRESS.

The Bishop's address, after making mention of the leaders in the Church who have passed away during the past year, in which he paid a warm tribute to the memory of Bishop Gilbert, went on to give in detail the work accomplished throughout the District.

In the autumn and the early part of the winter, and again in the spring and summer, visitations had been made to the missions and parishes scattered over 57,000 square miles, an area greater than that of the combined Dioceses of Marquette, Fond du Lac, and Quincy, and involving travel over a great extent of difficult forest country, and long journeys also were undertaken to districts where we have now no missions, but where it might be possible that foundations could be laid.

The closing portion of the address urged on the clergy care and reverence in the conduct of the services, diligence in parish visitation, and in careful preparation of sermons, each of which should show, to quote the language of the canon, that our clergymen are "well versed" in Holy Scripture. In the preparation of candidates for Confirmation, he insisted that they should not only know the Catechism verbally, but should intelligently understand that it taught submission to the Church's Rule of Life.

The Church is the "spiritual teacher and pastor to whom we all are to submit. It prescribes the daily portion of Holy Scripture which we are to read, the Feasts to be kept, and the days of fasting, when the Church *requires* (it is not left to our option). "Such abstinence as is suited to extraordinary acts of devotion," and among those days we find every Friday, as well as Lent, the Ember Days, and Rogation Days. The Church also appointed the Family Progress for the households of Churchmen. These particulars are among the elements of the Church's Rule of Life; and Confirmation involved obedience to that Rule. Intelligent men and women, the Bishop insisted, would be glad to conform to a Rule of Life, when it was pointed out to them as a plain command of the Church, binding on all confirmed persons.

In conclusion, the Bishop spoke of the fostering care of the Church, in aiding this new Missionary Jurisdiction, and urged that every effort should be made to develop our own resources, that the assistance now received might be rendered no longer necessary. Duluth is the one missionary jurisdiction that pays a portion of the salary of its Missionary Bishop; and it is hoped that in 1904, or at latest in 1907, the District may be in a position to assume diocesan obligations.

The Convocation closed with an earnest missionary meeting in the evening, at which excellent addresses were delivered by the Rev. H. P. Horton, the Rev. Louis Belden, and the Rev. R. J. Mooney.

WOMAN'S AUXILIARY.

On June 21st the annual meeting of the Woman's Auxiliary was held in St. Paul's Church. The Bishop was the celebrant, and the preacher at the opening service. Delegates were present from a number of distant parishes, and among the rest were Indian women from Wild Rice River, Twin Lakes, Pine Point, White Earth, Bend of the River, Cass Lake, and Leech Lake.

The influence of the Woman's Auxiliary is steadily extending throughout the District. There was an interesting exhibit of lace and articles of Indian manufacture, which women of the Indian branches had sent to be sold, and the proceeds to be applied as their offering for the mission work of the Church.

Miss Pauline Colby, the efficient lace teacher at Leech Lake, was among the delegates, and Miss Julia Emery, Secretary from the Church Missions House, addressed the meeting, and her eloquent words were a delight and an inspiration to all who had the good fortune to hear her. Excellent addresses were also made by several of the delegates.

The officers chosen for the ensuing year are: Mrs. Harriet M. Morrison, President; Mrs. C. F. Hendrix, Vice-President; Mrs. J. H. Barnard, Secretary and Treasurer; Mrs. Thomas Hawley, Secretary Junior Auxiliary; Mrs. Henry Taylor, Secretary Little Helpers; Miss Mary B. Stathom, Secretary Church Periodical Club.

SPOKANE.

THE eighth convocation of the jurisdiction was most encouraging both in the large attendance of clerical and lay delegates and in its spiritual discussions. It opened at the Cathedral on the morning of June 6th. The Bishop reported a satisfactory growth in the missions generally, and lamented the difficulty of obtaining sufficient clergy to cover the field. He said that land had been obtained and funds partly secured for the erection of six new churches, two of which will be of stone. The officers of the mission were generally re-appointed, including the Rev. J. Neilson Barry as secretary and

registrar, and Mr. J. P. M. Richards as treasurer. A number of addresses were delivered in the afternoon on sub-topics of the general question "What Makes a Church Strong?" the speakers being as follows: Inspiration—Rev. Andrew Bard; Information—Rev. Everett P. Smith; Intercession—Rev. Freeman Daughters; Income—J. P. M. Richards; Incomers—Rev. Hamilton Bartlett.

The Woman's Auxiliary held a Session on the second day, and in the afternoon there was a reception tendered by the Bishop and Mrs. Wells.

NEW YORK LETTER.

WORK OF ST. MATTHEW'S PARISH.

VERY conscientious work has been done by the vestry of St. Matthew's parish since the death of the late rector, the Rev. Dr. Krans. About seventy-five clergy in all were warmly recommended to them by friends, and they gave to each very careful consideration. A decision has at last been made in favor of the Rev. Arthur H. Judge, at present rector of St. John's, Franklin, Diocese of Pittsburgh. St. Matthew's is one of the West Side parishes, until a few years ago a weak work with a small wooden chapel on Columbus Avenue, and a Sunday School room in a store a block or two away. Growing well under the Rev. Henry Chamberlain, now at Mt. Kisco, it built a parish church in 84th street near the Park. The location is between two houses, the church forming a built-up part of the row, and yet so successfully was the problem of light and air solved, that a splendid auditorium and other appointments resulted.

Old St. Ann's, from 18th Street, consolidated with it three years ago, and since then the parish has been in strong financial condition. The Rev. Dr. Gallaudet became *rector emeritus* of St. Matthew's, and the deaf mute and speaking parts of the parish work were divided, a chapel for the mutes being erected farther up town, in the vicinity of the homes for these unfortunates. Prosperity has been the result along both lines, the first set-back being the death of Dr. Krans. Parish interests have been well looked after during the interim by the Rev. Warren C. Hubbard, and it is now expected that Mr. Judge will come in the early autumn, although he has not yet formally accepted.

The Rev. A. H. Judge is a native of Quebec, and was educated at Bishop's College and Lennoxville Seminary. He served some time as curate in Holy Apostles parish in Ninth Avenue, and from 1889 to 1893 he was vicar of Heavenly Rest Chapel. Members of the chapel congregation speak in the highest terms of him, and the rector, the Rev. Dr. Parker Morgan, is no less enthusiastic. In 1894 he went to Franklin. He is not yet forty years of age.

WORK OF THE BISHOP.

Bishop Potter, having been absent half a year, says he will take no regular vacation this summer, but will be in and out of the city every few days. A great number of details command his attention, not mentioning those connected with the new Cathedral construction, which are looked after by a regular routine. The Bishop consecrated Christ Church, Piermont, on June 21st, Archdeacon Thomas and other clergy assisting. The rector is the Rev. Arthur H. Proffit. He has been with the parish only a short time, but has succeeded in raising about \$10,000 for the repairs and improvements of the church.

GENERAL SEMINARY ALUMNI CASE.

The Court of Appeals of the State of New York has affirmed the decision in the General Seminary alumni case. It will be remembered that the alumni of the Seminary collected a fund of \$25,000 in 1883, which it donated for the endowment of a professorship, to be designated as the Alumni Professorship of Evidences of Revealed Religion. The fund was transferred under certain conditions, reserving to the alumni the right to nominate on the occurrence of a vacancy in the chair. The Seminary found later that it wished to change the term of professor, and it claimed the right to hold the property as its own, to apply to the uses of the Seminary in such way as the trustees might determine. The alumni having become incorporated, brought an action in the Supreme Court to enforce the trust. Upon an agreed statement of facts, the Appellate Court held that the fund had not become the property of the Seminary, but that the trustee received it in trust to apply it in accordance with the terms made at the time of the transfer. In now affirming this decision, the Court of Appeals adds that the relief to be afforded was a decree for specific performance, or upon failure

to comply therewith, the fund is to be paid into court, to await further application for its disposition.

SUBURBAN MISSIONS.

St. Stephen's, Woodlawn, has at last begun the erection of its new church and parish house combined. The site is an ideal one, large and high, and the building, which is to cost \$5,000, is to be of brick and to contain quarters for social work of the mission. Since the coming of the Rev. T. M. Sharpe the work has grown severalfold in spite of the fact that services are held in parlors of a private house. The evening congregation often numbers 75, and the Sunday School is about 100. St. Stephen's is under the Archdeaconry, and is located in the Bronx, immediately north of Woodlawn Cemetery.

The Nativity, Vanderveer Park, Brooklyn, has purchased five lots and will begin the erection of a wooden church and parish house combined to cost about \$6,000. The Rev. C. M. Allen, permanent deacon, is in charge, and the work was organized a year and a half ago. The neighborhood is one of the many new ones in Brooklyn's suburbs. The mission has a membership of about 100.

INDIAN WORK IN SOUTH DAKOTA.

EXTRACTS FROM A LETTER FROM BISHOP HARE.

I HAVE recently made visits to three of the Church Boarding Schools for Indians in South Dakota, viz.: St. Mary's, on the Rosebud Reserve; St. Elizabeth's, on the Standing Rock Reserve; and St. John's, on the Cheyenne River Reserve. Our fourth school, St. Paul's, was quarantined on account of the prevalence of measles amongst the pupils, and I was forced to omit it. I have returned with a feeling of warm satisfaction; many as have been my visits to these schools, each visit proves a *surprise*.

To illustrate what I mean: I traveled seven hours by railroad, spent a night at an hotel; next day traveled four hours by railroad; then resorted to a team and drove forty miles into the open country, beyond the reach of railroads, and came to the Missouri River; then took a skiff and crossed its broad, muddy waters, and on the west bank found one of my good Indian clergy and an Indian catechist awaiting me. All the while I seemed, each mile I traveled, to be more and more straining my connection with civilization.

The crossing of the Missouri seemed to snap the one remaining tie, and, seated beside my Indian clergyman, I seemed entirely committed to the children of the wild. We drove mile after mile until dark came on.

At the end of the fifteenth mile, I came upon the "surprise" I referred to above. In the wild, a large, well-built, well-appointed, well-arranged edifice; and inside of it a very hive of young Indian life, a hive in its structural order, and a hive in its busy activity. The Indian children, so suspicious of the stranger, generally reputed, therefore, to be stolid and morose, surrounded me with confiding manners, each one expecting a special recognition, and each one hoping to have a chance to carry some one or other of my traps. Here was another "surprise."

I remained in the school two full days and watched how, with fifty Indian children and only four or five care-takers, all told, the whole work of the institution, including that of the dormitories, the kitchen, the laundry, the sewing room and the school room was each day well and regularly done. Another "surprise."

When the hour for public services came, the grown-up Indians gathered from all directions and filled the church; and up the narrow aisle passed in double file the school children, some of them wearing a chorister's dress and singing, as they marched, a familiar hymn.

The service was conducted with as much propriety as that which marks the congregations in Philadelphia or New York, and the catechetical exercises on the Church year and the life of Christ called forth answers as audible and as intelligent as one meets with anywhere.

Verily, all this was a "surprise." "In the *wilderness* waters have broken out and *streams* in the desert."

Mr. J. F. KINNEY, Principal of St. Mary's School, Rosebud Mission, writes as follows:

The Indians, having learned the day of the Bishop's arrival, came *en masse*, camping along the creek near the school and the

new church, which is now building just east of us. I met the Bishop at the railroad, 32 miles away. Getting an early start, we made a fast drive to the school, reaching there at 10 A. M. The afternoon was devoted to school-room work, being a short review of the studies of the past year. In the evening the pupils gave an entertainment, consisting of songs, recitations, and dialogues, and ending with cantata of "Bo Peep." At the services next morning, the Rev. A. B. Clark presented candidates for Confirmation. School children, young men and maidens, old men and women, kneeling in crowded rows, while the Bishop moved among them, laying his hands on their heads, made an impressive sight never to be forgotten. The chapel was crowded and many were turned away. Some of the Indians had come 75 miles to assist at the services and shake hands with the Bishop.

THE EARLIER ATTACKS ON CHINESE MISSIONS.

FROM the northwest corner of the province of Yu Hsien, disturbances gradually spread to the country south of the Yellow River, and on Christmas Eve a band of marauders, consisting of nearly two hundred armed men, gathered at a village on the river bank, only a mile from the S. P. G. Mission station at P'ing Yin. It seemed inevitable that the church would be attacked. On December 26th, after two days of great anxiety, news came that another band equally strong were plundering Presbyterian Mission-stations further down the river, and were within two miles of Shui-li-p'u, one of the outstations of the P'ing Kin centre.

The position was so serious that a letter was sent by the Rev. H. Matthews to his colleague, the Rev. Sidney Brooks, who was visiting his sister at Tainan, urging him not to return. Directly Mr. Brooks heard of the difficult position of his fellow-worker at P'ing Yin he felt it his duty to carry out his original intention of returning on December 29th. It was generally reported that the Society of the Big Sword kept from molesting the missionaries themselves lest they should arouse the foreign governments to action, nor was it known that there were any of its members on the road between T'ai-an and P'ing Yin. The S. P. G. missionaries constantly travel on this road and are well known in the villages, where as a rule they have been treated with kindness, consequently no danger was apprehended. On the second morning of the journey, however, at about 10 a.m., Mr. Brooks was surrounded when leaving the village of Changchia-tien by a band of ruffians armed with swords, and pulled from his donkey. He fled into the house of one of the villagers, but was dragged out, and after a struggle, in which he received several wounds, was bound and led away in the direction of P'ing Yin. Subsequently he had most of his clothes taken from him, and in intense cold was led about until some time in the afternoon. While the band had their afternoon meal at a roadside food-shop, only a mile from one of the P'ing Yin outstations, Mr. Brooks was bound to a tree. It is said that by some means he escaped at this point and fled towards the village church. He was pursued by three horsemen, struck down with a sword, and then killed by the roadside, beheaded, and thrown into a gully close by.

Just at the time when the murder must have been taking place news of his capture reached P'ing Yin. At the same moment news also came that the church at Shui-li-pu had been burnt down, and that the marauders were making towards P'ing Yin, while at another place, close to the city itself, a third band was plundering a small Roman Catholic village. The local official was quite unable to cope with the fanatics, and it seemed impossible to save the mission compound from attack. The governor of the province had been changed four days before, and troops were anxiously expected from him, but they had not come. Under these circumstances the Rev. H. Matthews went to the local official, asked him for a place of refuge within his own official residence, and urged him to do all in his power to rescue Mr. Brooks. A search party was sent out, but it was not until New Year's Day that the news of the murder reached P'ing Yin. Two more days passed before the body was recovered and placed in the church, from which it was buried on Epiphany Day in the Christian cemetery. The expected troops arrived on January 1st, but plundering went on afterwards for several days, and for a much longer time the authorities failed to make a single arrest. It is believed that the new governor, Yuan Shih Kai, is really trying to stop the rioting, and the outlook has improved very much since his arrival.—*The Guardian*.

THE PRO-CATHEDRAL AT FARGO.

WE HAVE already noted that the parish of Gethsemane Church, Fargo, N. D., has been turned over to the Bishop of North Dakota to be reorganized as a Cathedral. We now have pleasure in showing reproductions from photographs of interior and exterior.

The Bishop is rector of the parish pending the organization



GETHSEMANE CHURCH, FARGO, N. D.

of the Cathedral Chapter and the transfer of the property. His predecessor in the rectorship was the Rev. Roderick J. Mooney, under whose administration the noble church edifice was erected. Mr. Mooney retired from that charge in the past spring, and at



INTERIOR OF GETHSEMANE CHURCH, FARGO, N. D.

a farewell reception, he was presented by his parishioners with an elegant solid silver dinner service. He is now rector of St. Paul's Church, Brainard, Minn.

PORTO RICO LETTER.

SAN JUAN, P. R., June 18, 1900.

DEAR LIVING CHURCH:

THE most amusing sight of late on our streets is the modern American ice cart, drawn by a pair of meek-eyed oxen. A native with long stick leading and guiding these docile creatures, an English-speaking darkey weighs and delivers the ice.

Building a brick house is another feature that attracts our attention. An Irishman at home wrote to his brother in Ireland to come over to America (he was plasterer by trade), saying, "the man at the top of the house does all the work." The man here, at the bottom of the house, does his share. Bricks, six in number, are tied to a rope and hauled up by a pulley. Many ropes at work get things tangled, as you may imagine, in their ascent. Buckets of reddish mortar swing in and out the same way on ropes. The carpenter works entirely wrong, according to our way of doing. He puts his saw under the board and saws from himself.

San Juan has all her houses built in this way. The walls are built thick, then cemented, inside and out, so they are very strong and almost impervious to heat and rain. Some are four stories high, with front and rear balconies. The ground floor is usually occupied by the very poor, though many houses have a better class, the floors above grow lighter as you ascend, sim-

ilar to flat life at home. All middle rooms are dark and airtight. Dining room opens on to a court. An American teacher tells me she is worn out more for lack of light and oxygen than from teaching.

The daily traffic in a small way is carried on the heads of the natives instead of express wagons. Man, woman, and boy, all file along with their loads from a large trunk to a pair of shoes. Venders with trays of stuff, hugh baskets of bread—what an easy way! I have looked in vain for a distorted neck or body from carrying these loads, and have failed to discover any, but we do see a procession of degenerates from many causes; lack of proper food, and not enough of it, loss of morals with the attendant results, quick tempers, disregard of truth, indolence, and, as St. Paul says of the Athenians, they spend their time to tell and hear something new. Beggars abound, leading round deformities that are revolting to behold. The highway always presents a jostling croud of the medley order. A funeral comes filing along; if a baby, the coffin is carried on the head of some boy, and is decorated with bright colored tissue paper. An adult coffin is carried on the shoulders of four men. Better classes have a hearse.

Moonlight nights call out a strange custom. People carry open umbrellas, whether riding or walking. Even well-educated people object to your sitting in the face of the moon, when you are calling on them. They are very uncomfortable unless you come in out of the direct rays. We Americans are a study to them at being so rash as to sit out in the night air and under the beautiful moon. Our veranda is a great comfort to us at all times, and we are not suffering from anything serious as yet. Lovers of astronomy are certainly rewarded here, for we can understand the blessed Psalmist when he writes that "the Heavens declare the glory of God." Venus is so brilliant; she is our nearest neighbor, and shines forth in her glory nightly. I am told we are on the only habitable part of the globe where she causes us to throw our shadow. Twice a year at high noon we have the pleasure of losing our close companion called shadow. We can stand out without a rim even round us. Scorpio, the finest southern constellation, with Jupiter this year as his companion, makes a grand showing of God's handiwork. In the Hebrew zodiac this sign is allotted to Dan, because it is written, "Dan shall be a serpent by the way, an adder in the path." Scorpio comes up so clearly defined, even a beginner can trace him with accuracy. He seems to take at least one-fourth of the heavens, and reminds one of the letter J. The southern cross stands to our southern heavens as the north star does to our mariners. Saturn follows Scorpio in the constellation Archer. We have so much to lift us in this study, and with thankful hearts view God's volume of nature as revealing to us the great and glorious beyond.

We are sorry that Bishop McLaren has resigned. We need him, and had hoped the Church would have been built under his help. Our work is progressing, and with a thousand dollars on hand and a lot to build on, God will answer our prayers for assistance from Chicago. We had hoped Chicago Churchmen would build it. We have an earnest band of workers, who are giving fully of what they have towards a monthly offering. We trust all true Christians will pray and give to this Church. Let each subscriber of this paper send an offering, no matter how small.

We are very well, and are kept very busy in this island home.

Yours truly,

MARY T. PRATT.

ORIGIN OF THE MONTH'S NAMES.

JANUARY was named after the Roman god, Janus; the deity with two faces, one looking into the past and the other gazing forward to the future," writes Clifford Howard, in the June *Ladies' Home Journal*. "February comes from the Latin word *februus*, to purify. It was customary for the Romans to observe festivals of purification during that month. March owes its name to the old God of War. Among the Saxons this month was known as Lenet, meaning spring; and this is the origin of our word Lent. April was named from the Latin *aperio*, to open, in signification of the opening of flowers. The Saxons called the month Eastre, in honor of their Goddess of Spring, from which comes our word Easter. May was named after the Roman goddess Maia, and June was so-called in honor of Juno. July was named in honor of Julius Cæsar, September is from the Latin *septem*, seven, this being the seventh month according to the old Roman calendar. October, November, and December also retain the names by which they were known under the old calendar, when there were but ten months in the year—*octo*, *novem*, and *decem* meaning eight, nine, and ten."

LETTERS FROM A PARSON LAID ON THE SHELF.

I AM going to give a letter of advice which I have not been asked to give. "So then," you may say, "you are about to meddle with what is not your business." I do not agree to that. The thing about which I am going to give advice is part of my business because I am a priest and am bound to advocate any good thing and urge people to take hold of it.

I am going to advise everybody who reads these letters to subscribe for and read the *Spirit of Missions*. Now, I am not an agent for that publication, nor will this letter bring me any commission. Indeed at this time of writing, I am not even sure that THE LIVING CHURCH will publish this article. Newspapers often return with thanks your very best contributions, regretting that they must decline. They often do that to me; but I revenge myself by sending the article to some other paper which puts it right in, with thanks.

The *Spirit of Missions* is a monthly magazine published in New York for a dollar a year. Its name indicates its object, and I do not know any magazine of the many I receive more interesting and more instructive. When I compare it with some of the magazine stuff I see on the tables of the houses where I visit, full of pictures of half naked actresses and of the most inane twaddle that can be conceived, I feel indignant that it should be so slightly appreciated. It has about five thousand lay subscribers out of a total of seven hundred thousand communicants in the American Church. It is sent free to all clergymen in the hope that, seeing its work, they will induce their people to want it. Comparatively few of them take one atom of trouble to do this, or even allude to it in their pastoral teaching. Now, if this were the *Spirit of Missions* of say twenty years ago, I would not be writing this letter; for of all the wearisome, dull, depressing utterances of the Church, it was the worst. Jocular clergymen used to call it the "Ghost of Missions," and it well deserved the nickname, for it was thin, vaporous, cold, and clammy. You could no more have expected even the general Church public to read it than to read the monthly magazine about the selling and buying of old postage stamps. I instance that as the dullest thing I know.

Now however, as they say in France, "We have changed all that." I do not know who sits in the Editor's chair, but whoever he is, he is the right man in the right place. He understands his business. He wields the scissors better than most men I know, and he "declines with thanks" all those long, prosy (though beautifully written and exactly true) extracts from episcopal charges and missionary sermons which used to make up the substance of this serial. His own contributions are short, newsy, bright, crisp, and very much to the point, and the magazine swarms with good illustrations, every one of the greatest interest..

You may say, "Well, what of all this? What's Hecuba to me or I to Hecuba?" Now, I am not writing to Turks or Comanche Indians, nor to infidels, nor to Methodists or Presbyterians. The readers of THE LIVING CHURCH, it may safely be assumed, are people in some way attached to the Episcopal Church, who attend the services and are more or less interested in her affairs. I am addressing people who are not strangers to the subject about which I write, although they may be very poor friends. To such persons I have a right as a priest to say, "If you are not interested in the cause of Missions and in any publication relating to their management and progress, you ought to be. You are absolutely wanting in your duty if you are not, and all your 'We beseech Thee to hear us, Good Lord,' and your Our Fathers and your Amens are but tinkling brass, unless there go with them a lively—oh, I am willing to say, just a languid interest, in the preaching of the Gospel of Christ to the whole world."

You say you love the Church. Well, if you do, help to spread the Church. Learn about her. Know what she is doing. Find out how she spends the money given her; fan the weak interest you feel until it warms into a flame, and there is no better way of doing this than by taking and reading the *Spirit of Missions*.

Do not shirk this thing by saying you do not believe in foreign missions. Silly as such a speech is, let it pass, and remember that this publication is just as much concerned with missions here and under your own eye. I do not believe that anyone can even cursorily go over this magazine month by month without saying to himself, "This is a great cause. This is a wonderful work. I ought to help it and I will. I will not only remember it in my prayers, but I will put my hand down a little deeper in my

pocket and give it more." Come, my reader, send on by the next mail your address and a post office order for one dollar to the *Spirit of Missions*, 281 Fourth Ave., New York.

CLINTON LOCKE.

SWEDISH ANNIVERSARY IN PHILADELPHIA.

ON THE Feast of the Nativity of St. John Baptist, 1760, Christ Church, Upper Merion, was dedicated by the rector of the three "United Swedish Lutheran churches of Wicaccoc, Kingsessing, and Upper Merion." This congregation had been in existence nearly half a century before that date; and a sort of parochial school house was built in 1735, perhaps earlier, on



CHRIST CHURCH, UPPER MERION.

land now included in the burial ground of to-day, and in it religious services were held from time to time. A number of ancient grave-stones in the church yard give tangible evidence of the antiquity of the parish.

The 140th anniversary of the dedication was observed on Sunday, 24th ult., being St. John Baptist's Day, by special services. The interior of the old church was beautifully decorated with flowers, and the Swedish and American flags. The Rev. A. Augustus Marple, who has been rector for nearly 23 years, officiated, assisted by the Rev. John S. Gibson of Virginia and the Rev. Wm. McGlathery, of Norristown. The rector preached, taking as his text Psalm cxviii. 25; being from the Psalter for the day. Although this congregation is to all intents and purposes, a regularly constituted parish, it is not in union with the Convention. The charter for the three United Churches was granted by the Hon. John Penn, the proprietary Governor of Pennsylvania, before the Revolution.

THE CHURCH AND THE RESURRECTION.

THE existence of the Church as an organized body is proof of the Resurrection of our Lord. It would be more accurate to say that the existence of the Church is proof that the Lord's disciples believed in His Resurrection, but there is no satisfactory way of accounting for their faith if the Resurrection were not a fact. To convince eleven hard-headed and utterly sceptical men—men who had shown themselves to be selfish and unspiritual—of the truth of such a thing as the Resurrection of a man dead beyond the possibility of doubt and laid by their own hands in his grave, required the strongest evidence. But if they had not been convinced there would have been no Church. Up to the Lord's Crucifixion they had no conception of such an institution as the Church. That conception was taught them afterward by the Risen Lord, and thus they were able to give visible form to the Kingdom of God on earth, and that visible kingdom is the proof of Christ's Resurrection, and with it the reality of all His work, because to that alone can its origin be traced and that alone explains its existence. The Church is a visible fact to-day. Trace it back by its history from century to century and you find it always teaching the same thing, i. e., the death and Resurrection of the Son of God. You find it always baptizing men into the death and Resurrection of the Lord, always observing the Eucharistic memorial of His death by which He destroyed death, until you come to Pentecost, and the forty days of the Lord's Resurrection life and the empty tomb as well as the empty cross. There is no other origin for the Church than this.—*Church Register* (Fla.).

THE colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the pointed flowers, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetical life.—*F. W. Faber*.

Anglican Missionary Work.

THE ZULULAND MISSION.

BY THE LORD BISHOP OF ZULULAND.

THE Zululand Mission is weak." Such was the verdict passed by a priest who paid a visit to this country some two or three years ago, and who on his return to Scotland wrote an account in the *Scottish Guardian* of what he had seen and heard. We here in Zululand do not dispute the verdict. We are only too conscious of our weakness, and realize that it is as yet with us "the day of small things."

There is, however, much to make us hopeful. To begin with, the material upon which we are trying to work is good. The character of the Zulu people is in many ways strong. This is very largely the result of the discipline under which they lived for many generations. Obedience and loyalty are two of their chief characteristics. As a race they are proud and independent, and have never been slaves. What we need is the power to bring a stronger Christian influence to bear, and then there is every probability of the Zulu people becoming a strong Christian people. It is in the bringing of this influence to bear throughout the country that our weakness is most apparent. Our means are very limited, and the number of our clergy is small.

Again there is another cause for hopefulness. Our people are beginning to realize that if the Church in this country is to be on a sound and satisfactory basis, they must support it. This is shown in two ways:

(1) Their contributions to the Church are slowly but gradually increasing, and this in spite of hard times through locusts, rinderpest, and drought. In old days, before Zululand came under British rule, her people who became Christians looked to the missionary to help and support them. To eradicate this idea has been and is still one of our difficulties; but at any rate now in some of our mission districts the people are beginning to realize their duty of supporting the Church with their alms. What we are aiming at is that as much as possible should be done by the people themselves toward the support of their own native teachers. There is very great room for improvement in this respect, but that there has been some improvement of late years there cannot be a doubt. And it is a cause for hopefulness.

(2) More of our young men and boys are offering themselves as teachers, some of whom we hope may eventually be ordained, and this in spite of the fact that they can earn far higher wages at the great mining centres. We have already two Zulu priests, and three have been ordained to the diaconate. At Isandhlwana there is a small native training college, where some twenty of our teachers have received their education. The college is under the charge of the Rev. R. B. Davies of St. John's College, Cambridge. It will, I think, eventually be found that the Zulu people will be won to Christ mainly through their own native teachers, and hence all development in this direction forms the most important part of our mission.

As to our way of working, we have to adapt ourselves to the circumstances of the country. The people do not live in villages as in some parts of Central Africa. One family lives in a kraal, and the number of huts in a kraal depends upon the number of wives that a man has. These kraals are for the most part some distance from each other. Of late years our plan of working has been to establish a centre, at which an English priest lives, and then to form out stations around the centre, as opportunities offer themselves. At these out stations there is a resident native catechist or teacher, who conducts school and holds services and classes. The largest of these centres is at St. Augustine's, Rorke's Drift, where Archdeacon Johnson is priest-in-charge. In this district there are some 25 out stations with resident catechists in addition to about 60 preaching stations. These out stations are visited regularly by the priest-in-charge or his assistant priest, for celebrations of the Holy Communion, for the admission of catechumens, and for the examination of candidates for Holy Baptism and Confirmation. We seldom baptize under a preparation of two years.

St. Augustine's, Rorke's Drift, is by far the largest of our centres of work, but it illustrates the system upon which we are trying to work. The old plan was to have what is called a mission station. To this those who wished to become Christians came, with the result that it necessitated their leaving their

homes. There were great disadvantages in this, especially in the case of girls and young women, and I think that we are all agreed that our present plan is the most satisfactory.

Our Diocese is about 320 miles long by about 250 miles broad, and includes British Zululand, Swaziland, Tongaland, and so much of the Transvaal as lies east of the Drakensburg mountains. We have no railways as yet, and our traveling is done mainly on horseback. We have nineteen clergy, eleven English lay workers, with about seventy native catechists and teachers, receiving small salaries. Our income annually amounts to nearly £4,000, and is derived from the following sources: (a) S. P. G., £1,100; (b) raised in England by subscriptions, etc., £1,600; (c) collected in the Diocese, £1,200. Perhaps these facts will show how much we are in need of more clergy and workers, and of the means wherewith to support them.

Our mission was established in memory of Charles Mackenzie, the first Bishop of the Universities Mission to Central Africa. A sum of £10,000 was raised in his memory for the Zululand Bishopric Endowment Fund. With this exception, the mission is practically dependent upon voluntary offerings.

In South Africa at the present moment the Boer War is occupying the thoughts of all. But there is a larger matter looming in the distance, and that is the Native question. The importance of this question may be gathered from the numbers of population. In Natal there are approximately 500,000 natives and about 50,000 European inhabitants. In British Zululand there are 200,000 natives and about 1,000 white people. And the native population is increasing annually all over South Africa.

With regard to Zululand it must be remembered that until two years ago the country was under the rule of the Imperial government and was practically reserved for the Zulu people. No white man was allowed to settle here without the consent of the government, and no title to land was given. Now the country has been incorporated into Natal, on the condition that it is not thrown open to European settlers for five years. Meanwhile a commission has been appointed to decide what lands are most adapted for occupation by white and native people.

From this it can be gathered of what importance the Native question is. It is absolutely certain that the teaching of the Christian faith is what will contribute most to the peaceable solution of a question which is of such moment to the whole country. Apart altogether from our duty as members of the Church of Christ, which is of course supreme, there cannot, I think, be a doubt that bringing our large native population under Christian influence, and into union with Christ and His Church, will be one of the chief factors in the future development of this country and its people, and help perhaps more than anything else to solve the enormous difficulty of our Native question.

There are some American Congregationalists in Natal and other parts of S. Africa who have done and are doing good missionary work. To them we owe the translation of the Bible into Zulu. I only wish that it were possible for some members of the American Episcopal Church to make common cause with us in this important part of the mission field of the Church.

WILLIAM, BISHOP OF ZULULAND.

Eshowe, Zululand, 13 February, 1900.

AN INFELICITOUS MEMORIAL TABLET.

ONE cannot help smiling at the infelicity of the tablet recently set up in the Fifth Avenue Presbyterian Church in New York, in memory of Dr. John Hall. It simply gives the dates of his birth and death, and says that he was "pastor of this church from November 3d, 1867, to September 17th, 1898," and then ends with this singular text, "There remaineth therefore a rest for the people of God." That his departure should give rest to the people of God is what some who remember the dissensions in that church the last year or two of his life do not like to have suggested. That is not what the committee meant by the Scripture passage; neither did Cowper mean by the lines,

"And Satan trembles when he sees,
The weakest saint upon his knees."

what the little girl supposed who asked her mother why any saint should want to get on Satan's knees.—*New York Sun*.

THE rest of Christ is not that of torpor, but harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in duty.

IN THE INTERIOR PHILIPPINES.

BY THE REV. HENRY SWIFT, CHAPLAIN 13TH INFANTRY, U. S. A.

Benilovan, Luzon, P. I., Monday after Easter, 1900.

AN ecclesiastical date is the most fitting that can be employed in this country, for reasons that will appear. When the Philippines were first brought into the field of our vision and interests as Americans, our ignorance was most general. It needed the hauling over of old geographies to locate the Islands, even; as to the inhabitants, their condition, customs, etc., there was the largest play for fancy. The average individual assumed, I think, that they were largely savages, and even the people who came over here, but have not mingled much among them, still cling to this idea; while a ripple or perhaps an undercurrent swept through the elements of philanthropy, of noble zeal to occupy fresh fields and pastures new, and civilize and Christianize the darkened millions, who for centuries had been stretching forth their hands uttering the Macedonian cry, "Come over and help us."

It needs but a slightly closer intercourse with the people, however, to discover that they are neither savages nor heathen; and are holding out no suppliant hands to us in our superior enlightenment and higher faith. Life in a pueblo a hundred miles or so from the exotic civilization of Manila; away from the railroad (the one railroad of the island, an English enterprise); in the heart of the country, where the Chinaman is not, and only the native, little changed from what he was a hundred or two hundred years ago; this is the only standpoint to gain a fair knowledge of the people.

In speaking of people as savage and non-Christian it is well to lay down a definition. Our notions vary so. The ultramontanist would probably deny the name Christian to all of the Protestant population of the United States. There are also Protestants who refuse to recognize Christianity in Roman Catholicism or even among the Greek Churches of the East. There are again those who find Christianity only within the narrow limits of their own denomination, or even in a smaller elect circle within. Sectarianism, whether Roman or Protestant, can have no place in the present discussion.

We will consider first, because it is the most striking feature of these peoples, their religion. With the adventurous and heroic Spaniard of the fifteenth and sixteenth centuries, discovery and missionary zeal marched shoulder to shoulder. Where the flag of Spain was planted, there the cross was at the same time set up, the altar raised, and the wondering native witnessed the imposing rites of the Church, and the terrible steel-clad strangers kneeling humbly on the sod.

So it was in the Philippines. Discovered and claimed by Spain, that country at once began the education and conversion of the natives; and for centuries these islands have been Christian, solely from the efforts of the Spanish priests and friars. Whatever they did, was and has been, up to 1898, practically untouched, and uninfluenced by any outside elements, Greek, Anglican, or Protestant. And first of all, there has been no invasion of infidelity, or free thought, or scepticism. The people believe. There is no conception even of the possibility of unbelief. Remember I am speaking of the remote pueblo, not of cities like Manila, with their heterogeneous populations, where side by side with the general faith may be every shade of faith, non-faith, or even Eastern heathenisms.

The country is thickly studded with pueblos or towns, in our section at about intervals of four, six, and eight miles. The principal feature of the town is the church, flanked by a convent. The church sometimes in ruins, sometimes intact, but bearing every mark of age, is built of brick or rubble work, or stone, massive and plain. There is usually a large bell tower (or towers) with numerous bells. The interior of the church is plain, the floor of tiles or brick with few or no seats. There is the usual grand altar, and down the church midway, the side altars, while near the door is the baptistery, and in their usual position, confessional boxes.

The convent is of two stories with large, airy, well finished and furnished rooms above, and solid massive stone rooms below. Here (Benilovan) over two hundred men find accommodation on the main floor of the convent, while the ground floor is used for guard house, commissary, and quartermaster store rooms, etc. This vast dwelling was, before the insurrection, the home of from one to three Spanish friars.

The village priest, a Filipino, lives in a smaller and substantial house near by. The church fronts a large plaza, which

has twelve stone crosses set around it at regular intervals. On the other three sides are the principal houses of the place, the Presidencia, the Market, etc. Streets, generally at right angles, radiate from the plaza, which is *Ciudad de la Poblacion*, and in the houses and huts on these various streets are gathered a population of some ten thousand souls.

The church is flanked on one side by the convent, on the other are two buildings, used for school purposes; one for boys, the other for girls. And in these, daily instruction is given to some two hundred children (free) in reading, writing, arithmetic, and of course the Catechism; the latter being in the local dialect, Pangasiuan, the other subjects being in Spanish.

The church is the scene of constant activity. Every day there is mass, and hundreds attend; then, besides other services, there is a constant ringing for baptisms, weddings, funerals; and in between you will forever find some kneeling figures engaged in private devotions. Besides this in every home you will find a little apartment or corner set off as a shrine; and every night from eight to ten the air is vocal with the chanted devotions of the numerous families, where the voices of old and young join in quaint quavering chants and tones, learned, probably, three centuries ago. Throughout there are frequent processions, and it is a common sight to behold a couple thousand of men and women kneeling on the sod, as they are making the round of the twelve stations of the cross, upon the spacious plaza. Men and women march in separate bands. The men bear images of Christ, the cross-bearer; the crucifix (on Good Friday the empty cross), and images of the saints; the women, bearing the Virgin and images as of Mary Magdalena, and Mary, the cousin of the Virgin. All are splendidly attired in robes, stiff with elaborate and expensive native embroidery. The expression of every man and woman is of earnestness and reverence.

How far this is tinged with superstition I cannot say. I do know, from conversation with men and maturer boys, that they have an intelligent understanding of theological concepts; the Incarnation, Redemption, the Divine and human natures of Christ, the Holy Spirit, Resurrection, Judgment; the significance of the sacraments, etc. I also judge, from what I can observe, that religion powerfully affects the private life in the direction of morality, especially as regards purity and honesty in their business transactions. (Remember I am speaking of the native village, as yet untouched and unimpressed with the influences of civilization and Christianity imported by our New American arrivals.) Profanity there is none, and men take off their hats when they pass a cross or a church door, or meet a funeral procession.

There are two classes of religious teachers, or leaders. There are friars, Spanish mostly or entirely; and these are universally detested. Then there is the village Padre, and for him there is a very loyal and general affection. The Friars have been driven out. They are in Manila and other large centers, as thick as the leaves of Vallambrosa. Their record is of the past, as far as the villages are concerned. But from what I can learn, they were little kings and despots, bleeding the people for money ever, living most luxuriously, living evilly, commanding labor from the people as from serfs. I asked an old man the other day, how all these grand churches and massive walls about the church lands and cemeteries, and elegant convents were built. He explained that they cost but little, only such money as was needed to pay skilled mechanics, and architects, or to buy such material as glass, zinc roofing, etc. As to the rest, the resident friar would simply command the entire population to work. They went, some of them, to the mountains, felled timber, sawed it by hand into boards and joists and beams, quarried rock, or made artificial stone, made bricks and tiles, burnt lime, brought sand and water, all with their own conveyances, or even without; for even the boys in endless lines would carry baskets of sand upon their heads, and others of water. Then all fell to, and with thousands of hands, the solid walls sprang up and the buildings were completed and furnished. For this there was absolutely no pay, and the people fed themselves.

Then, when all was done, there was a fee for everything. Before confessing he must pay a peseta, for baptism a fee, for funeral service fees ranging from a peseta or thereabouts to many pesos for a *Missa Cantata*. Then fees for masses for the repose of the dead; fees for marriages; and, worst of all, an annual rental for the dead. The cemetery has a stone construction with many chambers in it, each just large enough to admit a coffin. Those who can afford it pay for a year's repose within one of these for their dead. If at the end of a year a new pay-

ment is not forthcoming, the coffin is dragged out, and the poor remains are thrown on top of a ghastly heap of skulls and human bones, in a neglected part of the cemetery. Those who cannot afford the luxury of a niche, are buried in the ground. But here again, if the new rental is not forthcoming at the end of a year, the body is dug up and thrown on the waste heap. Long use has made the people callous to these things, and it does not affect them as it does us, with the horror it deserves.

Despite all these, their religion is first, foremost, and everything to the Filipinos. They received it originally from Spain. Spain was the pioneer, and up to the last two years, the undisputed director of the religion of these islands. The people believe, and above everything, in Christ. There may be little in their belief that is questioning. They simply receive, in perfect confidence and trustfulness, and they are happy in their faith.

Shall we disturb them? Shall we tell them that Spain's mission to them was a usurpation, that they are mistaken, that they must learn all over again? And shall a hundred denominations pouring in, introduce to them the blessings of Sectarianism and of the unhappy divisions of Christendom, the source among ourselves of so much indifference and contempt for religion, or of absolute and despairing unbelief?

Our own historical position as an autonomous Church, protesting ages ago against the intrusion of St. Augustine with his band of Italian missionaries, protesting continuously, though as time went by, more feebly, for many centuries, until in the time of Henry VIII., the protest took substantial form and the Anglican Church threw off its temporary shackles; this position should teach us our duty. What business have we to stultify ourselves; to thrust away the stable foundations on which we stand, and re-enact ourselves in these islands the part of St. Augustine? I am firmly convinced that, while the denominations may do what they will, we should have no part, in intruding here, any more than we should parcel out Italy, Spain, and Portugal into Dioceses, and send to them a band of schismatical Anglican Bishops. Nay, we can learn from this people more of naive and active faith, than we can give to them. In their churches is no distinction of rich and poor. Their kneeling multitudes will shame our congregations where often he or she who kneels is a gazing stock. Their church-going contrasts with our home-staying, or shouting frequenters of Sunday games and races. Their family altars—shall we display the secrets of our family devotions, conspicuous in their rarity? Their reverence, will show well beside our profane uses of the sacred names of God and Jesus. There is so much here that should make us humble. I have heard our own soldiers speak of it many times. I know that it is a common saying right here, that the Filipino will put on a white shirt and go to mass and, coming out, will slash you with a bola the next moment; but I have never yet found any one who would give me any cases in point. That where all profess religion, there must be some bad, is true to human nature. That all are murderous, all are treacherous, I can safely deny. As well say that every citizen of New York is a Bowery tough or a roué, and all women are impure; because among the population there are its bad elements.

As a matter of fact, where we have unearthed hidden arms, or surprised Ladrões, or bands of insurgents, our information has largely come, in the first instance from the Filipinos themselves. They are as eager to repress these lawless elements as we ourselves are. But such declarations deserve neither the waste of time nor space in serious argument.

As to civilization, we again need definitions. Let me state what these people can do, and then if they are savages, there may appear a field.

They farm. The greater part of the country is under cultivation, and well cultivated. Rice, sugar, tobacco, hemp, copra, are staples; bananas, oranges, lemons, limes, egg-plants, maize, yams, onions, turnips, various tropical fruits, etc., etc., are raised.

Their stock consists of small native ponies, caribos, beautiful Australian cattle, clean, lithe, and strong, sheep, goats, pigs, chickens.

Their industries: spinning, weaving (home work all), good cabinet work, basket, mat, and hat-making, coarse pottery and china, work in marble and stone, iron mongery, including bolas, swords, knives, scissors, tools, pots, pans, etc., copper and silver work, dyeing, printing, paper making, shoe making, saddlery, rope making, soap making, manufacture of musical instruments, manufacture of carts, carriages, and coaches, tailors, etc., etc.

Their clothing is of the lightest and most diaphanous char-

acter. A shirt hanging outside, and light cotton pants, with a straw hat or basket hat for men and boys; a scant, loose-fitting body, and skirt with an over-piece of cloth, tucked in at the waist, making a kind of apron for the women. These wear no head covering, except a gauzy kerchief for church. Everyone barefoot, or with at most a pair of pattens; some few of the higher-toned, however, may wear shoes and stockings on occasions. The milliners and dressmakers are an absent factor, generally.

Stores, there are none; but on set market days every kind of native merchandize is exposed for sale for a few hours in the morning, dry goods, hardware, timber, pottery, mattings, provisions; and for these few hours, there is a lively scene of bartering. The chief coin is the *centavo*, eight of these answering to a *media peseta* or a nickel in our money. Things are very cheap. I bought twenty cigars yesterday, giving my man ten cents (American), and he brought me back two *centavos* change. Mats, about 4½x7feet, well woven and pliable as cloth, for 40 cents down to twenty, earthen ollas ranging from three *centavos* to ten cents (American). Rice, 2½ cents a pound. You can have a suit of clothes made, you finding material, for three *pesos*—a dollar and a half. House rent from one *peso* to ten *pesos* a month. Meats are dear, chickens, however, range from ten to thirty cents, according to size; but fruits and vegetables are very reasonable. Labor is cheap—five *pesos* a month for a boy, ten for a cook, laundry work averaging five *pesos* a hundred big pieces. Remember a *peso* is worth only half its value in American money.

Their houses are all well off the ground, as a protection from the inundating rains. There are three kinds of structures. The most pretentious is built of natural or artificial stone, exceptionally found in the villages, and generally very close and hot. Then, for the well-to-do citizen, houses built of hard woods, the greater part of the frontage of the living rooms made of translucent shells set in tiny panes about 2 inches by 2½, a window having some eight score panes. Bedsteads, chairs, tables made of a hard, dark wood, and very substantial; the tables often having white marble tops. This marble is quarried in the island of Cebu. These wooden houses, however, are close, despite their many windows; and infested with ants, roaches, and other vermin. The lizard, a pretty and timid little animal, is abundant, and is never annoying; indeed he is a blessing, as he keeps down within limits the insect pest.

But the gem of all houses, for comfort, for coolness, for cleanliness, is the native hut. True, many are wretched hovels; but the plan and material contain possibilities of much comfort. Frame of bamboo; set well off of the ground, walls of nifa, roof of nifa, shingles covered with a heavy overhanging thatch. The floors are of bamboo ribbons, laid sometimes two deep, and crossing. The windows are wattled shades made of nifa, which, hinged above, may be pushed out, making a generous shade. The result is as near perfection as possible; the air sifting through wall and floor and open roof, cooled and purified, the rain effectually shed, the insect tribes finding no welcome shelter, one can be protected from the most torrid heat, or the most drenching and protracted downpour of rain.

The people are industrious. You would not suspect it, as riding mile after mile through ranges of huts you see men, women, and children, lolling and sleeping about their abodes. But this is only from nine or ten till about three or four. Environment is a great educator. The sounds of labor begin as early as four o'clock in the morning, and there is threshing, digging, spinning, weaving, and so on till the sun climbs well up, and then follows a long rest and siesta. With the sinking of the sun towards the west, the activities begin again, and one can hear the dull sounds of work until nine o'clock at night. I should judge that eight hours a day are fully spent in active industries.

As a consequence there is but little pauperism, and everyone having wherewith to purchase or provide food and clothing, and a few luxuries like bitel and tobacco, everyone smokes—men, women, boys, and girls. The people seem happy and content. I suppose there has been little or no progress in all these years. As they live now, they probably lived two hundred years ago. A *dolce far niente* kind of existence. What urgent call have we to disturb them?

I WANT to scatter to the four winds the utterly false remark of cynics and worldlings that missions are a disastrous failure. I say, on the contrary, that when we compare the poverty of the means adopted, missions are a supreme and unprecedented—I do not even hesitate to say a supernatural and miraculous—success.—Dean Farrar.

SOUTH AFRICA.

WHAT sad experiences we have passed through! What bright hopes open out before us! Even now as we prepare for the press, we feel that it is only an April in our imperial year. Our successes have been greater than we could expect, but there are yet many violent storms to be apprehended ere we can feel that our victory is fully achieved. We cannot feel that the past gains can be held secure until the enemy with whom we have had to contend have not only succumbed, but disappeared as an independent state. We cannot predict what final arrangements may be necessary, possible, or desirable, until arrangements military and political have reached a further stage. The heart of the whole of the British Empire looks forward to a settlement in which all feelings of party shall be absorbed in one solid determination that South Africa, which has so long been a knot making tangles inextricable, shall henceforth be a knot wherein the loving energies of our widespread dominion shall be knit together indissolubly for the benefit of all. Let us hope that the sword has cut the knot of evil so that it may never embarrass us again. Let us take care that the holy power of Divine Grace may knit together the loosened interests of individual enterprise, collective organization, and imperial beneficence.

The British Empire exists, not as other empires have existed, so as to hold to acquired dominions in centralizing selfishness. The British Empire exists for the benefit of all who come under her sway. Her rule is made firm in every part of the world by the benefits which she dispenses to subject peoples of every race, and the loyal prayer of every Briton must be, that where her existence ceases to be a benefit, she may cease to exist. Love emanating from a central supremacy is the only living power of organic harmony. It has to assert itself over many antagonisms of ignorance and faction, but it is an enduring principle, however much misunderstanding and scorn it may have to meet. It is a true power, for it is akin to God, who is the eternal Truth. It is a power which becomes strengthened in its central action, as it becomes more widely diffused in the complicated arrangements and extended sympathies of world-wide unity. The love wherewith the centre is strengthened lives on, renewed and multiplied, in the love wherewith the extremest points of influence respond.

No dull commercial self-interest can form a basis of imperial confederation. That which does not live, can have no abiding cohesion; that which does not love cannot live.

In the recent war we have seen—may we not say, we have been amazed to see?—the loving loyalty with which our distant dependencies have rallied round the mother isle. Those who have left our shores have shown how their hearts still live in their ancestral home, and races, subjugated and subordinated, which might have looked shy upon their conquerors, have lost all traces of past hostility in the bright glow of love which has melted them in the warm atmosphere of British protection, so that they have been eager to share in England's struggles.

We are beginning to emerge from one of the most miserable wars, and the triumph is proportionately glorious. It has not been a war of legions facing each other with strategic skill in open fields. It has been a war against an enemy which knew how to do deadly damage unseen from the hiding places with which it was familiar. It has been a war against rebels who have constantly resisted all our endeavors to ameliorate their position. Ever since the Napoleonic wars, when England finally acquired the territory by purchase, they have been treated with a consideration which their own home government had never shown. It has been a war against wild self-will, as the Boers trekked away in spite of warnings, seeking to establish themselves within territorial limits which were avowedly before their settlement claimed as subject to British control. In each time that they trekked, there has been a large part which refused to join the wanderers, knowing their obligations to the sovereign power. It has been a war on behalf of humanity to deliver the native tribes from the slavery which England had abolished throughout her dominions. It has been a war against ingratitude, for the Boer government would have collapsed in penniless distress if England had not interfered to pay off their national responsibilities. It has been a war against untruth, for the Boers have repudiated all conditions of re-settlement, when England in foolish complaisance assented to some recognition of their independence. The territory vastly greater than the Boers could utilize was to be open, as our territory is open, to settlers from all lands who might come thither for purposes of traffic,

and the enslaved Kaffirs were to be treated no longer as slaves, but as men. It has been a war against treacherous organization, prepared secretly and fraudulently during fifteen years, until they supposed their military supplies to be equal to the emergency of the conflict with Great Britain. It has been a war maintained by lying and murder such as no civilized nation could tolerate.

Such has been the war through which we have passed. As we come forth triumphant, let us give to God the praise.

Terrible as the enslavement of the Kaffir tribes has been, there is one feature which as Christians appeals to us even more than the brutality by which they were outwardly held in bondage. Under the Boer government, every hindrance was placed in the way of the Kaffirs becoming Christians.

We must see that, as we have affected the external deliverance, we are also giving the native tribes a welcome into the Church of Christ.

When we think what God has done for us in this war, we are bound to do our utmost for the extension of the kingdom of Christ.

The native population of the Transvaal is about a million. Gladly would they have fought for us against their tyrants. They know us to be solicitous for their welfare, their education and progress. We may well believe that they would be ready to receive the faith of Christ as we set it before them. It is an opportunity for which we are immensely responsible. The power of Christianity to lift up a downtrodden race is a great fact which we may expect to see exhibited here on a large scale. The mind of the nation has looked up to the religion of their oppressors although they could not share in it. They know that a truer sense of what that religion is will be found in us, who are now their liberators. They will look to us to teach them. They must not be disappointed.

The Kaffirs, however, do not stand alone. When the country is open for justice, commerce, enterprise and adventure, there will be many settlers from without who will be coming to the gold mines. A country is opening out before the world which will probably attract many emigrants from various countries, with all the blessings of English rule. The Church of England must not be behindhand, so as to let other forms of religion gain the incoming population, leaving her to start belated, gathering up the gleanings where others have already reaped.

But we have to consider the whole of that territory which probably will be at length put under the control of a Governor General, with provincial governors acting in subordination. That will, doubtless, be nearly the whole territory south of the Zambesi river, for that was our original claim of influence.

It is a beautiful country. It ought to be a happy world. The interests amidst which it is rising up to the daylight of European cognizance bespeak for it a rapid appreciation. The Church of England ought to lead the way in the work of organization.

We have not to wait to see what the State will do. We have our own principles of Church extension. We ought not to burden ourselves with the impracticabilities of an overgrown Christendom. We ought to go forth with the propriety of Catholic principles, and the elasticity of missionary zeal. Our hearts must be dull if we have not been stirred by the present war to efforts of endurance, and prospects of hope, worthier the Name of Christ than we have ever known in former colonization. The war ought to have a reflex missionary effect upon ourselves, while it calls us to look upward to God that we may carry out His command in going forth to make disciples of the nations in a home vastly greater than the minds of the apostles conceived when the command was originally given.

We have already several towns of leading importance. We must survey the whole country. We must consider the importance, the possibilities, the needs, the overwhelming developments which belong to these towns. Natives from all parts come hither. We must remember that the native listens to his preacher in a very different way from the attendant of a London congregation, driving off to forget what she has heard and return to the exciting frivolity and conventional ennui of morning dissipation. The uncultured native hears, listens, remembers, and reports. He visits Cape Town for a few months. He carries away what he has heard. He does not set up to be a preacher, but he preaches the more efficiently, because his heart speaks of what he has heard, and those to whom he speaks are eager to hear more of the truth and to welcome the appointed preacher when he can come. The retentiveness of uncultured memories and the simplicity of unsophisticated hearts multiplies

the area of a preacher's influence in Africa far beyond all reach of his personal presence.

We must see that we are rising up to the greatness of our position. Let us take the small mission in which we ourselves are specially interested, as readers of the *Cowley Evangelist*. We have to thank God for what He has already done in the way of providing us with many things that were necessary. Now, however, we have to anticipate a vast and immediate accumulation of responsibilities. Already the necessities of our mission have quite outgrown the capacities of St. Philip's, both financial and personal. It is already a matter of absolute necessity that some of the work should be taken off the hands of the Cowley Fathers. Otherwise the Mission will suffocate itself by its very growth.

Large funds are wanted for the erection of missionary buildings and the maintenance of regular assistants who may begin fresh work among the white people, while the Fathers may be left more free to do the mission work and superintend the whole.

God has spoken to us, giving us a great empire. God speaks to us that we may give ourselves to Him in the spiritual development of all this material wealth. We have woken up in the recent war to a consciousness of Empire such as we had not before. Let us wake up in our gratitude to a consciousness of responsibility such as has been, alas! sadly wanting in former years. The earth is the Lord's, and the fulness thereof. We ought to feel that if we are not individually recognizing His sovereign claim to all that we have, we are separating ourselves from the only power by whom we can look for a guarantee of our permanence, or a participation in aught that gives wealth a living value. The noble self-sacrifice of individuals on the field of battle must be carried on by a corresponding self-sacrifice in missionary effort. We at home look around at the noble results of our armaments. We must remember that the Church of England is a mighty organization sent forth into the world in the name of God, and if we are not ready to give up everything as God calls us for the needs of His great campaign, we are not worthy to have our part in the victory of our great Captain. He will be coming soon with the multitude that He has raised from the dead, in the glory of the Easter triumph. We must take care that we are living so true to His Word and example in the participation of His cross and Passion, that when He shall return, we may return with Him in His glory.—REV. R. M. BENSON, in *Cowley Evangelist*.

A FEW WORDS ABOUT SPONSORS.

THE Church requires (where they may be had) three sponsors for each child that is brought to Holy Baptism. Is there not too little effort to secure the full number? The parents come alone; they are unable, perhaps, to find friends to come with them, and generally the case is allowed to pass as a "case of necessity." But would not a little more effort find for them some one who would do this act of Christian charity? Is it right to lose, without *real* necessity, the help provided for the child's Christian training by this beautiful custom of the Church?

2. There is no law which requires that sponsors should be communicants; but does not the law of common sense and natural fitness require it? Is it not an absurdity to receive as "surety" for a child's Christian training one who is thus openly false to his own duty in so great an instance?

3. The sponsor's office should never be assumed without the earnest intention of fulfilling its sacred duties. It is not to be counted a *mere ceremony*, necessary only in order that the child may be brought to Baptism. The sponsor stands pledged in the sight of God to take care, as opportunity may be given, for the child's eternal welfare. But, on the other hand, an invitation to become sponsor may not be lightly refused. When a parent makes the request of us we do not end the responsibility by saying "No." There is not only an obligation to fulfil the duty when assumed, but an obligation to assume it also when asked to do so; and no mere *disinclination* or *undefined dread of responsibility* can excuse us. Remember, "Whoso receiveth one such little child in My name receiveth Me." And remember, also, what is said of "Whoso offendeth (or stands in the way of) one of these little ones."

Whosoever, therefore, refuses, without very weighty reasons, to act as sponsor when asked to do so, is false to the law of mere neighborly charity, and false to the law of Christian duty. He refuses to do one of the truest works of spiritual mercy when it is in his power to do it; and "To him that knoweth to do good and doeth it not, to him it is sin."

4. The sponsor is *not* held to answer for the child's Christian character, nor its *temporal welfare*, nor for its *eternal salvation*. In all these instances it *may* be that the child shall fail at last and the sponsor yet be blameless. The sponsor is bound only to make use of such opportunities for Christian influence and help as God in His providence may grant. The obligation goes no further. Take the office, then, when called to it. Tremble at its greatness, if you will, but rejoice, too, in the privilege of thus serving your Lord and Master, and of helping a soul in His holy way; and remember, God accepts you, not as a guarantee for the child's fidelity, but simply as bound to use what influence His Providence may give you to further that result.—*Maryland Churchman*.

THE HEALING OF THE SICK

AS our Lord in His members delivers them from the power of sin, so also His nature is a protection from bodily harm; and His providential care makes all things to work together for good for those who love Him. Speaking to His Apostles as the representatives of His Body, the Church, Christ said, "They shall take up serpents; and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover." This does not mean every one of His disciples should do all these things, but that according to their individual needs the physical world should be for moral purposes subordinated to His Kingdom. So we find St. Paul shaking off the serpent from his hand, St. John uninjured by the poisoned cup, the touch and shadow of St. Peter healing the sick. To regulate the very natural desire that led friends in behalf of those sick whom they loved, to seek out persons supposed to possess extraordinary powers of healing, the Apostle St. James took order concerning this matter. Instead of going to faith curers, or Christian Scientists or other unauthorized persons, when Christians were sick they were to send for the regular priests or elders of the Church. First the Christian was to get his soul right and in harmony with God by confessing his sins. Then the elder was to anoint him with oil. Oil was one of the then recognized remedies for disease. In our days St. James might have said, use water, hot or cold in different ways, or what a good physician will prescribe, use the best means known. Then you may pray. The prayer of faith will bring its blessing. For faith puts the body in a condition that enables its restorative powers to act more freely. It also brings the Divine power to our aid. The anointing now with oil is done partly in recognition of this law that God bestows His gifts of life and grace through ordained means and as invoking a blessing upon them. The Church believes thus that the material world has been placed at her disposal, and it has been the experience of every priest in Christendom that sickness even unto death has given way before the spiritual power of faith and prayer and sacraments. To one who says "I believe God can sustain my life," we reply, "so He can," but the proper use of food and exercise is the way He does it. To the Christian Scientist who says we do not trust God because we use means to regain health, we say we show our faith and obedience and love by using them.—*American Churchman*.

THOMAS A'KEMPIS AND HIS GOLDEN BOOK.

TO WRITE a book that, in hyperbole, should be "ten thousand times printed and read in all the languages of the world," that should feed the soul of believer and agnostic, priest and people, Catholic and Protestant, during long centuries, who would not covet?

The Imitation of Christ is such a book. It is tiny but marvellous. It can be read, though not digested, in a few hours. It furnishes food for a lifetime of thought. One of the very best, if not the best of manuals of devotion, it is a pearl for the silent hour, when the soul robes herself to meet the King. It was written in an age when ritual reigned, the pastor's and preacher's lips were dumb, when the priest held the conscience under lock and key and palisaded the Lord's table with arbitrary rules. Yet it shows us how to enjoy holy communion without help of mortal man, without aid of church edifice or urniture. It is rich in the gifts, gold, frankincense, and myrrh, of a consecrated soul who had heard and pondered the words, "He that followeth Me shall not walk in darkness." It was penned by one, who, above all the clamor of the world and the flesh on the one hand, and of the hierarchy on the other, had knelt in the path along which walked the cross-bearing Christ. Its pages read as though the monk of Zwolle were but the amanuensis of the suffering and the loving Jesus, who, even on the cross, with pierced flesh and travailing soul, saw down the ages and was satisfied to do the Father's will.—DR. GRIGGS, in *The Advance*.

Correspondence

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

RESERVATION OF THE BLESSED SACRAMENT.

To the Editor of *The Living Church*:

THE present writer begs to offer in a friendly way and with due respect to others a few words relative to the subject of the reservation of the Blessed Sacrament.

The Archbishops seem to have this one fact in mind, "What is the law?" not what is this or that man's view; but what is the plain letter of the law. Now, this is both wise and far-seeing, and God grant that the whole Anglican communion may be seized with the spirit of this wisdom; for then discussions will cease, and, unity being restored, the consequences of such a state must manifest themselves. Believe it, Mr. Editor, that every blessing will come with unity, even, for example, greater zeal in giving and working for missions, for unity will be expressive of the mind of Christ.

The great error in relying at all largely on what is known as an historic interpretation of rubrics, lies in the fact that history is an open question, and, accordingly robs us of a daysman in the premises, therefore the following of the honest letter of the law is the one and only safe method.

Anent the matter of Reservation especially, your own argument, in a recent editorial, regarding this rubric of the Church of England, "And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one," appears not to be relevant when you thereby endeavor to find a reason for Reservation. If the law requires a person to communicate on a certain day, common sense would undoubtedly indicate that such is to be done when it is possible. If the law forbids a reverent and convenient mode, such as Reservation presents, there is but one rule to follow, apparently, and that is to abide and communicate spiritually, make a spiritual communion. Suppose there were in a place one thousand parishioners, and in an epidemic nine hundred were upon sick beds on Easter Day; could the law of the Church be broken, it being the express breaking of the Church's law, by sending the other hundred laymen around to administer the reserved Sacrament to those whom the priest could not reach?

The present cumbrous rubric of the Prayer Book is not at all desirable for many reasons; but if it is the law, the best way is not to disobey it (I am now dealing with the matter as it touches the Archbishops' decision), but to educate the clergy and laity to make the desired change in due time. There are other germs in the Prayer Book of the same kind of narrowness. The Prayer Book in its rubrics is not infallible like the Nicene Creed.

The rubric of common sense, and the historic interpretation of rubrics, and a distinction between minor and major rubrics, are all very uncertain quantities, since men of equal piety, learning, and capacity are not agreed on these points. This lies at the basis of the Archbishops' interpretations. They show their wisdom by ignoring any and every school of thought, and by placing an unbiased construction on the evident letter of the law. Their good judgment will some day be clear to all men.

MARTIN DAMER.

Hope, Ark.

INCENSE.

To the Editor of *The Living Church*:

THOUGH much has been written, in one way and another, in reference to the use of incense in our Church services, there are some considerations, arising from a perusal of the Bible, which merit reverent attention, yet appear to have been overlooked.

In the early part of the Sacred Book we find the Great Maker of the Universe instructing His chosen people that in their worship of Him incense shall be used;¹ and he instructs them precisely when and where and how it shall be used, even within the veil;² and he declares that "it shall be unto thee holy

1 Exodus 30 : 7-8.

2 Leviticus 12 : 12-13.

for the Lord;"³ and "whosoever shall make like unto that, to smell thereto, shall even be cut off from his people." And because they burnt incense to other gods, God's anger and fury came upon them.⁴

And when our dear Saviour was born, frankincense (from which incense is made) was one of the three mystical "treasures" presented by the wise men when they fell down to worship Him.

And at the end of the Bible, when St. John in his glorious vision reveals somewhat of the heavenly worship, we are told of the angel standing before the altar, "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden altar, which was before the throne."⁵

We have repeated commands for the use of incense; and it has been revealed to us that it is used in the heavenly worship. We cannot imagine our God as changeable. He declares, "I am the Lord, I change not;"⁶ so, unless we can find some direct, clear, and positive mandate to the contrary (which we cannot find anywhere in the Bible or the teaching of the Church), how do we dare to omit the use of incense from our services?

Are we likely to go astray in following God's direct commands, when neither the Bible nor the Church give any rule otherwise?

And then, here is another consideration. As we hope to join in the heavenly worship, where incense is used, is it not well to accustom ourselves to it here? And this is for the special, serious meditation of those who do not like the use of incense.

Should they not bring themselves not merely to tolerate or like it, but to ardently love it?

To love it because it was commanded of God as part of the worship of Him; to love it because it has aided in the prayers and praises of the Saints; to love it because it has been revealed to us as forming a part of the worship in heaven.

There are two classes of people who read the Bible; the one, who do it arrogantly, to wrest it so that they may fortify themselves in preconceived views; the other, devoutly, seeking to be instructed as to God's wishes and commands.

Can the latter, seeking His ways, ponder upon what the Bible has to say about incense, and then not desire its use in our services? I am, Sir,

Obediently yours,

Allatoona, Georgia,
June 23d, 1900.

H. F. RUSSELL-HOWLAND.

3 Exodus 30 : 37.

5 Revelation 8 : 3.

4 Jeremiah 44.

6 Malachi 3 : 6.

A WARNING.

To the Editor of *The Living Church*:

WILL you permit me, through your valuable columns, to warn the clergy and others in regard to a young woman who is going about the country under different names, getting up entertainments under the auspices of Church Guilds? Her mode of operation is to make all the arrangements for the entertainment, and, if possible, get into her hands, under the guise of paying the bills, all the proceeds, and then to decamp with the funds. She pursued this course at Tecumseh, Mich., only last week, and she did the same in my parish early in May.

She is a young woman of medium height, gray eyes, auburn hair, and ready and plausible of speech. She has gone under several names, which will be mentioned to any interested. The plays she usually recommends are "Esmeralda" and "Sweet Lavender."

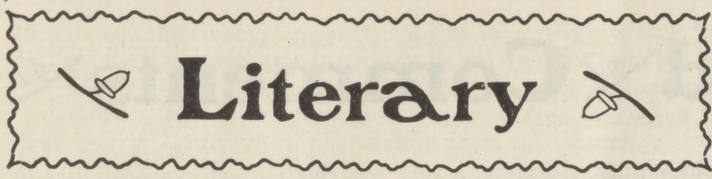
Delavan, Wis., June 27, 1900.

CHAS. L. MALLORY,
Rector of Christ Church.

WHAT OTHERS THINK OF US.

DR. BARNES, an evangelist in one of the southern states, thus speaks of our Church. "After all, rail at her as we will, there is no Church on earth like the Church of England; no holy army of martyrs like unto hers; no ritual so pure and uplifting; no giants of theology like hers; no history, on the whole, so honorable." And another adds: "In short, to be a devout and consistent Churchman brings a man through aisles fragrant with holy associations, and accompanied by a long procession of the good, chanting as they march, a unison of piety and hope, until they come to the holy place where shining saints sing the new song of the redeemed, and they sing with them."—*Diocese of Tennessee*.

TO REFUSE Christianity because there are some disagreeable Church members, is like judging the tree by unripe apples.



Literary

TWO ETHICAL TREATISES.

Problems in Ethics; or Grounds for a Code of Rules for Moral Conduct. By John Steinfort Kedney. New York, etc.: G. P. Putnam's Sons. 1900.

Elements of Ethics. By Noah K. Davis, A.M., Ph.D., LL.D. New York, etc.: Silver, Burdett & Co.

The ethical literature of our time is very abundant, and the causes of this are not difficult to discover. It is an age of restless inquiry into the foundations of things, and the bases of morality could hardly escape investigation in such a period. Again, we are in the midst of a widespread reaction from the theological systems of the sixteenth century, which has brought about a strong emphasis by religious writers upon the practical. Character and conduct are being pressed upon our attention—not always as the fruit of a right faith, but more often—as opposed to dogma. Finally, the large adoption of the evolutionary hypothesis, with its doctrine of the descent of man from the lower species, has raised the question of the origin of man's moral nature and of the sanctions of morality.

The two works we are now considering are typical examples of the Hegelian and the naturalistic treatment of ethics, although both are written professedly from a Christian standpoint, and thus run counter to much of the purely philosophical and naturalistic ethics of our time. A purely philosophical treatment of ethics would make man's reason the measure of all things, and pure naturalism refuses to acknowledge any validity whatever in the claims of supernatural revelation. Happily Dr. Kedney professes to be guided by the revelation of Divine holiness contained in the supernatural mystery of the Incarnation, and Dr. Davis, while seeking for the natural foundations of morality, concedes the truth of Christian revelation and makes use of Scripture to confirm and illustrate his conclusions.

There is a pathetic strain in Dr. Kedney's preface. He tells us that he has been engaged "during his whole mature life" in preparing to produce a work in Formal Ethics which was intended to be his chief literary work. But other tasks hitherto, and increasing age now, have prevented his writing with the fulness originally intended. Accordingly we are given only a part of his contemplated *magnum opus*, although he says it is the essential part.

Dr. Kedney is a profound thinker and writer, and this work, like some others that he has written, requires close reading, to master. He writes concerning some very difficult problems. Starting from the theoretical and *a priori* point of view, he discusses the fundamental idea and purpose of the universe, leading up to the question, "What is the end whereto the moral law obliges?"

Obligation is treated as arising from the end in view, considered as rational. There is much truth in this contention, although it is needful to bear in mind that the obligation to fulfil the end for which we were created remains whether we can rationalize concerning that end or not. The known will of God is a sufficient and absolute sanction of moral obligation, although the ultimate basis of it lies deeper—in the nature of God Himself. The moral end for which we were made is to grow into the likeness of God as revealed in the Incarnation.

Dr. Kedney criticises Utilitarianism as perverting the true theory that the end of moral action is its regulative principle into the notion that actions are to be judged morally by their observed or immediate consequences solely. Again, he criticizes intuitionism as suppressing the influence of anticipated consequences altogether—a mistake which every-day experience shows to be a mistake. He identifies, wrongly, we think, the moral and æsthetic ideals, making moral perfection to consist in an undeviating love and pursuit of the beautiful. The subject is too vast to discuss here.

He says that the doctrine of the Incarnation alone supplies an adequate idea wherefrom to interpret the universe, and that the ethical ideal must be formulated on that basis. This is of course the soundest Christian doctrine, and we are grateful to Dr. Kedney for giving it such emphasis. We wish we could agree more fully with his statements concerning that mystery. He says: "The *a priori* method shows us the actual and necessary self-limitation of the Godhead, wherefrom may come the Divine entrance into humanity through the Incarnation." He adds that in the Incarnation is displayed a coalescence in love which "carries with it coalescence in nature." This is Kenotic

and monophysite, and has pantheistic implications—not that we are accusing Dr. Kedney of such implications. The permanent difference between the Godhead and the manhood in Christ is an essential feature of Christian doctrine. The two natures are united in one Person. They never coalesce into one nature, although grace is imparted to the inferior from the higher nature. When this is realized, the *a priori* argument for a kenosis is deprived of its value. If the Godhead were truly imparted to the manhood, it would seem to be contracted to human capacity; but since the mystery of the Incarnation is the taking of the manhood into the Divine Person, there is no necessity of coalescence or confusion. The human remains human, although exalted by grace, and the Divine remains Divine and infinite, though existing in the same person with the finite. This is our faith, and monophysitism and kenoticism are in fundamental conflict with it. The Christian idea is to acquire Divine holiness—not the Divine nature.

DR. DAVIS' *Elements of Ethics* is to be distinguished from Dr. Kedney's work as having a systematic end in view, rather than the discussion of problems. It is a scientific treatise "designed to serve as a handbook in institutions for higher education." The writer is a clear and acute thinker, and the study of his book affords both pleasure and stimulus. Its most serious limitation is the narrow scope which it concedes to scientific ethics. Dr. Davis defines science as "systematized knowledge." Ethics, he says, is the science of rights from one point of view, of obligations from another. But he adds that "a science may not borrow its essence, nor appeal to authority in support of its doctrine." Yet he concedes that revelation is a distinct "means of knowledge." This concession is fatal to his exclusion of revealed data from the science of Ethics. If he had set out merely to systematize the data of Ethics observable apart from revelation, we could find no fault with his design, provided he did not call the result the Science of Ethics. No knowledge which is knowledge and capable of being systematized can rightly be excluded from its appropriate science. Ethical science, to be complete and proportionate, must take into account all known ethical data. The manner in which particular data become known is a proper inquiry, but cannot afford the basis for their exclusion from the science, when the fact that they are *known* is once conceded.

Dr. Davis' mistake is a common one. But there is no sufficient reason for confining science—i.e., systematized knowledge—to the data of natural observation and reason. If God is knowable, there is a place for a science of God. If the data of any branch of knowledge includes matters known through both revelation and nature, then a science of that department which ignores the contents of revelation is incomplete and imperfect—subject to emendation and correction of arrangement in the light of larger knowledge. To speak of Natural Ethics as the Science of Ethics is as fallacious as to speak of Natural Theology as the science of Theology. In both cases what is spoken of is a part, and an imperfect part, of the science. No other position is tenable except on agnostic grounds. Dr. Davis is not an agnostic, we are glad to say.

He bases obligations upon rights, and makes a strong and ingenious plea for this position. We are not persuaded. Practically, such a theory drives out of sight a primary obligation—that of self-perfection, or spiritual culture. It also tends to emphasize social ethics at the expense of personal religion and our Godward obligations. We say this fully recognizing that Dr. Davis treats rights and obligations as including all these things. The true basis of obligation lies in the end for which man was made in the image after the likeness of God. The ultimate sanction of morality is supernatural—the character of Him after whose likeness we must develop. The standard and rule of obligation is the will of God, whether made known to us in the order of nature or by means of supernatural revelation.

But we have done with adverse criticism. The treatise we are considering rises in matter and treatment above the defects of its method. Many passages occur of the highest value. In his Prolegomena we are glad to see that Dr. Davis adopts what we have believed to be the true method of theistic argument—that which is employed in the natural sciences. He starts with a problem to be solved—the existence and continuance of this universe. Theism affords a recognized hypothesis. Does it work? Dr. Davis shows, along the lines of the Cosmological argument, that it does work, and that no other hypothesis can be devised which works so well.

We should be glad to speak of other passages worthy of notice, his treatment of law, evolution, etc. But our review has reached its permissible length.

FRANCIS J. HALL.

[Continued on page 310.]

Editorials and Comments

The Living Church

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

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

BRANCH OFFICES.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., local branch for subscriptions. Messrs. E. & J. B. Young & Co. are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year; if paid in advance, \$2.00 per year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, Mexico and Porto Rico, 12 shillings; to the Clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee.

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THE CHURCH'S RESPONSIBILITIES TO SOCIETY.

EACH member of the Christian Church is also a member of society at large. Presumably his Churchmanship should improve his citizenship—not as defining his civil obligations in detail, but—because it should make him a better man. It is a truism to say that good men make the best citizens. Good Churchmen make good members of society at large because they are good men. They are the salt of the earth; and in this sense the relation of the Church to society in general is very real and important. The Church is a leavening principle of society.

But an important distinction needs to be made in this connection. When we speak of the responsibilities of the Church we mean of the Church considered as a body—a body which is distinct from secular society and has peculiar purposes of its own. We do not refer to the responsibilities of individual Churchmen at all, except their official and ecclesiastical responsibilities—those growing out of their relation to the Church as an organized body. The fact that a citizen is also a Churchman does not, formally speaking, change his citizenship, or add to the duties of his citizenship, however much it may improve his sense of social responsibility and his fulfilment of social duties. The formal obligations of citizens and of the members of secular society in general are determined by their relations to the state and secular society—not at all by the relations which they may happen to have to the Church.

Now the Church as a body has no formal or direct relations with the State, or with any secular society, beyond those which may have been mutually agreed upon. The Church has certain fundamental rights within its own sphere which the State may not violate, and the State is independent of the Church in the same manner. They both have jurisdiction, in many instances, over the same private individuals; but in matters and for purposes which are quite distinct. The State is concerned with temporals and the Church with spirituals, and neither may exercise authority in those things pertaining to the jurisdiction of the other.

Yet it must be admitted that the relations necessarily existing between temporal and spiritual things are often very intimate. The aim of the Church is to lead men so to pass through things temporal that they finally lose not the things eternal, and this must affect profoundly the quality of citizenship and of all other social relations in which temporals are involved. The

Church has, therefore, a very real relation and responsibility to society, although it is indirect, informal, and limited.

THE responsibility is *indirect*. The Church has no direct relations with any society outside of her own bounds, except such as are involved in its recognition by the State as a legal corporation entitled to hold property. Its work is to make individual men virtuous and to draw them to God, irrespective of their social positions. But Christian virtue has social applications, and cannot be cultivated except in connection with the proper discharge of social responsibilities. By inculcating virtue the Church sweetens men's social relations, and modifies their social ideals. This modification has its effect upon social customs and upon civil legislation. Yet the Church may not dictate social customs and legislation. Her influence is felt through her members; and her members do not exercise any peculiar prerogatives in society because they are Churchmen, but wield the same kind of power in secular society that is exercised by non-Churchmen. What makes the ideals of Churchmen prevail increasingly in society is their truth and intrinsic superiority, and the fact that the common welfare of the community is seen thus to be advanced. In brief, the Church's responsibility to society is indirect, and consists in improving the characters of its individual members, and thus their sense of social responsibility and their social ideals.

THE Church's responsibility to society is also *informal*. That is to say, it is not the result of any power constitutionally defined and indisputably conceded to the Church by society. There is no formal relation between the Church and society, but only between the Church and those members of society who happen also to be the Church's own members. Formal responsibility is based upon formal authority, and where no formal authority exists no formal responsibility can be maintained. If it be asked what authority the Church has to determine social or state enactments, the answer must be that she has none. It follows therefore that she has no formal responsibility for determining them. The Church's responsibility is purely informal here. The Church has moral influence, although it has no authority beyond its own sphere, and its responsibility lies in rightly exercising its influence upon society. This means that the Church must inculcate among individual men those virtues and those ideals touching the fundamental relations between man and man which will move them, as members of society, to work along legitimate lines for social betterment.

This is not all. The Church and the clergy should bring their influence to bear directly upon the public conscience, in all matters which are indisputable from the moral point of view. There are right methods of doing this and right moments. Evil may not be done, even in a good cause. What are called political methods are not permissible to the Church, but only to individuals, for the Church is not a factor in politics. Her sphere is purely spiritual. The Church must not allow itself to be secularized in striving to advance spiritual interests. Moreover, the Church has nothing to do with problematical secular policy. It cannot settle controversies touching political economy, or support one disputable opinion against another. It can only speak for those indisputable principles of righteousness by which men are bound in all social systems. The question as to what system best fosters righteousness—and this question is highly disputable—must be left to the unhampered judgment of those who are responsible for dealing with it.

FINALLY, the *limitations* of the Church's responsibility to society are too serious to be left out of account. We have seen that the Church acts upon society indirectly and informally. Its jurisdiction is confined to individuals and does not extend to temporals, strictly speaking, at all. Thus the Church has no real authority in the affairs of secular society, but merely exercises an influence upon the characters and social ideals of a portion of the members of society. Even when speaking to Churchmen, the Church must employ the language of persuasion to a large extent. Ecclesiastical authority is real and binding upon the consciences of all duly instructed Christians, but it is not externally coercive. No one may be forced to obey the Church, except by methods which appeal simply to the conscience. In

some cases the rights of property may be involved, it is true, but indirectly. Excommunication may be resorted to, but this has no coercive effect in itself, except as determining ecclesiastical relations. The excommunicated person is free to pursue his own course—although in dissociation from the Church.

THE work of the Church in relation to society is to leaven it by converting its individual members to new ideals, and thus to sweeten the earthly lives of men.

(a) The Church teaches man's chief end, showing that it consists not in earthly good but in everlasting life with God, and in the acquisition of those heavenly virtues which make such a life possible and enjoyable. The Church necessarily changes the entire life-aim of those individuals who are fully converted by such teaching.

(b) The effect of all this is to change the perspective of earnest Christians, and to revolutionize their valuations of things. That which is earthly is seen to be purely temporal, and comes to be prized only so far as its possession or use leads on to the enjoyment of the heavenly and eternal. This necessarily abolishes earthly greed and discontent; so that, if all the members of society were thoroughly converted to Christian ideals, there would be no social conflicts, and happiness would exist under any social system whatsoever.

(c) The virtues which the Church inculcates are intended to prepare men for heaven rather than for earth, and earthly peace is not one of the promises attendant upon Christian progress. This life is a life of privation and suffering, of inequalities and rivalries. It will be so to the end; because the powers of darkness will not cease to labor so long as man continues in this estate. Yet there can be no question that whatever peace and happiness and whatever solution of social problems is possible on earth is conditioned by the Church's success in making individual men cultivate the heavenly virtues of unselfishness and love. Any other ecclesiastical method of bettering society and really settling social problems is doomed to failure. The problem of problems is sin, and sin is to be faced in individual lives rather than in society at large. If the Church would do its duty to society, therefore, it must devote itself more and more earnestly to the salvation and sanctification of individual souls.

This will involve necessarily many corporal works of mercy—much philanthropic endeavor. It will also involve a sympathetic attitude of the clergy toward every class of society—a readiness to appreciate the good in every movement which expresses a desire for better things, even when the methods employed are disputable and cannot receive ecclesiastical support. But these subjects are too large to be considered at the end of an editorial.

THE PRACTICAL ASPECT OF RESERVATION.

UNLESS there is reason to believe that there is abuse connected with the Reservation of the Blessed Sacrament in any church, we do not see how any Bishop can consistently refuse permission to any discreet and reverent parish priest to reserve. The House of Bishops has held that Reservation for the legitimate purpose of communion may be licensed by the Ordinary in any Diocese, and implies that a priest ought not to reserve, at any rate habitually, without such episcopal license or special faculties. It is the duty of Bishop and rector alike to urge the people—well or sick—to partake *frequently* of the Sacrament; for "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, *but that we should duly use them.*" This is the declaration of Article XXV; and none of the other Catholic communions lays quite such stress on the *communion* in the Eucharist as does our own. Consequently our own communion ought to lead in extending facilities for communion to all her people.

The due use of them, and not the means of administration, being alone "ordained of Christ," it is a serious matter for Bishop or priest to place difficulties in the way of such use. And if difficulties are placed in the way unnecessarily, then, as St. Peter declared boldly to the very rulers of the Jewish Church, commissioned as such by divine rule, "We ought to obey God rather than men" (Acts v. 29). If God's ministers make rules whereby the ordinances of God are made of none effect, and which stand in the way of their administration, St. Peter's blunt declaration holds good.

The question did not arise in the days when communion once or twice a year was esteemed sufficient, but it is pressing now. If the well are entitled to weekly communion for their soul's health, why not the sick, the aged, the house-ridden?

But in an ordinary parish it is impossible for a priest to

celebrate in each house weekly where such communicants reside. Shall he then carry out the purpose of the institution "ordained by Christ" as the article declares, or shall he obey the voice of men—supposing any Bishop refuses the license? St. Peter had definite ideas on that subject which he did not hesitate to declare as quoted above.

But if any Bishop is really troubled by our perplexing rubric as to "what remains," and would interpret it with strict literalness, he must also interpret other similar rubrics likewise.

He must then require that "other communicants" shall invariably be called to assist the priest in consuming what remains; for the very rubric which such Bishop insists must be obeyed *in the letter*, requires that "the Minister and other Communicants SHALL immediately after the blessing reverently eat and drink the same."

He must require a sermon to be preached at every celebration of the Holy Communion, for there is no possibility of misunderstanding the "command," which is explicit: "Then SHALL follow the Sermon."

He must require that the people say the Lord's Prayer, not with the priest, but repeating each petition *after* him; for there is no possibility of evasion of the plain words of the rubric: "Then shall the Minister say the Lord's Prayer, the People repeating AFTER HIM every Petition."

The fact is, if any Bishop is to shut his eyes to the conditions and needs of the day, and see in the flock of Christ committed to his charge, only a police court, with himself as a petty judge instead of a chief pastor, he can quote the immortal Shylock as precedent for demanding a strict literalness, but not the Good Shepherd, who bade him, "Feed My sheep."

The requirement of the day is not to stifle reverence and curb enthusiasm; not to tell the sick and infirm to get along without the bread of life, or wait for it until the priest has a convenient time for a sick-room celebration; but to fan reviving life, to stimulate the yearning for the Blessed Sacrament, to encourage the sick and house-ridden to desire it *frequently*, to increase the reverence of the people.

He who gave to the episcopate the charge to feed His sheep, did not add to His commission, "unless they are sick!"

ANSWERS TO POPULAR OBJECTIONS.*

BY THE REV. S. BARING GOULD.

THE ANGLICAN CHURCH HAS LOST THE APOSTOLIC SUCCESSION.

Answer.

THIS is what the Romans assert when arguing only with the most ignorant. The Jesuits, fifty years after the consecration of Archbishop Parker, in England, got up a story which they attested by an unknown Thomas Neal, that in the beginning of Queen Elizabeth's reign, the vacant sees being about to be filled up, those who were nominated met at a London inn called the *Nag's Head*. There Bishop Seory laid a Bible on the head of each, saying, "Take thou authority to preach the Word of God sincerely," and so they were made Bishops. It is significant that the Jesuits did not bring forward this malicious fabrication till they reasonably supposed that all witnesses to the consecration were dead. However, no sooner was it given to the public than the Earl of Nottingham, at one time High Admiral of England, denied it as an impudent falsehood, he having witnessed the consecration of Archbishop Parker at Lambeth, where it had taken place with the due formalities. We have also the public attestations to the falsehood of the story by the Bishop of Durham, July 17th, 1658. We have also the contemporary evidence of writers of the day who chronicle the consecration.

Those who find this evidence too strong say that the form used was not such as to validate the ordination. The form used was the laying on of hands "according to the form prescribed in the book established by the authority of parliament," the Bishops of Chichester and Hereford, the Suffragan Bishops of Bedford and Miles Coverdale, laying their hands upon the Archbishop, saying in English, "Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by the imposition of hands," etc. Now on comparison with the ancient rituals, both Latin and Greek, it is apparent that the essentials of true Episcopal consecration are to be found in the act of laying on of hands and in the words used. It is impossible in a brief compass to fully enter into the whole question, but the reader is recommended to procure *English Orders and Papal Supremacy*, by the Rev. T. J. Bailey. London: J. Parker. 1868. Price 1s.

*From *The Golden Gate*.

LITERARY.

[Continued from page 307.]

The Epistles of the New Testament: In Current and Popular Idiom. By Henry Hayman, D.D. London: Adam and Charles Black. New York: The Macmillan Co.

It has been said that the best commentary is a careful and scholarly translation. The volume before us is an admirable instance of the truth of this saying. Dr. Hayman's work will be a boon to every young student of the New Testament, provided it be used conscientiously. The true ideal of the translator has been kept constantly in view, namely, to transfer the idiom of one language into that of another. Dr. Hayman has not hesitated to make use of a paraphrase where it seemed necessary in order to make the meaning of the original perfectly clear. It is often quite impossible to convey to the modern reader the thought of St. Paul, for instance, as understood by those for whom he wrote, without renderings which go somewhat beyond the limits of translation properly so-called. But Dr. Hayman cannot be charged with excess in this respect. On the contrary, we could wish that he had given himself somewhat greater liberty.

The Epistle to the Romans will naturally be the first to which one turns in order to test the value of such a work. The result is highly satisfactory. No thoughtful person, reading the epistle in this new dress, can fail to obtain a grasp of the Apostle's thought such as gives a new interest to the old familiar expressions. The student, for his part, finds at every step evidence of careful scholarship, and will have additional satisfaction in the felicitous rendering of many expressions which it is by no means easy to frame in smooth and flowing English. An example of the suggestiveness of the translation before us occurs in the 17th verse of Chapter 1. It is the paraphrase of the word usually rendered "righteousness." It is here rendered by a phrase, "the means of becoming righteous before God." It is the main purpose of this epistle to vindicate the true means of becoming righteous as revealed in the Gospel, and to distinguish it from other systems and especially from the old dispensation through which men might know indeed what righteousness was, but which could not aid them in its attainment. The Gospel alone was a "power" unto salvation, or as here translated, "a weapon of might." The difficulties which appear in the opening verses of the third chapter are satisfactorily elucidated, and the closing passage of that chapter, from verse 20 to the end, is presented with admirable force and clearness.

It is impossible in our brief space to enter into details. Everywhere throughout the epistle, the student will find excellent suggestions, and even if he cannot always accept the interpretation here given, he will find in the author's rendering abundant food for thought.

But notwithstanding the merits of the work, it still seems to us that in certain points an opportunity has been missed. The Lutheran and Calvinistic tradition still dominates our English interpreters to such an extent as to obscure the meaning of the Apostle in certain important respects. We refer particularly to the great antithesis between Faith and Works. The tradition in question fails to perceive that the antithesis is really one of dispensations; that "the Faith" is the Gospel, by which alone men can obtain righteousness, and that by "Works" is meant the requirements of the Mosaic economy, to which St. Paul denies the power needful to redeem men from iniquity. But in the average commentary the idea still prevails, that by "faith" is not meant "the faith," but the exertion of the faith-faculty, a purely subjective operation. If by the word "Faith" St. Paul signifies "the Gospel," or the acceptance of the Gospel, both by interior assent and conviction and in outward act, it is easy to see that the doctrine of "justification by faith only" is fundamental. But if, as Luther insisted, by "faith" is meant interior conviction severed from action, then we must say with St. James, that man is not justified by faith only. In his translation of Chapter 1, verse 5, Dr. Hayman rightly substitutes "obedience to the faith" for the non-committal expression, "obedience of faith." He thus shows at the outset a consciousness that "the faith" is equivalent to the Gospel, as in the kindred passage in the Acts of the Apostles, Chapter 6, where we read that "a great company of the priests were obedient to the faith." But elsewhere he fails to make this use of the word clear, even where the context so strongly requires it that commentators like Bishop Lightfoot have felt constrained to admit it. This is the case, for instance, in the latter part of the third chapter of the Epistle to the Galatians. In fact, in several crucial passages of that important chapter, Dr. Hayman's renderings are disappointing.

Another keyword of St. Paul is "Law." Few deny that

where this word has the article, it stands for the law of Moses, or the old dispensation. But sometimes it is used without the article, and consequently certain interpreters of great authority have made out a distinction between "Law" in general and "the Law." This distinction Dr. Hayman has adopted, to the injury, as we think, of his exposition. Notwithstanding the influential names that may be quoted against us, we hold with those who claim that the word, being used as a proper noun, may appear with or without the article without change of sense. The antithesis between the Law and the Gospel, which is the leading idea of both the Epistle to the Romans and that to the Galatians, is often fatally obscured if this principle is lost sight of.

But we may not dwell longer upon thoughts which this able piece of work suggests, nor is there space to follow the translator through other epistles in which we had marked many passages as worthy of notice. We can imagine no better method by which the beginner can bring himself into the full atmosphere of the thoughts of the Epistles than that, after working through one of them with the aid of Meyer or some other critical and grammatical commentary, he should then take up a book like this and by its aid review the conclusions he has been led to form, and polish and refine his own translations.

W. M. J. GOLD.

The Life of Jesus of Nazareth. A Study. By Rush Rhees, Prof. of N. T. Interpretation in Newton Theological Institution. New York: Charles Scribner's Sons. Price, \$1.25.

The end of the century is remarkable in many ways. On the one hand there are wars and rumors of wars; on the other, the great questions of religion and of human destiny are occupying the minds of men to an extent never exceeded at any period of history. The fascination of the personality of our blessed Lord has lost none of its power. Though men may disparage His unique character, and though they may substitute their subjective estimates of Him for the teaching of the Church from the beginning, yet they cannot leave Him alone. Books large and small, dealing directly or indirectly with His Person, His character, His teachings, or His work, are constantly issuing from the press. In thoroughness of scholarship and breadth of learning, it cannot be denied that there has been a great advance in the last half century. The monuments of ancient literature and of archæology have been investigated with a trained scientific intelligence and a minuteness which leave little to be desired. The misfortune is that the preconceptions and the criteria of interpretation which the Church has inherited are, in many of these works, displaced by the principles of some phase of human philosophy, or the theories of newly-devised systems of theology.

The result is that few of the works are quite satisfactory to the mind of one trained in the reverent atmosphere of the Catholic faith. It is the prevailing fad to charge the Church with neglect of the "human side" of Christ. It is true that, accepting the teaching of the Catholic faith that Christ is a divine Person and not a union of two persons, the orthodox Christian theologian cannot but contemplate Him with a mind dominated by the idea of His divinity, and must ever think of His humanity as modified by that consideration. But not so our modern writers. With them it is a principle that we are to begin with the human and struggle upwards to the divine—if we can. The conception of Christ's divinity thus attained is so modified by the idea of the humanity that it is sometimes hard to recognize it as divine.

Professor Rhees, more frank than many of these writers, endeavors to state at the outset his point of view. He wishes to be understood as properly estimating "the rich treasure of doctrine" concerning our Lord which "the Church" has inherited, and he recognizes the fact that there may be some advantages in approaching the study of the Gospels with this interpretation of Christ as a premise. But he considers that "with the apostles and evangelists the recognition of the divine nature of Jesus was a conclusion from their acquaintance with Him. He was for them primarily a man, and they so regarded Him until He showed them that He was more."

Apparently he holds that the same path is to be pursued by the modern seeker after truth. Only there is this difference which he has ignored; the first disciples saw and heard those things of which we can only read, and they received impressions from daily contact with His visible Presence through months and years. The manner of these impressions the narrative does not even attempt to convey. The reader of St. Matthew's Gospel, for example, feels that more is needed to explain St. Peter's confession in the 16th chapter than can be found in the foregoing record. We cannot have the experience the apostles en-

joyed, and no amount of study or use of the inductive method can take its place. It was not in this way the Gospel was spread among the people, and the divine character of Christ impressed upon their minds. The apostles began with the Resurrection. Writers like St. Paul luxuriated in what is now disparaged as mere doctrine. They felt, as the Church has always felt, that the narrative of Christ's life must not be taken without the illumination cast upon it by an inspired interpretation.

Professor Rhees' book has many merits. His presentation is clear and intelligible. We think that he has grasped the turning points of the sacred narrative with skill and usually with accuracy. His style is concise, yet eminently readable. He is as reverent as his point of view will permit him to be. Yet through the whole runs the trail of a false kenoticism bringing with it views and expressions which seem to us merely destructive of the Christian Faith. It is evident (see p. 87) that the author thinks Christ "capable of sin." We are told that Christ's conceptions of things changed, that He had to learn "new lessons," that He expected or hoped for things which did not take place. He was "taught" certain things by hard experience. We read of "the thought of Jesus about Himself;" that somebody has proved that He did not know He was the Christ until His Baptism; and that He was "ignorant" in various particulars. All this seems to us very deplorable.

Yet our author accepts the miraculous birth, the miracles, and the literal Resurrection. He also defends the Gospel of St. John. The fact is that his "point of view" is unconsciously modified, not by the clear-cut statements of the great conciliar decisions on the Incarnation which determine the attitude of Catholic theologians, but, nevertheless, by a certain more or less definite orthodox tradition derived from those decisions by the modern Protestant sects. It is this which has influenced his conclusions more powerfully than his ostensible point of view.

But we are not sure that the book is not capable of more harm from the very fact that the novice who reads it is lulled into fancied security because he observes that in some important particulars, the orthodox position is maintained.

WM. J. GOLD.

The Life Triumphant. A Study of the Nature, Origin, and Destiny of Man, etc. By John E. Read, Assistant Editor of the *Columbian Encyclopedia*. With an Introduction by the Rev. Charles H. Parkhurst, D.D., LL.D. Illustrated. Philadelphia: A. J. Holman & Co.

This is distinctly a popular book, in content, literary style, and external make-up—such a book as might be sold by the thousand in farm houses, by a shrewd book agent. The type is large and inviting, the illustrations numerous and suggestive, being usually copies of well-known masterpieces like those of Ploekhorst and Hoffman.

It is written from the Presbyterian standpoint; but, while containing such earmarks as the traducian theory of the origin of the individual soul, it betrays the influence of the more liberal theology which has modified Presbyterian thought in our day. Thus the existence of an intermediate place and state between death and the judgment is conceded to be highly probable. The doctrine of arbitrary decrees is softened away, and "particular redemption" is treated as meaning simply this, that some will prove obstinate and fail by reason of their own wilfulness to be saved. Prayer for the departed is conceded to be permissible, although the scope of its petitions is treated as very limited.

Our earthly body is treated as a temporary abiding place of the soul, doomed to final destruction after the soul departs from it. The resurrection body is another body, apparently of non-material nature, although it is conceded that this new body "has a very close connection, and an element of continuity, with the one that is laid in the grave." Such a doctrine is quite inadequate in view of St. Paul's distinct assertion that "this mortal must put on immortality." There can be no real continuity between the earthly and resurrection bodies, if one is numerically to be distinguished from the other. The continuity of the physical organism is not broken in this life by the fact that all of its material particles are changed within a few years. The Scriptures teach that the same truth holds good amid the dissolution of death. Of what the element of continuity consists we are not told, and science shows that it lies beyond our present capacity to discover. But that there is such an element, and that what is called the body is not annihilated because of the dissolution of its visible constituents, is a part of the Catholic faith.

Mr. Read's work is an *omnium gatherum*. He discusses many religious and many Christian opinions. Each subdivision of his subject is treated with self-sufficient completeness, with

the result that many repetitions occur. We cannot recommend it as a guide to the faithful, although we gladly acknowledge that it contains many valuable thoughts, interestingly presented and illustrated. We wish that our more sound theologians would produce something on similar lines as suited as this is to popular reading.

FRANCIS J. HALL.

Great Books as Life Teachers. Studies of Character, Real and Ideal. By Newell Dwight Hillis. Chicago: Fleming H. Revell Company.

Despite the opening assertions of this volume, one finds in it much that is inspiring. The author opens thus: "The pledge of the 'New Times' is the promise, 'In the last days I will pour out My Spirit on all flesh.' Therefore 'great Pan' is not dead, morals are not stationary, inspiration is not ancient history, and the Bible is not closed."

Then in glowing language he proceeds to tell us of a present inspiration, and that what God was, He is, and near to each one of us, as He was to Abraham, to Moses, and the fathers of old. This is, of course, true, in a very true sense, but when to this is added the implied wish to place Shakespeare, Milton, and Dante abreast of, or even beyond, Isaiah, Ezekiel, and St. Paul, the reverent soul will cry a halt.

Yet Mr. Hillis has written a useful and inspiring book. He has taken some of the greatest works of modern fiction, such as Victor Hugo's *Les Miserables*, George Eliot's *Romola*, at least one character in each, Hawthorne's *Scarlet Letter*, Tennyson's *Idylls of the King*, together with several noted names in letters, art, social reform, and discovery, such as Ruskin, Henry Drummond, Frances Willard, and David Livingstone, and has woven into a compact and glittering essay the salient points in either the book or the man he has under discussion.

These twelve essays were delivered from the pulpit. For such purpose they are admirably devised. The lecturer drives a four-in-hand with the greatest ease, and all aboard are delighted with his performance. While reading them, the thought came that a judicious use of lectures such as these would be profitable, but a reactionary thought came also, when one remembered the superb use Browning has made of the scriptural character of Saul.

All He Knew. A Story. By John Haberton, author of *Helen's Babies*, etc. New York: Edwin S. Gorham. Price, \$1.00.

This is the story of a poor sinner who reached the penitentiary through due process of law, and while there, heard of the love of Jesus for men just like him. "All he knew" was just this: The plain missionary told him to believe in Jesus, as he did in Andrew Jackson. The old Democratic President was dead, but he, as a Democrat, knew he had lived. Believe in Jesus just the same, follow His teachings from the good Book, lead a straight, honest life, and all would be well.

This simple acceptance of the foundation truth of all Christianity is not at all relished by the deacon, who wants Sam Kimper "to speak in meetin'." Sam knows nothing of "gropin' in darkness" or "the hope of glory" or any theology, as taught in prayer meeting, whatever, but he knows that he has determined to turn over a new leaf and lead a godly, sober life.

The fortunes of Sam Kimper are skilfully and quaintly drawn out, in Haberton's inimitable style; various personages are introduced, such as may be met with in any town of two thousand people, all well-known portraits. Poor Sam's genuine Churchly piety rides over all cant and sectarianism, and a happy ending finishes the touching story.

One feels that Haberton in this book paints the picture of a genuine, Churchly Christian man, freed from the subtleties of sectarian protestantism and all its narrowness. Such was not the purpose of the author, but he has done it, and the hero, Sam Kimper, might have been one of Keble's rustic flock at Hursley, one of the myriads of the plain, simple folk, who learn their duty toward God and their duty toward their neighbor, and faithfully put in practice "all they know."

Dwight L. Moody. Impressions and Facts. By Henry Drummond. With an Introduction by George Adam Smith. New York: McClure, Phillips & Co. Price, \$1.00.

This small volume of 125 pages contains a survey of Mr. Moody's remarkable work as a preacher and an evangelist. The picture drawn of the man whose sermons moved his audiences to repentance and conversion presents him as a charming friend and companion, and reveals the great secrets of his success—his absolute trust and confidence in God and his deep love for man. Everyone who loves and admires Mr. Moody will feel grateful for the publication of this kindly review of his character and life.

David and His Friends. A Series of Revival Sermons. By Rev. Louis Albert Banks, D.D. New York and London: Funk & Wagnalls Co. Price, \$1.50.

Like its companion volumes that have preceded it, this is a collection of sermons well characterized by the title "revival sermons." They contain the usual amount of stories, some very apropos to the subject, others that might be used in any one of the sermons. There is no meat for the hungry Christian; only tempting morsels of invitation for those outside the Church. The author does not seem to consider instruction on the Christian life at all necessary. Herein lies one of the great distinctions between a Methodist revival and a mission in a parish. The one gives effervescence without substance, the other teaches the whole duty of man resulting from acceptance of the love of God and His call to repentance. Churchmen prefer the solidity of the faith and its nourishing qualities to mere sentimental excitement which only ministers to ephemeral impulses.

Georgie. By S. E. Kiser. Boston: Small, Maynard & Co. Price, \$1.00.

Mr. Kiser supplies in this publication the variety which helps to lighten the burdens of business and care. Georgie's stories about his "maw and paw" are intensely amusing, sometimes very funny, and always within the bounds of decorum. The orthography is after the style of Artemas Ward and Josh Billings, and sometimes this gives a more prominent point to the story. The stories will help to cheer the weary and will chase away sadness with a hearty laugh.

London to Ladysmith via Pretoria. By Winston Spencer Churchill. New York: Longmans, Green & Co.

Mr. Churchill's descriptions of the War in South Africa and his own part in it as correspondent are both interesting and full of detail and adventure. He carries the reader with him and vividly pictures the scenes as he relates them one by one. Danger has no threats for him; he rather seems to court it and to revel in passing through thrilling experiences. In his descriptions of the Boers he gives them credit for their kindness to the prisoners, and speaks well of their bravery and skill in warfare. His account of his escape from Pretoria is very exciting and realistic. The difficulties attendant on the relief of Ladysmith are gradually portrayed, and the reader can better understand than before why General Buller could not quickly accomplish his purpose. There is also in the book a good deal of general information about the country in which the War is taking place. Mr. Churchill certainly possesses the powers of observation and description which make his work well worth perusal.

The American Salad Book. By Maximilian De Loup. New York: McClure, Phillips & Co. Price, \$1.00.

Monsieur De Loup, between the suggestive green covers of *The American Salad Book*, has given explicit directions for compounding three hundred and seventeen different varieties of salads.

There is scarcely a product of the garden, the farm, the field, or the sea, which, with savory additions, may not be served as salad in a most appetizing fashion. Even the delicate fronds of the fern of the woods, with the addition of the proper condiments, can be made into a most attractive dish.

One's mouth continually waters as one reads of salads of crisp lettuce, fresh pineapple, and white grape, sweet cherries and sour, dandelions and green hops, pigeon, snails, grouse, and quail; while even the homely cold potato, under Monsieur De Loup's skilful manipulation, becomes picturesque and suitable for the most sumptuous occasion.

The American Salad Book may justly claim to be "the most complete, original, and useful collection of salad recipes ever brought together."

The Joy of Captain Ribot. Authorized Translation from the Original of A. Palacio Valdes. By Caroline Smith. New York: Brentano's.

When Señor Valdés wrote to a friend concerning this book, some time ago, he said: "It is a protest, from the depths, against the eternal adultery of the French novel." When this friend read the book, he thought that "A Married Woman," would have been a good name for the story, so nobly and so truly does it present a type of the true and devoted wife in Cristina Marti—one of the great creations in modern literature. Mr. Howells says of it: "Captain Ribot is a novel of manners, the modern manners of provincial Spain; and, by the way, while we were spoiling our prostrate foe, I wish we could have got some of these."

The novels of Señor Valdés, then, appeal not to the many,

to whom they are caviare, but to the few who delight in good reading, in clean writing, in artistic excellence, in delicate humor, in skilful delineation of character, in charming description of events, indeed for the lovers of *Literature*, or of the cult of Howells.

Captain Ribot's Joy is a delightful temperament, by means of which he sees the best in his friend Masti. He loves his friend's wife, but not to covet; he has a lively hatred for those who seek their downfall. Such a temperament is a joy to its possessor of whatsoever name. It is pleasant reading to follow these experiences, and to enter into the humorous and pathetic realism of such a wholesome soul.

Again, this is a novel of leisure, hence a book for the quiet afternoon in the woods. It is a novel of to-day, of that sunny Spain of to-day of which we know so little; but Señor Valdés compels our admiration and our desire for more such Idyllic writing.

Monsieur Beaucaire. By Booth Tarkington. Illustrated. New York: McClure, Phillips & Co. Price, \$1.25.

Mr. Tarkington, whose reputation was recently made as the author of *The Gentleman From Indiana*, has given us a delightful Comedietta in *Monsieur Beaucaire*. A cousin of Louis XV. of France, rebelling against an alliance that lively matchmaker wished to thrust upon him, crosses into England as the barber of one of the gay company attached to the French court in London. His daring scheme for getting admittance to the court circles succeeds to perfection. The complications arising from Monsieur falling desperately in love with the reigning beauty, need little alteration to make a play ready for the stage. Wit sparkles throughout, swords flash on slightest provocation. The plot hurries on amid rout and ball, ladies pout and smile, brilliant uniforms and lordly titles promenaded the gardens of the gay monarch. The denouement comes artistically and with force.

Mr. Tarkington, while at Princeton, was actor, stage manager, and author. He should dramatize this bit of comedy.

Tuen, Slave and Empress. By Kathleen Gray Nelson. New York: E. P. Dutton & Co. Price, \$1.25.

This book, first published in 1898, is, not strangely, now coming to especial attention by reason of the prominence of the Dowager Empress who is the subject of the sketch. In story form the rise from slave to empress is graphically told. Very naturally the imagination of the author is obliged to supply material for most of the incidents and for the conversations, but the events follow their natural course in the history of the remarkable woman who wields so evil an influence over the Chinese Empire. The author fails to chronicle the dark side of her character, picturing her only as a girl and then a woman remarkable for her beauty and her shrewd wit. The shameful succession of intrigues to which the empress has been a party is not mentioned, and the sketch ends with the time of the defeat of her nation in the Japanese war. One could hardly write so sympathetically of her character at the present time, and it is impossible not to feel that strict truthfulness would have required that a different picture be presented. The book will, however, be profitable reading for children and young people, who will find in it much concerning Chinese history and customs that is pleasingly told, and not generally known.

While Sewing Sandals. Tales of a Telugu Pariah Tribe: By Emma Rauschenbusch-Clough, Ph.D. Chicago: Fleming H. Revell Co. Price \$1.50.

The search for truth was never confined to the rich, the learned and the great. The whole of humanity has yearned to know God, and has cried out with Job for a clearer conception of His laws. The stories of the Telugu tribe recorded by the author of this book bring this truth into full prominence. They are tales of the people, of their experiences, their customs and habits, their religion, and their longing for God. Poor and degraded in the estimation of the Brahmins, their souls seek the salvation offered by Christ, and the converts among them become sincere in their adherence to the Saviour. The book will repay perusal as a history of the heart life of these people, as well as a description of the spread of the Gospel truth in India.

TWO LAY PAMPHLETS.

ROBERT CLOWRY CHAPMAN, of the Chicago Bar, has ventured into the field of biblical exegesis from the legal standpoint in *Legalized Wrong: A Comment on the Tragedy of Jesus* (Chicago: Fleming H. Revell Co., 1899). His treatment covers the events beginning with the departure of Christ and His disciples from their Last Supper, and ending in His trial and condemna-

tion by Pontius Pilate. Some valuable thoughts are suggested, but the treatment is fragmentary and lacks completeness. The writer is evidently thoughtful, but betrays no sign of realization of the Divine Person of Christ.

Inspiration from a Layman's Point of View, an address by John Brooks Leavitt, LL.D., delivered, we are sorry to learn, at the Church of the Incarnation, Brooklyn, N. Y., is an unhappy exhibition of forgetfulness that a little learning (*i. e.* touching the subject under consideration) is a dangerous thing. The author is a sympathizer with Dr. Briggs and others who are trying to reduce the meaning of the term Inspiration to such religious genius as is shared in by all devout writers. Confounding doctrine and theory, he supposes that the Church has no definable doctrine of Inspiration because she teaches no theory touching the manner of it. "Divine inspiration," as applied to Scripture, has a plain meaning which has never lacked Catholic consent. It means that God has somehow (no doubt in various ways) made the Scriptures His Word, so that they are to be read from end to end as having Divine authority. Whether any of its language was dictated or not, and whether the human writers betray limited and even erroneous ideas of science and history or no, are not vital questions. We should seek the religious purpose of inspiration, and have confidence that that purpose is fulfilled with Divine infallibility. We may not pick and choose as to what we shall regard as inspired Scripture in the Bible, for even when we are dealing with the passages that are said to betray human error, we are at the same time dealing with a Divinely sanctioned context of religious instruction—a context which we cannot remove without altering the force of the Divine message. The author's objection, that we do not possess the exact original text of Scripture, is met by the fact that the Scriptures are committed to the Church for keeping. The Holy Ghost guides her—not to preserve the text miraculously from every variation, but—to protect it from such corruption as would destroy its Divine authority. We do not depend upon an impossible restoration of original texts, but upon a Spirit-guided preservation of the Word of God amid the variations of texts.

Our author tries to limit the obligations of laymen to the terms of their baptismal vows. This is a mistake. Membership in the Church necessarily involves full loyalty, and the acceptance of all teaching which can be shown to have her authority. A layman's pledge as to belief is confined to the Apostle's Creed, because if that Creed is accepted honestly and fully, all the teachings of the Church are implicitly involved therein. How can one say honestly, "I believe in the Holy Catholic Church," and reject her "authority in controversies of faith," taught in our Articles? If she is to make disciples of all nations, we must be her disciples. Laymen are as truly bound in this matter as are the clergy: The difference is that the latter have to be theologians, and thus the area of their explicit faith is increased. If laymen become theologians, they incur similar obligations. Our obligations are much larger than the letter of our pledges.

The spirit of Mr. Leavitt's pamphlet is open to criticism, as well as its contents. Happily the majority of our laity think and talk differently.

FRANCIS J. HALL.

Nancy's Fancies, A Story About Children, by L. E. Haverfield, is a chapter of family life in England, pleasantly told and illustrated. The patient mother, the kind neighbor, the earnest child whose fancies at last materialize into facts, the return of the long-lost father, after many trials and discouragements of wife and children, are some of the materials out of which the sketch is made. (New York: E. P. Dutton & Co. Price, \$1.25.)

THE use of peanuts in the preparation of various dishes is increasing. A wafer to be offered at afternoon tea is made by chopping very fine a pint of the shelled nuts and mixing them with three eggs, two tablespoonfuls of milk, a little salt, and a cup of sugar creamed with two tablespoonfuls of butter. Flour is added to make a soft dough, which is rolled very thin, cut into strips, and baked in a moderate oven. Peanut sandwiches, too, are appetizing and nutritious, either for tea or with the salad at luncheon or dinner. Several receipts are followed to make them, a good one calling for brown bread. This is cut in thin slices and very lightly buttered, spread with cream cheese and a layer of finely chopped nuts. The slices are then pressed together, and cut in circles or oblongs. At the grocer's may be found peanut butter put up in tumblers or small jars that is also intended for use in sandwiches. The compound is manufactured by several different firms, all of whom claim great nutritive as well as appetizing value for their product.

The Happenings at St. Jude's.

By ETHEL M. COLSON.

CHAPTER V.

FOR nearly a year following this fiat of the Bishop, St. Jude's Church was closed and silent. All sorts of rumors concerning the probable disposition of the church buildings were afloat, meanwhile. The store was rented after a time, but nothing could be learned from the man who rented it. He knew nothing at all about the affair, he persistently maintained, save that a local real estate agent called upon him regularly for rent. A similar story was told by the individuals, societies and lodges, who rented the hall above the store from time to time. The church itself was reported sold to various denominational bodies, ranging from the Roman Catholics to the Free Quakers, over and over again, but it remained closed and unoccupied always. And then, as suddenly as it had been closed, it was announced that it was to be opened for regular Sunday services and church work again.

But it was to be opened as a mission instead of a parish, the Bishop's Secretary explained, and the people attending the services would have no responsibility concerning them save the contributing of a reasonable amount toward their maintenance, and small voice in the management of the mission. The priest-in-charge was to be a young priest, but lately graduated from the Theological Seminary, of fine personal character but extremely ritualistic views. And it was rumored—and the rumor went uncontradicted by those in a position to know, and was afterward proved veracious—that he was to be given full swing as to the manner in which he would work and conduct the services, and would be answerable only to the Bishop for anything he might do.

The new incumbent appeared, looked the ground over, and decided upon his course of action without any unnecessary delay. He rented a tiny apartment in one of the poorer streets near the mission, enlisted the aid of three other graduate students from the Theological Seminary, started a sort of social or church settlement, with himself and his assistants as the nucleus thereof, and started out to do all the good he could. The services, under his conducting, were exceedingly "high," so high that the old-time parishioners who had been, as they expressed it, and as they really believed, "driven out" of St. Jude's parish by the ritualistic practices fathered and adopted by the Rev. Mr. Sanden, attended once to see for themselves how matters stood, raised their eyebrows and shook their heads in holy horror and indignation, which they believed to be righteous, and came no more. But the Rev. Albert Stratton—Father Stratton as he insisted upon being called, even by his own mother—after quietly announcing that the services at St. Jude's would follow ritualistic forms so long as he had charge of them, High Church practices being, as he contended, matters of principle as well as practice with him, and many of them constituting some part of his own private devotions as well as portions of public worship, went on his way quite untroubled by, and even quite unconscious of, apparently, the defections from the ranks of the comparatively flourishing congregation which had greeted his initial efforts. He was doing his best to present to them the religion of Christ and the worship of the Church, as he understood and realized it, he carefully explained, in a series of sermons, and with the doing of this his duty and his responsibilities ended. He could hardly expect to turn to new ways, perhaps, the older people who came within reach of his ministrations. His duty was principally toward the younger generation, as he divined it, and he could but do his best. He must rely upon the help of God, alone, in carrying out the ideas and the plans which he believed to be God-given.

So all the really "old" St. Jude's people, with but few exceptions, dropped out of the parish register, and a number of the later attendants followed suit. For a few Sundays the weekly Eucharistic service which the devoted young priest had instituted as the regular form of mid-day worship was but slenderly attended, the evening congregation being infinitesimal also. But gradually there grew up around Father Stratton and the new order of things, a new congregation also, and it was composed of individuals and families at once devoted and obedient to the man who directed it. A new surpliced choir, led

by one of Father Stratton's priestly assistants, while another played the organ, was presently gathered together. The old Ladies' Aid Society was replaced by a Married Woman's Guild, the Young Ladies' Society gave way to a branch of the Girl's Friendly. There were clubs, guilds, and brotherhoods for the boys, the older men, the young men, the very young men, and the boys. A Church School for small children and a Church kindergarten were started, managed and instructed by the sister of one of the priestly assistants, a kneeling-stool, with a plain, straight, wooden chair beside it, was arranged in the small room in the church edifice set apart for Father Stratton's use, and the young priest announced, from the chancel, that he was ready to hear the confessions of any who wished to take advantage of this spiritual assistance. The neighborhood talked and gossiped, the newspapers commented upon the "advanced" order of the services at St. Jude's, and the old-time parishioners began to talk of attending the services of the Reformed Episcopal Mission recently started, within a mile of St. Jude's, by an astute cleric of this denomination, who openly announced that the perpetual warfare at St. Jude's appeared to him to offer a fine opportunity for the establishment of this Mission. The old parishioners, many of them, were greatly impressed by this man, who was earnest, devoted, and very persuasive in manner, and having given up all hope, as they were fond of publicly declaring, of ever again enjoying the services of the Church which they had striven so hard to build up and maintain, they saw no alternative—and this part of the subject was very thoroughly aired, indeed,—but to ally themselves with the Reformed Episcopalians, which they presently did very much in a body. But it was whispered and hinted, in more than one locality—and the whispers and hints proceeded from more than one source—that they had not been very warmly welcomed by any of the several parishes which they had tentatively, and also in a spirit of curiosity and inspection, perhaps, attended. The reputation of St. Jude's parish had preceded them, and said reputation having traveled far and wide, both within and without the boundaries of the city in which it found a home, and being by no means enviable, it had undoubtedly militated somewhat against the cordial welcome which would otherwise have been accorded them. So they worked for the new Reformed Episcopal Mission with heart and soul, apparently, and if they did not actually endeavor, some of them, to draw to their ranks some of the people from St. Jude's parish, and to hinder and limit the efforts of its young leader, they certainly endeavored to do both it and him no good. Father Stratton was, in various ways, made to feel the weight of their displeasure and the disapproval with which they regarded both the man and his methods.

But if the good young priest was at all aware of this hostile attitude on the part of the people who, he had hoped, would be led back to the Church by his efforts, he gave no sign of such knowledge. He went his way quietly, working with his whole heart and soul and with every moment of his waking time, and he had his reward in the certainty that a real work—a great work, some people declared—was being accomplished at St. Jude's, and that the people attending its services were thoroughly loyal both to them and to him.

Other St. Jude's incumbents had experienced great difficulty in having their wishes and directions obeyed; Father Stratton secured instant and unquestioning obedience, without making any strenuous efforts, seemingly, in this direction. Even upon the few occasions when his wishes were obeyed according to the letter rather than the spirit—as when, after he had decreed that no mirror should hang in the little room, just off the vestibule, in which the young women to be presently admitted to the Girls' Friendly Society awaited the commencement of the service, after having donned the white veils which they were to wear during the ceremony, every maiden appeared with a small pocket-mirror somewhere concealed about her person—the letter of the mandate was carried out with remarkable minutiae of detail, and the spirit was rather passed over than actively disobeyed, and such instances did not occur often. At a glance from Father Stratton the most irrepressible choir-boy became meek and submissive; a word, and the most "giggly" girl in the congregation was instantaneously sedate and sober. The young men respected him sufficiently to seek him out, frequently, and ask for counsel and advice—advice and counsel which did not always relate to spiritual matters—and the older men held him in no smaller degree of reverence and regard. The choir-boys adored him, the children of the Sunday School clapped their hands when he appeared. Even the trades-people and business men of the neighborhood were ready to rise up and call him

blessed, and the poor and sick of the neighborhood believed him a perfect saint. For once, and for a short space of time, there was peace and prosperity within the boundaries of St. Jude's Parish. And then, just as everybody concerned was beginning to hope and believe its troubles over for good and all, these fond hopes received a decided set-back.

Father Stratton, never too strong or robust, had been running down hill, physically speaking, for some time. He suddenly fell painfully and seriously ill. The priestly assistants had all left the St. Jude's field of labor, by this time, one of them going to a charge of his own, another to the post of chaplain in a near-by hospital, and the third being hastily summoned to his Eastern home by the dangerous illness of a member of his family, and Father Stratton was all alone and delirious in the tiny apartment in which he still lived when sought out and discovered by the astonished and dismayed people who had waited in vain for him to appear and conduct one of the regular services of the Church. And it was presently discovered, also, that he was not only alone and ailing, but insufficiently clad, coldly sheltered, and poorly nourished into the bargain, and that this state of affairs had been going on for some time.

The church, at the time when the young priest was placed in charge of it, had been heavily burdened with debt, notwithstanding the assistance rendered it as a Mission from the Mission Fund, and the outside and additional help furnished by wealthy and philanthropic Churchmen of the city, at the instigation of the Bishop, as well. To reduce the burden of these debts, to place the St. Jude's affairs upon what he considered to be a proper and honest basis, and to purchase the "Stations of the Cross" and other articles which he believed necessary to correct and reverent public worship of the kind which he revered and believed in, Father Stratton had sacrificed every jot and tittle of a small salary allowed him, save only just enough to allow him to subsist in the barest manner. He had no private means, and, as he never allowed an appeal for help, spiritual or financial, to go unanswered so long as he had a penny or a morsel of strength available, he had approached very near to both financial and physical bankruptcy very often, since coming to St. Jude's. He had gone hungry and cold so often that his health had become seriously impaired, his physical vitality seriously depleted. As "la grippe," the doctor who was presently called in, himself a worshipper at St. Jude's, and a devoted admirer and friend of Father Stratton, diagnosed the trouble which had finally laid him low. But he was a long, long time recovering from the effects of it, despite the kindly care of his parishioners and his own mighty will to improve, and, although he by and by came back to his work and services at St. Jude's, it was shortly evident, even to the most impartial and unprejudiced observer, that he was by no means equal to the labors which he demanded of himself. Steadily, as the spring progressed and passed into summer, his health declined and failed again; steadily and surely he became thin, pale, and attenuated looking. The Bishop, visiting St. Jude's for the purpose of confirming the large and devout class which Father Stratton was ready to present to him for the rite, noticed the very evident delicacy and weakness of the young priest and recommended a change, a long holiday, a complete rest.

"I cannot go; I have not the money, even could I leave my work here," was the response of Father Stratton; but it soon became evident that go he must, somehow or other, somewhere or other, or else, to use the words of one of the men who most admired and revered him, he would presently "go for good." And then, suddenly and amazingly, the way for his gain and ultimate recovery, but for the loss and depreciation of St. Jude's Mission, alas! the way for the long and complete rest and change which he needed was opened before him, opened, as he himself reverently declared, in a way which was nothing if not Providential.

"My ship has come in, my beloved people," he told his congregation one morning, looking, the while, so white and ill and saintly that an excitable young woman of the congregation—who had previously declared that only the knowledge that he was a sworn celibate prevented her from falling in love with him hopelessly, and that if she had not noticed him shiver, once, when a large spider ran across his hand at a Sunday School picnic, she should hardly have believed him human—was moved to tears by the fear that he would not live to enjoy his holiday; "and it has been decreed by the Heavenly Father that I am presently to cross the ocean to visit the Holy Land, and remain abroad for several years."

He also allowed it to be known that this journey was to be made in the interests of future literary work along Church

lines, as well as for the present benefit of his failing physical health, and he held out small hopes that he would return to St. Jude's and its people. He might even remain abroad permanently, it was understood; at all events it would be some time before he might be expected to return to America.

So, with regret, sincere and earnest, some heart-felt tears and not a few earnest and heart-felt prayers for his recovery and his safe return, the people of the new St. Jude's parish saw the man whom they so dearly loved and so highly revered, go away from them. They wept, some of them, in company with the small and affectionate choir-boy whom Father Stratton had rescued from the slums of the city and taken home to live with him in the tiny apartment now left empty and tenantless, and whom he had been compelled to leave behind, in the charge of a brother priest who was attempting to start a Church Home for lonely and unprotected and homeless waifs.

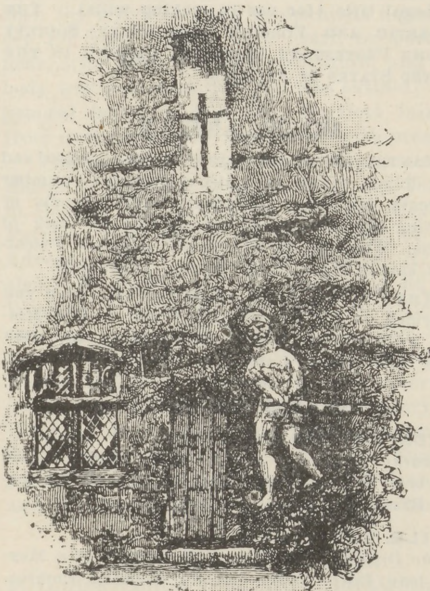
"My heart, it aches me much that the so good and so good man, he go away," sobbed the little foreign-born waif who had lost his first and firmest friend, as the street-car on which Father Stratton journeyed down-town toward the railway station, disappeared from view; "he too good to stay with us long. He too good, I think me, to come back."

In their hearts the St. Jude's parishioners thought so too, and they sighed heavily, most of them, over this probability. Then, as it became noised about that Father Stratton, according to the Bishop's openly expressed opinion, was very unlikely to return to St. Jude's and its work, and as he had greatly and ardently desired that this work should go on and prosper, they turned, with another sigh, to wondering just how best to help and prosper it, and to wondering, also, what kind of a man would next take up the burden which Father Stratton had carried so well and so bravely, and which he had so reluctantly laid down.

[To be Continued.]

The

Family Fireside



AN ANCIENT CHAPEL.

AT Knaresborough, Yorkshire, near the famous Dropping Well, there is a quaint chapel hollowed out of the cliffs, and dedicated to St. John the Baptist. The chapel is, however, called "St. Robert's Chapel," after the famous hermit, and at its entrance there is a quaint figure of a knight drawing his sword as if in defense of the sacred shrine. Our illustration is taken from the (London) *Church Monthly*.

VIA CRUCIS.

IT was near the end, and as we watched the quiet face, how we yearned to hear once more the beloved voice that never yet had failed to comfort us in our troubles. Suddenly the heavy lids unclosed, revealing a look of unutterable love in the beautiful eyes, as he raised to his lips the crucifix that he held, and then placed it gently in my hands. "Dear," he said, and it was over.

And now, my fingers still clinging to the silver cross, in the horrible utter silence I knelt alone, trying to understand, while the darkness pressed about me more closely, ever suffocating, crushing, till the overwhelming agony seemed like the tearing apart of living soul and living body, and there was no help. Then all at once a great light streamed down upon me, and rais-

ing my eyes I beheld wide open the portals of Heaven, and a well-known figure entering in.

A step beyond the threshold he paused and looked back, and I saw the face I loved transfigured like that of an angel, and as the heavy gates swung to just about to close, watching breathlessly I saw him thrust something between them; and then I waited for the engulfing, agonizing darkness.

But no, for a narrow shaft of radiance still pierced the black distance, and by its light I saw in the tiny crevice between the massive gates, the silver crucifix!

I awoke and it was day. The cross still in my stiffened fingers flashed in the sunshine. The heavy anguish was gone, and in its place I felt a great uplifting power. I rose from my knees strong with a holy purpose, and in my heart was peace. I knew the way.

MARY E. STARBUCK.

SUMMER SUGGESTIONS.

BEFORE going for a midday drive rub your face, neck and hands with simple cream, and powder gently with corn starch. Wipe the powder off, and on returning wash the face well in warm water and with Castile soap. Camphorice and buttermilk both give relief from sunburn.

Place a large dish of water in a room where the heat is very oppressive; change once or twice and the temperature will be perceptibly lowered.

Sponge your babies with cool water at bedtime.

Give your children water, not ice water, to drink during the hot weather. They need this to make up for the loss from perspiration.

In washing summer frocks, if the colors run, put half a cupful of salt in the last rinsing water.

For insomnia in summer time take a cold bath at bedtime.

Press towels, folded as usual, through your clothes wringer and save your laundry.

Have mercy on your cook in your arrangement of meals for hot days.

Have your house gowns made with open necks and elbow sleeves. Drink milk slowly.

Eat your meals slowly.

To wash summer silks, remove all grease or other spots with soap and water before proceeding. Make a solution of a teaspoonful of ammonia and a little soap in a pail of water, and in this dip the silk again and again until the dirt is removed. Do not wring out, but press between the hands. Rinse in water from which the chill is gone, and hang in a shady place until partly dry, when lay between two cloths, and press with a hot iron.

KEEP WELL IN HOT WEATHER.

DIETING is all-important in keeping cool. The best advice is embraced in a cure for obesity. "Eat all you need," the author says; "but don't eat truck." Fruit peels, tomato skins, strings of beans and cauliflower, ends of artichoke leaves, the fibrous parts of oranges, apple cores, melon rind, cherry pits, grape stones, pie crust, crabs' legs, the grisly part of clams and meat are truck; there is no nutriment in them. Consumption of that sort of food is only putting a tax upon the system of digestion. Whatever the individual eats with a relish will do him the greatest good, but it is reasonable to cultivate a taste for seasonable foods. Meats, hot breads and fiery drinks are heat-producing, and there are other things equally satisfying that will keep the human house cool.

Fresh fruits, salads with oil and lemon juice, cold vegetables with mayonnaise sauce, all cool the blood. Cold bouillon and cold tea and coffee with lemon juice are refreshing and stimulating. Cool chocolate with whipped cream is food and drink, and there is health and strength in sterilized milk.

Dry toast or old bread with fresh butter are two other good things for the year round. Toast is half digested. Fresh eggs are better than meat, and may be made as satisfying. Serve them once with asparagus tips, tomatoes, cauliflower or chips of bacon. The kidneys strain the blood, and whatever stimulates their action is good. All the onion family and asparagus are valuable in this connection. While fruit is the most delicious hot-weather food, a dish of bad berries or a soft-hearted banana is more to be feared than green apples. Beans, peas, ham, potatoes, veal, cereals and the starches generally are too heating for summer diets. Ices and ice-cream are cooling and generally harmless. A tepid bath is the best for hot weather, as it cools the surface without stimulating the circulation.

For the bicycle rider the carrier or bicycle bag has become a great necessity. This may be simply a flat bag in open chain-stitch, or it may be done in macramé knotting. The handles may be strongly made crochet loops, or ribbon bows may be used to tie the carrier close to the handle-bars. These bags should be about twelve inches wide, and the same in depth. An excellent one is made of dark green cord, tied in three-quarter inch meshes. One-half of its upper end is fastened to a nickel rod, and a double elastic is run through the other side, passing through loops at the ends of the nickel bar. Ribbons tie it to the handle-bar. Instead of nickel a piece of steel or whalebone may be used.

Church Calendar.



July 1—Third Sunday after Trinity. (Green.)
 " 6—Friday. Fast.
 " 8—Fourth Sunday after Trinity. (Green.)
 " 13—Friday. Fast.
 " 15—Fifth Sunday after Trinity. (Green.)
 " 20—Friday. Fast.
 " 22—Sixth Sunday after Trinity. (Green.)
 " 24—Tuesday. (Red at Evensong.)
 " 25—Wednesday. St. James, Apostle.
 " 26—Thursday. (Green.)
 " 27—Friday. Fast.
 " 29—Seventh Sunday after Trinity. (Green.)

Personal Mention.

THE VEN. T. H. M. V. APPLEBY, Archdeacon of the Missionary District of Duluth, has taken charge of the Indian field. He is to be addressed at 1217 East 2nd St., Duluth, Minn.

THE address of the Rev. R. M. W. BLACK has been changed from New York City to Flat Rock, North Carolina.

THE address of the Rev. JOHN EVANS BOLD is changed from Oneonta, N. Y., to 1332 First Ave., Watervliet, N. Y.

THE correct address of the Rev. J. S. BUNTING is Greenville, Delaware, *not* as before, Montchanin, Del.

THE Rev. E. F. CHAUNCEY has become assistant to the Rev. Dr. Rainsford, rector of St. George's Church, New York.

THE Rev. WALTER B. CLARK, formerly of Abilene, Kan., is now at All Saints' Cathedral, Spokane, Wash.

THE Rev. THOMAS J. CROSBY should now be addressed at St. Luke's Rectory, Atlanta, Georgia.

THE Rev. C. J. DE COUX has resigned the charge of Trinity Church, Mattoon, Ill., and has accepted that of Trinity Church, Niles, Michigan.

THE Rev. DR. MORGAN DIX was honored with the degree of D.D. by the University of Oxford, on June 22nd.

THE Rev. C. W. DU BOIS, late rector of Grace Church, Lapeer, Mich., is now rector of Grace Church, Toledo, Ohio. Address accordingly.

THE Rev. W. W. ELLSWORTH has accepted a call to Farmington, Conn.

THE address of the Rev. H. B. ENSWORTH has been changed from Wahpeton, to Lisbon, North Dakota.

THE Rev. PERCY T. FENN, D.D., of St. James' Church, Texarkana, has received the honorary degree of D.D. from Ohio University, Athens, Ohio.

THE Rev. LAWRENCE L. IDLEMAN has received a call to St. Paul's Church, Newport, Ky.

THE Rev. ALFRED E. JOHNSON is to be addressed during the summer at Cottage City, Mass.

THE Rev. JONATHAN E. JOHNSON of St. Paul's Church, Gardner, Mass., has resigned to take charge of All Saints' Church, Pontiac, Rhode Island.

THE Rev. E. E. MADEIRA has resigned his charge of Christ Church, Waterloo, Iowa. He will leave October 1st.

THE Rev. H. B. MONGES, late of San Francisco, is now to be addressed at The Walworth, Berkeley, California.

THE Rev. W. J. MOODY, formerly rector of St. Peter's, Denver, has been appointed by the Bishop Coadjutor of Nebraska to the charge of the missions of St. Thomas', Falls City, and Grace, Tecumseh, Neb.

THE Rev. H. GRATTAN MOORE, rector of Christ Church, Winnetka, Ill., has given up the charge of St. Paul's, Glencoe, and his work there has been taken by the Rev. C. H. BRANSCOMBE, of the Cathedral.

THE address of the Rev. F. S. PENFOLD is 816 North Eutaw St., Baltimore, Md.

THE Rev. F. W. ROBERTS has been appointed an assistant at St. Michael's Church, New York City.

THE Rev. DR. BENJAMIN S. SANDERSON, of St. Thomas', Bath, N. Y., has accepted a call to Trinity Church, Bethlehem, Pa.

THE address of the Rev. D. F. SPRIGG, D.D.,

is changed from Washington, D. C., to Annandale, N. Y.

THE Rev. WARNER E. L. WARD, of the House of Prayer, Lowell, Mass., is spending a month's vacation at Newburgh-on-the-Hudson, N. Y.

ORDINATIONS.

DEACONS AND PRIESTS.

OHIO.—On Sunday, St. John Baptist's Day, at the Church of the Holy Spirit, Gambier, the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, ordained three candidates to the Diaconate and advanced three deacons to the priesthood.

Those ordained deacons were: WILLIAM ALFRED GRIER, Sc.B.; EDWIN B. REDHEAD, A.B.; and CHARLES S. REIFSNIDER, A.B.

Those ordained priests were: The Rev. Messrs. ALBERT COREY JONES, A.B.; CHARLES W. NAUMANN, A.B.; and HARRY ST. C. HATHAWAY.

The candidates for the Diaconate were presented by the Rev. Orville E. Watson, Minor Canon of Trinity Cathedral, Cleveland, and the candidates for the Priesthood by the Very Rev. H. W. Jones, D.D., Dean of Bexley Hall. The Rt. Rev. Joseph M. Francis, D.D., Bishop of Indiana, preached the ordination sermon, and the Rt. Rev. George W. Peterkin, D.D., Bishop of West Virginia, was also in the chancel.

PRIESTHOOD.

ARKANSAS.—In St. John's Church, Van Buren, on St. John's Baptist's Day, the Rev. A. A. ROBERTSON, by the Bishop of the Diocese. Five priests took part in the laying on of hands. Mr. Robertson came from the Congregational body and was ordained to the diaconate June 11th, 1899.

NEW HAMPSHIRE.—At the Church of the Good Shepherd, Nashua, June 22nd, the Rev. W. E. PATTERSON, by the Bishop of the Diocese. Mr. Patterson is in charge of the Church at Milford.

OKLAHOMA.—The Rev. ROBERT R. DIGGS, in charge of the Missions at Perry, Newkirk, and Ponce City, Okla., was ordained priest in Trinity Church, Guthrie, by the Bishop of Oklahoma on Thursday, June 15, the Rev. A. B. Nicholas presenting him, and the Rev. H. L. A. Fick, of Oklahoma City, assisting in the service and joining in the laying on of hands. Mr. Diggs continues in his present field.

SPOKANE.—The Rev. FREEMAN DAUGHTERS was ordained to the priesthood by Bishop Wells on June 24th, at Wallace, Idaho, his brother, T. A. Daughters, of Colfax, Wash., being the presenter. Mr. Daughters has had charge of Wallace for less than a year, and has freed the church from debt, increased the attendance, especially of men, and has evidently deepened the spiritual life of his people.

DIED.

AVERY.—Entered into Life Eternal on Thursday, June 23d, 1900, at Germantown, Philadelphia, Pa., the Rev. WILLIAM AVERY, sometime rector of the Church of the Ascension, Atlantic City, N. J.

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

GARDINER.—At her country residence, Garden City, N. Y., suddenly, on Sunday afternoon, June 24, 1900, MARY AUSTEN, wife of the Hon. Asa Bird GARDINER, LL.D., L.H.D., District Attorney of New York; and youngest daughter of the late George Austen of Baltimore County, Maryland.

Burial services were held in the Cathedral of the Incarnation, Diocese of Long Island. Interment at Greenwood.

JULIAND.—At his home, Greene, N. Y., June 22, 1900, HON. FREDERICK JULIAND, aged 94 years and 8 months. The funeral was held in Zion Church on the 25th ult., of which church he had been vestryman for over half a century, and junior warden for 30 years.

"For so He giveth His beloved sleep."

MERLINJONES.—In Glen Ellen, California, June 19th, 1900, HOBARTA SARAH, aged 13 years and 8 months, eldest child of the Rev. Ivan M. and Hannah H. MERLINJONES, of Palestine, Texas.

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

MOODY.—Entered into rest June 26th, at Streetsville, Ont., Canada, JOYCE MARJORIE, the infant daughter of the Rev. W. T. MOODY, aged 13 months.

APPEALS.

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

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

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

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

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

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

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

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

MISCELLANEOUS.

WANTED.—Some one to provide three hundred and fifty dollars, either as a gift or loan for a number of years, for young Churchman very desirous of entering the priesthood, but can not for lack of means. Who will in His Name. Address, Priesthood, care of THE LIVING CHURCH, Milwaukee.

THE CHURCH ARMY *Bugle Call* will keep you informed on the Church Army and Rescue Mission work of the Church. 50 cents a year. Box 1599, New Haven, Conn.

BOOKS RECEIVED.

FORDS, HOWARD & HULBERT.

Quaint Nuggets. Fuller, Hall, Selden, Herbert, Walton. Gathered by Eveline Warner Brainerd. Cloth, gilt top, 45 cents.

LITTLE, BROWN & CO.

The Dream of a Throne. The Story of a Mexican Revolt. By Charles Fleming Embree. Price, \$1.50.

PAMPHLETS.

The Stage as a Teacher. A Sermon by the Rev. George W. Shinn, D.D., a chaplain of the Actors' Church Alliance. Delivered in St. Stephen's Church, Boston, May 6, 1900.

Japan and the Nippon Sei Kokwai. A Sketch of the Work of the American Episcopal Church in Japan. By Edward Abbott, Rector of St. James' Parish, Cambridge, Mass.

Year Book of Christ Church Cathedral. St. Louis, Mo. From May 1, 1899, to May 1, 1900.

Grammar School of Racine College. 48th year. Catalogue.

Seventh Annual Address. The Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.

The Church at Work

ARKANSAS.

WM MONTGOMERY BROWN, D.D., Bishop.

Vested Choir at Fort Smith.

A NEW vested choir of boys has been formed at Fort Smith and was installed on Sunday, June 24th, when the Bishop visited the parish and held Confirmation and Ordinations. The sermon was preached by the Rev. Percy J. Robottom, who referred to the fact that this was the second anniversary of Bishop Brown's consecration.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Death of Rev. F. B. Bartlett.

THE Rev. F. Braithwaite Bartlett, rector of the Church of St. Mary the Virgin, San Francisco, was drowned on the morning of June 21st at about 11:35 o'clock at Sonoma. Mr. Bartlett came from his home in San Francisco to take a much needed rest. Sonoma creek is near to the house where he was a guest, and many campers and summer visitors enjoy the bathing it affords.

On the fatal morning, Mr. Bartlett, in company with fourteen-year-old J. Hutton Theller and another youth, went to the creek and decided to go in. The three had been playing ball and were overheated. Young Theller and Mr. Bartlett waded down the creek to a point where there is a pool from eight to nine feet in depth. They were the only bathers there at the time and both plunged in.

The boy saw Mr. Bartlett make but a few strokes, when he threw up his hands and sank. Theller and his companion being poor swimmers, were unable to aid the drowning man. He came up for the last time, and then his terror-stricken companions began to cry for help. They were heard by persons near, who came to their assistance, and the body was recovered, but life was extinct. The general belief is that Mr. Bartlett fainted from overexertion or was seized with cramps.

The Rev. F. Braithwaite Bartlett assumed charge of the Church of St. Mary the Virgin in October last, succeeding the Rev. Herbert Parrish, now rector of the Church of the Advent. He was born in Buffalo, N. Y., about 33 years ago, was graduated at the Western Theological Seminary of Chicago, and was ordained in that city, in 1896, both to the diaconate and to the priesthood by Bishop McLaren. Prior to his last rectorship in California, he had been missionary at Brighton Park and Irving Park, Chicago, in the Missionary District of Southern Florida, and in Bermuda. He was a general favorite, and will be mourned wherever he was known.

CENTRAL NEW YORK.

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

Masonic Services at Fulton—St. John's School—Orphanage.

WITHIN a few Sundays past, Zion Church, Fulton (Rev. Wm. B. Guion, rector), has been visited by the I. O. of Odd Fellows. On another Sunday the Free and A. Masons and the Order of the Eastern Star, and on another Sunday two lodges of the Ancient Order of United Workmen. So pleased was this Order with the rector's sermon that they have requested it for publication in several newspapers and to be sent to the Grand Lodge. Great congregations have attended the services, filling the aisles and the church itself to overflowing.

COMMENCEMENT at St. John's Military

School for Boys, at Manlius, was held June 14th, and was a memorable occasion. It closed the most successful year in the school's history and witnessed the graduation of 17 bright, manly fellows. A fine residence is being erected near the main building for the Superintendent, Col. Verbeck. A patron of the school has offered \$100 and valuable material toward a chapel building, the present chapel within the school building being too small for the increasing number of cadets.

THE management of the House of the Good Shepherd, for orphan children, in Utica, have accepted a valuable gift of land, donated on condition that the donor's name be withheld and the grounds (after new buildings are erected) shall be open to the public and form a park in that growing section of the city. The land adjoins that already owned by the corporation and is on the main thoroughfare of the city, with trolley car line, etc.

THE baccalaureate sermon before the graduating class of the Oneida High School was preached by the rector, the Rev. John Arthur, in St. John's Church, Oneida, June 17th.

CHICAGO.

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

CHAS. P. ANDERSON, Bp. Coadj.

Rouse Mission—Gifts to Trinity Church—Progress at LaGrange—Calvary Church.

THE diet kitchen for infants at the Rouse mission of Trinity parish, is proving of great value. Dr. George T. Palmer, who is in charge, has made all the interior arrangements according to the most improved methods. The number of applicants for assistance is constantly growing.

A VERY handsome set of altar linen has been given to Trinity Church by Mrs. George S. McReynolds. The linen is trimmed with expensive lace and is beautifully embroidered.

THE annual reports of the parochial organizations of Emmanuel Church, La Grange, give evidence of hard work and devotion to the interests of the parish and of the Church at large. The Woman's Auxiliary, St. Agnes' Guild, St. Mary's Guild, and the Altar Committee, afford opportunities for the exercise of woman's energies. The Brotherhood of St. Andrew, the Junior Brotherhood, and the Athletic Association provide work for the men and boys. The parish and the various guilds have given in money and boxes to missions and claims outside the parish the sum of \$1,290.62. The total receipts for the year were \$8,506.24. Of this amount \$1,000 was paid on the mortgage, reducing it to \$9,000. The value of the buildings is about \$75,000. These include church, parish house, chapel, and rectory. The buildings are all of stone and give to this parish every facility for the various branches of work. The rector, the Rev. Charles Scadding, is an indefatigable worker. He reports a total of 700 souls in the parish, of whom 378 are communicants. Mr. Scadding has introduced an excellent system of grading, which has promoted more careful study and preparation of lessons by the scholars of the Sunday School.

CALVARY CHURCH, Chicago, is rejoicing in the payment of all its floating indebtedness, and pledges for support by the congregation have been given which will prevent a recurrence of the difficulties under which the parish has labored for several years. The rector, the Rev. W. B. Hamilton, is very greatly beloved by his people, and the future of the church is very promising.

CONNECTICUT.

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

Commencement at Trinity College.

THE baccalaureate sermon for Trinity College was preached on the evening of Sunday, June 24th, in Christ Church, Hartford, by the Rev. Dr. E. Winchester Donald, rector of Trinity Church, Boston. The ushers at the church were members of the junior class. The service of evening prayer was conducted by Professor Henry Ferguson, assisted by Professor Luther, Dr. Thomas Gallaudet, and Professor J. J. McCook. President Smith read the announcements of Trinity Commencement week and pronounced the benediction.

The sermon by Dr. Donald was on the influence of light over darkness. His text was St. John i. 5: "And the light shineth in darkness, and the darkness comprehendeth it not." For the purpose of his lesson Dr. Donald changed the construction of the sentence somewhat so as to show that darkness felt the influence of light, and said that it cannot prevail, for darkness is not a match for light. Dr. Donald, in discussing the reason why such a declaration was at the beginning of the Gospel, said that wickedness prevailed at the time of the Incarnation; wickedness of an alarming character, deep, dark wickedness, and the land was full of it. St. John, at such a time declared that the darkness could not succeed over the light. It may prevail for a time, but light will succeed; the living light. The text is the confident declaration that darkness cannot overcome light but light will prevail.

Addressing the graduating class, the members of which arose, Dr. Donald said that he could easily understand that they might have expected a sermon on imperialism, expansion, or the development of trusts, the advancement of socialism, etc., but he preferred to address them on the influence of light over darkness. You are not going out into the world for the first time, he said, because you have been in it ever since you were born. The world is composed of men and women with whom you will mix socially and in business, and you are soon to contribute your share to civic affairs. We ask you to make the world a place easier to be good in and harder to be bad in. Resolve to walk as the children of light and not be bowed down with the perils of darkness, for you are children of much hope and much self-denial and many prayers.

The 25th was Class Day. The Class Day Exercises were held as usual at 3 o'clock in the afternoon on the Campus before the stately portal of Northam Towers. The Chairman was Frederick Welles Prince. The historian, orator, poet, statistician, and presenter, were respectively Messrs. Burt, Clement, Bryant, McIlvaine, and Brines. The Class Day Reception was held in Alumni Hall in the evening.

Tuesday, the 26th, was Alumni Day. Never in the history of the college was so large a number of the Alumni known to attend the exercises of Commencement Week. Among them was the oldest living alumnus, Dr. Gurdon W. Russell, of Hartford, of the Class of 1834. In the morning took place the formal meeting of the Alumni Association, in the afternoon informal meetings, and in the late afternoon and evening the President's Reception. The two specially noteworthy events of the day were the visit of the Alumni in a body to the newly-completed Hall of Natural History, and the election by the Corporation of a professor of Natural History.

For many years the Scovill Professor of Chemistry has been also the Professor of Nat-

ural Science, though the instruction in the latter department has been given by a special instructor. The generosity of J. Pierpont Morgan, Esq., in giving to the College \$15,000 to pay the salary of a distinct professor of Biology for a period of five years, enables the College to remedy this anomaly. The biologist elected is Dr. Edwards, whose academic record is as follows: B.S. Lombard University, 1884; B.S. Indiana University, 1886; M.A. Indiana University, 1887; Student at Johns Hopkins University and at the University of Leipzig, 1887 to 1890; Ph.D. Leipzig, 1890; Fellow in Clark University, 1890 to 1892; Assistant Professor of Biology, University of Texas, 1892 to 1893; adjunct Professor of Biology in the same University, 1893 to 1894; Professor of Biology, University of Cincinnati, 1894 to 1900.

The Commencement Exercises proper in Parson's Theater, included a Latin Salutatory by Mr. Hornor, orations respectively by Messrs. Arnott, Brines, and Prince, the Valedictory by Mr. Tomlinson, and the conferring of degrees and the announcements of prizes. Thirteen men received the degree of B. A., five that of B.S., seven that of M.A. in course, one that of M.A. *ad eundem*, and two that of M.A. in consideration of special non-professional graduate study.

The degree of M.A. *honoris causa* was bestowed upon P. Henry Woodward, Secretary of the Hartford Board of Trade, who, some years ago, rendered distinguished service in promoting honesty and efficient organization in the post office department.

The degree of Doctor of Laws *honoris causa* was conferred upon the Rev. Henry Ferguson, professor of History and Political Economy in Trinity College, an alumnus of the Class of 1868.

The degree of Doctor of Divinity was given to the Rev. Robert Woodward Barnwell, Bishop-elect of Alabama, an alumnus of the Class of 1872; the Rev. Francis L. H. Pott, President of St. John's College, Shanghai; and to the Rt. Rev. Robert Codman, Bishop of Maine.

The Russell Fellowship, tenable for two years and conditioned upon graduate study at Trinity College or a foreign university, was awarded to John Kay Clement, of Sunbury, Penn. The three Holland Scholarships of \$600 each, given to the students of highest rank in the Junior, Sophomore, and Freshmen classes, respectively, were awarded to Francis Raymond Sturtevant, of Hartford; Anson Theodore McCook, of Hartford; and Harold Clifford Golden, of Kittanning, Penn.

The Alumni Dinner at the Allyn House followed the Commencement Exercises. Mr. William C. Skinner of Hartford acted as toastmaster and called upon President Smith to respond to the toast of the College, and the Hon. Joseph Buffington, U. S. District Judge for the Western District of Pennsylvania, to respond to that of the Alumni, while the Rev. Joseph Twichell, eminent as a Congregational minister, oarsman, and member of the Corporation of Yale University, spoke for "The Sister Colleges," and Mayor Alexander Harbison for the "City of Hartford," and finally Frederick Welles Prince for the "Class of 1900." All the speeches were received with enthusiasm.

The toastmaster's reference, as he introduced him, to the distinguished success of President Smith's administration, was received with great applause, as were also the declarations of devotion to the College in President Smith's own remarks. Judge Buffington enkindled great enthusiasm. The hearty recognition of the character and work of the College by so staunch an adherent of another institution as the Rev. Mr. Twichell, was highly appreciated, as forecasting the more generous spirit of coming times. Mayor Harbison cordially recognized the possibility and desirability of a more earnest furtherance of the College by the citizens of the city, an idea already eloquently emphasized by Judge

Buffington, who wished that Hartford might do for Trinity College what Boston has done for Harvard, New York for Columbia, and Philadelphia for the University of Pennsylvania.

The Seventy-fourth Commencement was altogether happy and successful. It proclaimed present strength and was full of auspicious augury.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Vacation of the Cathedral Choir—The Incarnation, Dallas—A Correction.

THE Cathedral choir started on their annual camping trip on the 18th. They had a private car on the Houston and Texas Central R. R. to Seabrook, Texas, where they will remain two weeks. On the Second Sunday after Trinity they sang in Christ Church, Houston. Rev. B. B. Ramage of Fort Worth is with them as their guest. The Rev. Chas. Kues is in charge of the Cathedral during the absence of the Dean.

THE Free Kindergarten of the Incarnation, Dallas, has closed after a most successful season. From the first week it has had the full number of children which its equipment would permit. Some forty-five children have been brought under this beneficial influence, and the results already show. Most of these children are from the poorest and most abject families in the city. The Bishop visited this parish (Rev. H. P. Seymour, rector), on Whitsunday, and confirmed a special class composed of adults, formerly Methodists and Baptists, presented by the rector. One of the class was over seventy years old.

THE rector of St. Mary's Church, Hillsboro, writes to correct an item concerning a Confirmation class said, in our issue of June 23d, to have been presented at that church on Whitsunday. No such class was presented, and from another correspondent we learn that the service was that noted in the item printed directly above, held at the Church of the Incarnation, Dallas.

EASTON.

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

Brotherhood at the Cathedral.

ON SUNDAY evening July 1st, at 8 o'clock, in Trinity Cathedral, Easton, the regular meeting of the Easton Diocesan Assembly of the Brotherhood of St. Andrew was held. The subject, "True Manhood—What it is; How to attain it," was discussed, Prof. Wm. Stafford Jackson, of Centerville, speaking on the first section, and Mr. Edward Guest Gibson, of Baltimore, on the latter.

IOWA.

T. N. MORRISON, D.D., Bishop.

Death of Rev. Geo. W. Watson, D.D.

THE death of the Rev. Geo. W. Watson, D.D., until lately rector of Trinity Church, Iowa City, occurred at his home at that place on the evening of June 22nd. The funeral services took place from the church at 4 o'clock on the following Monday. Dr. Watson was an Englishman, born at York, Nov. 17th, 1828. He was a graduate of Hobart College, from which he took the degrees of B. A. in 1850 and M. A. in 1853. In the latter year he also graduated from the General Theological Seminary. He received the degree of D.D. from Griswold College in 1862. He was ordained to the diaconate by Bishop Wainwright in 1853, and to the priesthood by Bishop H. W. Lee in 1855. His diaconate was spent at St. Luke's Church, Rochester, N. Y., and for a short time at Norwalk, Ohio. From 1854 to 1857 he was missionary at Bellevue, Iowa. From 1857 to 1860 at Council Bluffs; 1860 to 1866 at Lyons; 1866 to 1874 at Burlington; all in the Diocese of Iowa. He went to Red Wing, Minn., as rector

of the parish in succession to Bishop Welles in 1874, remaining in that church till 1885, when he accepted the rectorship of Swedesboro, N. J. In 1896 he came to his last parish at Iowa City, and resigned that work at Easter of the present year by reason of advancing age. In this parish he succeeded his son, Dr. Samuel N. Watson, now rector of Chillicothe, Ohio. Dr. Watson leaves a widow and one son already mentioned, and one daughter.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Flower Service in New Orleans.

A SUNDAY SCHOOL Flower Service was held in New Orleans for the first time on the Second Sunday after Trinity, in St. John's Church. The service with the beautiful rendering and sweet music of the hymns as set forth in the special Flower Service published by The Young Churchman Co., was much admired. Flowers were presented by Sunday School children in every manner—cut flowers, bouquets, and baskets of flowers. A short address was made by the rector, the Rev. A. J. Tardy, explaining the meaning of the service. After the service the flowers were sent to the sick of the parish, and were also placed on the graves of the loved dead.

MARYLAND.

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

Port Tobacco—Green Spring—Missionary Meeting and Convocation at Annapolis—Murderer Confirmed.

AT A MEETING of the vestry of Christ Church, Port Tobacco, held in La Plata on Monday, June 18, the report of a special committee gave estimates from a Washington architect as to the approximate cost of tearing down the present church structure at Port Tobacco, removing so much thereof as can be used to La Plata, and rebuilding the church in that town. Resolutions to the end that the church be removed as soon as sufficient money shall have been raised, and naming a committee to be known as "the building committee of Christ Church," were thereupon unanimously adopted. As soon as the building committee shall determine it has sufficient funds at its command with which to carry on its work, it is proposed to remove the parish church to La Plata. It is understood that a substantial sum has already been placed at the command of the committee by the more zealous ladies of the parish.

THE congregation of All Hallows' Church, in the Green Spring Valley, Baltimore County, which was recently organized, is homeless, having been prohibited by the Bishop from holding service any longer in the building which was being occupied pending

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the erection of a church. According to the statement of a member of the vestry, this step was taken because the Rev. Hobart Smith, rector of St. Thomas' Church, at Garrison Forest, objected that the building is in his parish, and his rights as rector were being invaded. The Bishop was of course compelled by the canon law to sustain the Rev. Mr. Smith's claim. Permission to build a church on the east side of the Falls road was secured at the last diocesan convention, with considerable difficulty and after combating vigorous opposition. A site has already been purchased, and the vestry hopes soon to commence building the church. An effort will probably be made to secure a building in which to worship outside the boundaries of Mr. Smith's parish.

A MISSIONARY meeting was held in St. Anne's Church, Annapolis, on Monday night, June 25. Addresses were made by the Rev. Wm. Howard Falkner, rector of St. Peter's Church, Baltimore, upon "The Reflex Action of Missionary Effort;" and others by the Archdeacon and the Bishop. Another missionary meeting and service was held in St. Philip's Chapel (colored) where addresses by the Rev. Mr. Plummer of Christ Church, West River, and the Rev. Mr. Lovett of Calvert County, were made.

THE Convocation of Annapolis held its session at Annapolis, on Tuesday, June 26. Holy Communion was celebrated by Bishop Paret. The sermon on Missions was delivered by the Rev. S. J. Morgan of All Hallows' parish. Apportionments were made to the various parishes for the year for the cause of missions in the Diocese. St. Anne's parish received \$244. The Rev. James F. Plummer of West River, was elected Archdeacon, in place of the Rev. J. C. Gray, of Elkridge, who resigned.

ON TUESDAY, June 26, Bishop Paret visited the jail at Annapolis, and confirmed Robert T. Wyatt, a condemned murderer. The ceremony was witnessed by the Rev. J. P. McComas, rector of St. Anne's, and by several ladies who have been interested in Wyatt's spiritual welfare.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Progress at Trinity Church.

TRINITY, Newark, is undergoing some repairs this summer, the chief of them being a mosaic pavement and marble steps in the chancel, placed by the vestry in memory of Maria B. Osborne, the wife of the rector, the Rev. Dr. L. S. Osborne. There had previously been placed as memorials to her by her husband and children, brass and oak stalls. The Confirmation class in Trinity this year numbered 45, and in the chapel 34, a total of 79. Bishop Starkey being ill, Bishop Potter of New York confirmed the class in the church, and Bishop Coleman, of Delaware, that in the chapel. The parish raised last year \$35,000, including \$10,000 for a new organ and \$3,000 for the endowment of a bed in St. Barnabas' Hospital in memory of the late Major W. W. Hallfish, sexton of Trinity for over forty years.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Staten Island Clericus.

THE Staten Island Clericus concluded its first year of existence by a very pleasant and instructive meeting at St. John's rectory, Clifton, on June 25th, and the following officers were re-elected for the ensuing year, viz., President, the Ven. Archdeacon Johnson; Secretary, the Rev. H. Newman Lawrence.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Anniversary of Dr. Lloyd—Dr. Hopkins on the Church—Commencement at Kenyon College.

ON THE Feast of St. John the Baptist, June 24, special thanksgiving services were held at St. Mark's Church, Cleveland, in commemoration of the eighteenth anniversary of the ordination of the rector, the Rev. Frederick E. J. Lloyd, D.D. The services were sung by the full vested choir of 48 voices, under the direction of Mr. A. B. Nichols, the recently appointed organist and choirmaster. Mr. E. M. Farmer, violinist, and Miss Nellie Sabin Hyde, a prominent contralto singer, assisted in the offertory music.

AT THE meeting of the Pastors' Union, of Toledo, the Rev. Dr. W. C. Hopkins, rector of St. Paul's Church, read a paper on the subject of the New Testament Church, in which, after discussing at some length the divisions of Christianity and the purposes of the great Founder of the Church, Dr. Hopkins made the following points which he argued at some length with ample scriptural quotations:

First—The New Testament Church was founded by Jesus Christ about 1900 years ago.

Second—Its Head is also Jesus Christ.

Third—Its members are all who are baptized into Christ.

Fourth—Its officers were ministers of whom the apostles were chief, and who (excepting those first authorized by Jesus) were duly ordained by the laying on of hands of the Apostles or those commissioned by them thus to ordain; and among those commissioned with full power to ordain and govern were Timothy, first Bishop of Ephesus, Titus, first Bishop of Crete; but such power was never given an elder, nor deacon, nor layman.

Fifth—That the Church must teach the whole counsel of God (not only a part), either as to the organization, or the doctrine which Christ gave us; for He said, "Teaching them to observe all things whatsoever I have commissioned you."

Sixth—It must have a "form of sound words," such as the apostles had before the New Testament was written.

Seventh—It must also use the Scriptures as the Word of God.

Eighth—It must have Baptism.

Ninth—It must celebrate the Lord's Supper every Lord's Day.

Tenth—It must have the laying on of hands, or Confirmation.

Eleventh—It must have daily services when practicable.

Twelfth—It must have a liturgy, reverence, order, and responses.

Thirteenth—It must be an unbroken organic unity with the Church as first formed, and like that Church, maintain unity and oppose divisions among Christians.

Fourteenth—It must prove itself to have thus been in the world in a shape to be identified as an organization during all the centuries from the dawn of Christianity until now.

Fifteenth—It must be a missionary Church. That Church did not have a Pope, nor claim for such an one supremacy or infallibility, nor did it teach image worship, clerical celibacy, purgatory, transubstantiation, indulgences, immaculate conception of the Blessed Virgin Mary, prayers in a tongue unknown to the people, or invocation of saints.

The matter was thoroughly discussed by the ministers of the various denominations, who received the propositions in many different ways.

THE seventy-second annual commencement, held at Gambier, June 27th, closed another successful year for Kenyon College. It has been a year marked by an unusually large attendance and good, substantial work in the three departments.

Commencement week began on Saturday

Mellin's Food

IN the matter of food, the adult person having obtained his growth only requires to repair the waste and maintain the bodily heat; but the little one not only has this to do, but must also provide for an enormously rapid growth and development in addition. This cannot be done on an unsuitable diet. The infant *must* have a suitable diet.

Mellin's Food and milk is a suitable diet; approved and used by the medical profession all over the world, Mellin's Food has become the principal diet of thousands of infants. Mellin's Food and milk is a diet which contains sufficient necessary nutritive elements in the proper form and in the right proportion.

Lately there has been talk about preparing cow's milk for babies by the doctors, and articles are being written by the hundred describing methods of fixing and preparing it; experience tells me, however, that Mellin's Food, prepared as directed on the bottles, to suit the age of the child, is good enough to raise a family of seven and lose none of them.

Dr. E. J. KEMPF
Jasper, Ind.

I use Mellin's Food for my baby and recommend it to all mothers whose babies do not seem to thrive on nature's food. I have tried various artificial foods with my babies and can freely say nothing compares with Mellin's Food. My little girl, now eight months old, seemed to stop growing at about four months old, lost flesh, became pale. Our physician said she needed more nourishment, and we then began the use of Mellin's Food, and the improvement in baby was wonderful. She now is the picture of health and a very flattering advertisement for Mellin's Food. She has never been sick or had to take any medicine since I began giving her the Food.

Mrs. F. D. MARTIN
Lakota, Texas

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afternoon, June 23d, with Kenyon Day Athletics. Silver medals were awarded to the winners of the various events, and a gold medal to W. J. Morris, '02, as best athlete. In a fitting speech, Mr. S. A. Huston, '00, on behalf of the College, dedicated the athletic field to the Rev. Prof. Edward C. Benson, D.D., LL.D., Emeritus Professor of the Latin Language and Literature. It will hereafter be known as the "Benson Athletic Field."

In the evening the Rt. Rev. George W. Peterkin, D.D., LL.D., Bishop of West Virginia, preached the baccalaureate sermon to the graduating class, taking his text from

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Romans i. 16. The Bishop asked if a man ought to be ashamed of the Christian religion. Then, in a systematic inquiry for any cause of shame, he appealed to the worship, doctrine, and precepts of the Church to show that such causes could not be found, but that every true man ought to be ready to stand before the world and assert with St. Paul, "I am not ashamed of the Gospel of Christ."

The principal events on Monday were the tennis tournament in the morning, and a base ball game in the afternoon between the alumni and the undergraduates. The latter won, with a score of 15 to 6. In the evening the Kenyon Glee and Mandolin Club gave a concert in Rosse Hall, which was enjoyed by a large audience. Later the fraternities represented in Kenyon held their banquets. The Iota Chapter of the Psi Upsilon fraternity celebrated their fortieth anniversary, and among the old Psi U's returning to the Hill to join in the festivities of the occasion, was Dr. Robert McNeilly, of the class of '60, the founder of the chapter.

Tuesday was given up to the annual meeting of the Board of Trustees, held in Hubbard Hall. Among other business, the Rev. George F. Smythe, of Bridgewater, Mass., was elected to the chair of Latin. When the matter of increasing the permanent endowment of the College was under discussion, Mr. Samuel Mather, of Cleveland, promised to give two-fifths of any amount that might be raised for such purpose, up to the sum of \$100,000. The Board of Trustees thereupon resolved to raise \$60,000, which, with the two-fifths so generously promised by Mr. Mather, will make up the sum of \$100,000. It was also resolved that the first \$25,000 so collected shall be added to the fund now being raised, as the Benson Memorial Fund.

Commencement took place on Wednesday. At 10 A. M. a procession of undergraduates, seminary students, alumni, visiting clergy, Bexley Hall graduates, candidates for degrees, faculty, trustees, the Bishops of Ohio and Southern Ohio and visiting Bishops, orators, and President Pierce, marched from Hubbard Hall to the Church of the Holy Spirit for morning prayer. Then the procession reformed and marched to Rosse Hall, where the following programme was carried out: Music by the Kenyon orchestra; Invocation by the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City; salutatory address by James Vinton Blake, second honor man; College Alumni oration by the Hon. James Denton Hancock, Class of '59, of Franklin, Pa., on Thomas Cranmer, the Christian Statesman; and the Bexley Hall oration by the Rev. William B. Bodine, D.D., of Philadelphia. After the orations, John Benjamin Myers, first honor man, delivered the valedictory, which was followed by a short address by the Bishop of Indiana to the graduating class of Bexley Hall, and the presentation of certificates of graduation by the Dean to Charles E. Byrer, William A. Grier, Thomas Jenkins, Edwin B. Redhead, Charles S. Reifsnider, and Herbert Stocks. The following degrees were then conferred by the President of the College, the candidates being presented by the Registrar, Prof. Barker Newhall, Ph.D.:

Degrees in course: Bachelor of Arts, Eugene F. Bigler, third honor man; James V. Blake, second honor man; Arthur W. Davies, fourth honor man; Walter P. Doolittle, Henry G. Grier, Thomas E. Hayward, Simeon A. Huston, Warren H. Mann, Thomas G. C. McCalla, John B. Myers, first honor man; Raymond T. Sawyer, Rufus Southworth, Carl A. Squire, and Arthur G. Stiles; Bachelor of Science, Clarence H. Foster; Bachelor of Divinity, the Rev. Francis V. Baer; Master of Arts, the Rev. George C. Cox, F. H. H. Roberts, the Rev. Abner L. Frazer, Jr., and the Rev. Asahel A. Bresee.

Honorary degrees: Doctor of Literature, Prof. Charles M. Gayley, Berkeley, California; and Prof. William T. Colville, of Carbondale, Pa.

Doctor of Laws, James T. Brooks, Esq., of Pittsburgh, Pa.; the Hon. Ulysses I. Marvin, Akron, O., and the Hon. Marcus A. Hanna, of Cleveland.

The exercises in Rosse Hall ended with the Benediction by the Rt. Rev. Boyd Vincent, D.D., Bishop Coadjutor of Southern Ohio.

The Annual Alumni Luncheon was then served in Philo Hall. After all had partaken of the bountiful and refreshing fare, Mr. William P. Elliott, of Chicago, introduced the toastmaster, the Hon. Albert Douglas, of Chillicothe, who presided with grace, wit, and eloquence to the satisfaction of all and the success of the meeting. He called upon the following speakers, whose speeches were characterized by earnestness and enthusiasm: The President of Kenyon College, the Dean of Bexley Hall, the Hon. James D. Hancock, the Bishop of Michigan City, Charles E. Burr, Esq., of Columbus, Dr. Theodore Sterling, Dean of the Collegiate department; the Rev. Dr. Bodine, the Very Rev. Charles D. Williams, Dean of Trinity Cathedral, Cleveland; Andrew Squire, Esq., of Cleveland; and the Bishop of Indiana. Then the alumni held their annual meeting, which was followed by the Phi Beta Kappa Society supper, and later by the Senior Reception in Rosse Hall.

The attendance of alumni and other friends of the College was unusually large this year, and hearty good will and fellowship prevailed. There were several class suppers and reunions, among them being that of the Class of '80, which was fully represented, not a man being absent from the class as it graduated twenty years ago.

PENNSYLVANIA.

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

Funeral of Rev. W. H. Avery—New Church of the Atonement—Annex to St. Timothy's Hospital—Bequest for Lansdale—Memorial Window at The Crucifixion—Spire Damaged—New Church at Ambler.

FUNERAL services over the remains of the Rev. W. H. Avery were held on Monday morning, 25th ult., at his Germantown residence. The service was in charge of Bishop Scarborough, who, at a later hour, officiated when the burial office was said at the Church of St. James the Less, Schuylkill Falls, Philadelphia, in which he was assisted by the Rev. Messrs. T. S. Rumney, D.D., J. H. Lamb, and C. H. Arndt. There were a number of clergymen present in the church and at the interment in the church grounds.

WITH appropriate services, the Rev. Dr. I. Newton Stanger, on Monday morning, 25th ult., broke ground for the new Church of the Atonement, memorial of the Rev. Dr. Benjamin Watson, at the corner of 47th St. and Kinsolving Ave., West Philadelphia. The edifice will be 143 by 70 feet, the nave measuring 100 feet, and the chancel 35 feet deep. The architecture is Gothic, the exterior of Avondale stone, and the interior Kittaning buff-colored brick, unglazed. There will be 14 pillars, 7 on each side, supporting the clerestory. All the aisles, 6 feet wide, will be tiled. The chancel and choir will also be in tile. There is to be a large English tower near the junction of the nave and chancel, in which there will be an organ chamber of ample size. The church will connect, both in the basement and above ground, with the large parish house by a cloister. This church will be one of the most imposing structures in West Philadelphia, and it is expected it will be completed before Easter, 1901.

IN THE presence of the resident physicians, the nurses, representatives of the Ladies' Hospital Aid, and of William Penn Stroud and J. Vaughan Merrick, Jr., representing the Managers, ground was broken on Monday afternoon, 25th ult., by the Rev. Robt E. Denison, rector of St. Timothy's Church, and President of the Board of Managers of St. Timothy's Hospital, Roxborough, Philadel-



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phia, for an annex to the hospital to be known as the Percival Roberts Memorial, to be used exclusively for male patients. The new structure is to cost, according to the contract price, \$55,410, the funds being supplied by the heirs of the late Percival Roberts, Sr., President of the Pencoyd Iron Works, and is to be completed within one year.

IN DISPOSING of her estate of \$15,800, Ann T. Boileau directs that after the death of her niece, \$5,000 is to go to Holy Trinity Church, Lansdale. Of the interest, \$50 is to be expended annually for clothing for poor children, and sufficient to purchase gifts for the Sunday School children at Christmas.

A LARGE memorial window to the late Mrs. Sarah Smith, the first matron of the Home for the Homeless, was unveiled on Sunday morning, 24th ult., at the Church of the Crucifixion, Philadelphia (Rev. Henry L. Phillips, rector).

DURING the prevalence of a terrific electric storm, on the evening of the 27th ult., a bolt

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of lightning struck the apex of the spire of the Church of the Nativity, Philadelphia, and started a small fire among the pine shingles with which the spire is sheathed. A bucket of water would have extinguished it, had it not been 170 feet above the pavement; but the fire department, which came quickly to the locality, sent a stream of water 20 feet over the weather vane, which descended like a cascade, and wiped out the flames. Damages, \$100, as some of the water injured the interior of the edifice.

THE first service held in the new and unfinished Trinity Memorial Church, Ambler, was on the evening of St. Peter's Day, 29th ult., when Bishop Whitaker confirmed a class of twelve candidates presented by the rector, the Rev. William H. Burr, and delivered a very impressive sermon. Services will be held in the Sunday School room, until the building is completed.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.
New Church at Loomis.

THE new church for All Saints' Mission, Loomis, Cal., was opened for services on June 17th, by the Rev. John T. Shurtleff, missionary in charge. It was a matter of regret that the Bishop found it impossible to be present. In an address of congratulation preceding the sermon, Mr. Shurtleff spoke in terms of gratitude and commendation of the business men of Loomis and the vicinity who had generously helped in erecting the church.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

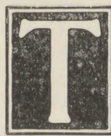
Progress at Huntsville and Palestine—Dallas Choir.

FOR many years the church at Huntsville has been in a struggling condition, having for the past six or seven years been dependent on the church at Palestine, about 100 miles from here, for one service a month. Last Sunday week, the 19th inst., the newly elected rector of Palestine made us a visit, and held morning and evening services. At the morning service he told us in plain words that he would not come to us once a month, but urged us to make arrangements to have a resident clergyman, and asked us to meet that afternoon to see what could be done in this line. At the meeting in the afternoon he again pointed out the needs of a resident clergyman, and especially so on account of the Normal school located here, where 500 students were last year. The spirit of earnest enthusiasm was caught, and those present determined to take the necessary steps in order to place the matter before Bishop Kinsolving, pledging \$400 a year towards the support of a resident missionary with jurisdiction over adjacent towns. There are quite a number of small towns of from 1,000 to 3,000 people within easy reach of Huntsville, where services of the Church are never held. In most of these towns there are several communicants—the isolated communicants, which we hear so much of. To these towns the missionary from Huntsville could go from time to time, taking with him sunshine and happiness to these half-forgotten children of the loving Mother.

Here as in many other neglected places the women have stood firmly together, and have accomplished good work through the guild; as a consequence they have over \$300 on hand. It is hoped that before next September the Bishop will see his way clear to send us a priest of the Holy Church.

PALESTINE LODGE of Free Masons attended church in a body on St. John's Day. The Rev. H. C. Howard, the venerated father of the Grand Commander of the Knights Templar of Texas, assisted the Rev. I. M. Merlinjones in the service. The rector preached from the words of the Psalmist: "Yea, in God have I put my trust, I will not be afraid what man can do unto me" (Ps. 56, 11). The

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attendance was unusually large, and the congregation paid very close attention to the sermon. The music was well rendered by the chorus choir—the nucleus choir of the parish. The day was an ideal one.

THE Rev. H. E. Bowers, D.D., LL.D., rector of Bryan, and his wife, will leave this week for Europe where they will spend the summer. They go with the best wishes of Churchmen in Texas, who hope they will return much improved in health.

THE Very Rev. Hudson Stuck, Dean of Dallas, brought his choir with him from Seabrooke, where they are camping, and held services at Christ Church, Houston, last Sunday. The daily papers of Houston speak in high terms of the choir. "Their singing was wonderfully fine. It was difficult for the congregation to believe there were no women singing with them, so sweet and pure were the sopranos. The precision and vivacity of the singing was delightful." Dean Stuck preached. After service the visitors were refreshed with lemonade and cake by a few ladies of the parish, and taking the 1:40 La Porte train, returned to Seabrooke, where they are enjoying the hospitality of the Rev. H. D. Aves, LL.D., who has turned his bungalow over to them. They will return to Dallas the latter part of the week.

VIRGINIA.

F. McN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.

Commencement of the Alexandria Seminary

THE Alexandria Seminary kept its commencement for the 77th year during several days, beginning June 20th, on the evening of which the missionary sermon was preached by the Rev. Percy S. Grant, of New York. On the following day diplomas were granted to eight graduates, and four others received certificates of special graduation without Hebrew. The annual essay before the Alumni was read by the Rev. E. B. Niver. A pleasing feature of the Alumni meeting was the presentation of a portrait of the venerable Dr. Packard, who was for so many years a professor at the Seminary, and who still lives on Seminary Hill, though no longer continuing any active work. The picture was the gift of the wife of Prof. Andrews, of the Corcoran Art Gallery, Washington, and was presented with a graceful speech by the Rev. W. M. Dame, D.D. The Alumni dinner followed, and at 3:30, on the same day, the new organ, which has been placed in the chapel, was dedicated. The instrument was given by Mrs. Beall, of Pennsylvania, and was presented through Dr. Crawford. The address was delivered by the Bishop of Southern Virginia, and an organ recital by Ralph Kidner, organist of Holy Trinity Church, Philadelphia, showed the pleasing tones of the organ. The Rev. Dr. Crawford was elected dean of the faculty. The ordination services were held on the next day.

THE Episcopal High School of Virginia, at Alexandria, held its commencement on the 20th inst., a large audience being present.

WASHINGTON.

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

Masonic and Fourth of July Services.

A SERVICE specially for the Masonic Order was held on Sunday evening, June 24th, in St. John's Church, West Washington, by the Rev. F. H. Barton, assisted by the Rev. W. Tayloe Snyder, of the Church of the Incarnation, and the Rev. E. Thompson, of St. Paul's. The church was well filled. The rector delivered an impressive sermon, appropriate to St. John the Baptist's Day.

THE Sons of the Revolution in the District of Columbia will celebrate the 124th anniversary of the Declaration of Independence on July 4th, at the Church of the Ascension, at 10:15 A. M. The services will be those pro-

posed for adoption for that day in the General Convention sitting in Philadelphia in 1785. The Rev. Dr. J. H. Elliott, rector, and chaplain of the Society, will make the address. The music will be furnished by the choir of Ascension Church, and the United States Marine Band.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Improvements at Kalamazoo.

ST. LUKE'S CHURCH, Kalamazoo (Rev. R. R. Claiborne, rector), which has been beautified during the year by a number of handsome memorial gifts, including brass pulpit, library desk, processional cross, and clergy stalls, will be still further improved by replacing carpet with hardwood, tile, and marble. Designs are now in preparation. During the present rectorship the property of the parish has more than doubled, being now valued at \$125,000.

AT A recent meeting of the Standing Committee consent was given to the consecration of the Rev. Robert W. Barnwell for Bishop of Alabama.

CANADA.

News of the Dioceses.

Diocese of Montreal.

THE matter of free sittings in St. Martin's Church, which, on account of the difference of opinion between the finance committee and the rector, who was supported by a large part of the congregation, has caused much discussion, has been settled. The rector, the Rev. G. Osborne Troop, has withdrawn his resignation, and on Sunday morning, June 24th, announced that henceforth the seats in St. Martin's Church will be entirely free and unappropriated. The new policy was inaugurated by a solemn dedicatory service. A special service was held in St. George's Church, Montreal, on the Second Sunday after Trinity, for the Sons of England Society, and on the same day in St. Thomas' Church a masonic service which was also, in part, a memorial service for those who have gone to South Africa. The Rev. Day Baldwin, son of the Bishop of Huron, has been appointed curate of the Church of the Advent, Westmount, Montreal.

Dioceses of Saskatchewan and Calgary.

THE efforts which Bishop Pinkham, who now holds both Dioceses, has been making in England to complete the endowment of the see of Calgary, which he wished to raise to the same sum as Saskatchewan, viz., \$60,000, has been so successful that he expects to resign the latter see in the autumn, and thus be able to devote himself entirely to Calgary. The Provincial Synod of Rupert's Land will select the new Bishop of Saskatchewan.

Diocese of Ontario.

THE executive committee of the Diocese has fixed Tuesday, September 4th, for the re-assembling of the Synod to elect a Coadjutor Bishop. St. George's Cathedral, Kingston, restored since the fire, is to be opened on the 1st of July. Bishop Du Moulin, of Niagara, is to preach the opening sermon.

Diocese of Toronto.

A MEETING was held at Trinity College, Toronto, June 26th, at which Bishop Sweatman presided, for the purpose of bidding farewell to the two out-going missionaries to Japan, the Rev. G. E. Ryerson and the Rev. C. H. Shortt. There was a short service in the college chapel, previous to the meeting. The Clergy House of Rest, at Lakefield, Ontario, for clergymen and their families, is open to clergy in Canada or the United States. Information as to this institution may be obtained of one of the trustees, the Rev. G. Warren, Lakefield, Ont.

Diocese of Ottawa.

BISHOP HAMILTON held an Ordination in St. John's Church on Trinity Sunday, when

two candidates were admitted to the diaconate and one advanced to the priesthood.

Diocese of Ruperts' Land.

IN ARCHBISHOP MACHRAY'S address to the Synod, which met in Winnipeg, June 13th, he stated among other signs of progress in the past year, that nine churches had been consecrated, and that since his return, two years ago, nineteen have been consecrated. Six others have been opened and await consecration, and only four of the new churches have any debt upon them. An increase of more than \$10,000 over last year has taken place in the contributions.

The Magazines

EXCELLENT character sketches of both the Republican and Democratic Presidential nominees will be found in the *American Monthly Review of Reviews* for July. Dr. Charles B. Spahr writes of Mr. Bryan and the principles that he represents, while a friend of President McKinley tells of his personal traits and the record made by his administration. The Republican Convention at Philadelphia is discussed in a frank and interesting way in "The Progress of the World." The harmony that marked the proceedings is especially pointed out, and it is said that "The occasion, from beginning to end, was altogether a model of its kind." The political candidates and issues are caricatured in the usual amusing

Interested Ladies.

WORKING IN A GOOD CAUSE.

"In the Institution where I am employed as nurse (The Home for Aged Women) we find many ladies suffering from gastric trouble caused by coffee.

"My own personal experience is that since a child I have been a moderate drinker of coffee, but most of the latter years have suffered from acidity of the stomach, sluggish liver and nervousness.

"I finally gave up coffee entirely, about three years ago, using hot water in its place. Of course, after removing the cause, the symptoms disappeared, but I seemed to need a beverage more strengthening than hot water, as my occupation of nurse required considerable exertion. I began to look about for a suitable breakfast beverage and undertook the preparation of one by browning some wheat berries and using that as coffee, but the result was far from satisfactory. Finally I came across Postum Food Coffee, on a visit at my home in Roselle, N. J., and found it exactly fitted the case.

"I have been using it regularly and introduced it to our institution. When it was first served, it was not satisfactory, but I looked into the matter and insisted upon having it boiled fully fifteen minutes after the actual boiling had started, not counting the time that it was on the stove before boiling began. The next time it appeared you would not think it was the same article, it was so much improved. Several of the patients decided to use it to the exclusion of coffee and I found that its use reduced the number of cases of indigestion. The result has been very gratifying, and for two years now Postum Food Coffee has been in daily use at the Home.

"Mrs. Matilda Seaver and Miss Anna Merrill are desirous that their names be used to help forward the good cause. My mother has been greatly helped by the discontinuance of coffee. She was formerly subject to cramps, but they have entirely disappeared since she has abandoned coffee and taken up Postum Food Coffee. Respectfully," Miss E. Stryker, Elizabeth, N. J.

style in the cartoon department. There are other papers of equal interest.

RICHARD HARDING DAVIS will have in the August number of *Scribner's Magazine* a most important article on the situation in South Africa, entitled "Pretoria in War Time," and containing an interesting interview which Mr. Davis had with Kruger. This will be the third of the articles that Mr. Davis has written for *Scribner's Magazine* since he went to the Transvaal in January. The first of his articles appears in the June *Scribner*, and tells of the fighting of Buller's column, while the second article, which will appear in the July number, will give an account of the relief of Ladysmith, and the scenes and conditions that existed in the long-besieged city. These articles, which are illustrated from photographs, show Mr. Davis at his best, and as readers have known him in his correspondence from Cuba during the Spanish-American war. Mr. Davis' war articles have been characterized as "unique in war correspondence," an estimate that seems no more than just, for certainly no other writer brings us so near the actual scenes. He sees in war something more than strategy, and in the army something more than a fighting machine. He sees the human aspect of it all, and notes with un-failing fidelity the varied humorous, pathetic and dramatic touches which make us feel what war really means to the individual. He sees many things, too, that others less observing fail to catch, and his correspondence, therefore, has the freshness of new reading even to those who are already familiar with the main incidents of the war.

THE *Westminster Review* for June opens with an "appreciation" of the late Rt. Hon. Jacob Bright, younger brother of the great Liberal statesman. The Boer war and subjects connected with it occupy several articles (We shall be deluged with articles on broken China ere long, doubtless). Theophilus E. S. Scholes, M. D., devotes an article to the question "Why is Britain hated?" and concludes that it is her policy of *indefinite expansion*. He proposes as a remedy the policy of development, i.e., the exploiting by Britain of what she already possesses. The proposition appears to be worthy of consideration. It is possible that other nations, feeling the impulse of expansion, would be glad to know that there are regions of the globe where they will not find the Union Jack planted when they get there themselves.

THE *Nineteenth Century* for June opens with three articles on South Africa and the War. Probably the English government would have an easier task in settling the future of its distracted colony in that region if any three writers who claim to know all about the conditions there would only agree as to what those conditions are, and what is best to be done. The article on "The Prospects of Anglicans," by the Rev. Dr. Cobb, is exceedingly unpleasant reading when one remembers that writer's previous connection with the E. C. U. Dr. Cobb has evidently surrendered to the Broad Church party, and is exceedingly pessimistic withal. An interesting paper on the astronomer Tycho Brahe is contributed by Mr. Arthur Ponsonby. One of the best articles in this number is that on "The Genius of Handel," by Mr. H. Heathcote Hatham, and all lovers of good music will thank him for it. Handel was broad in his musical conceptions, a true poet, and he is rightly accorded a place in the realm of music comparable to that of Shakespeare in the domain of poetry.

THE July *Century* contains the first instalment of the reminiscences of William Mason, the distinguished composer and pianist, who has long been the dean of the musical guild in America. In his "Memories of a Musical Life," Dr. Mason reviews the development of music in Europe and the United States during

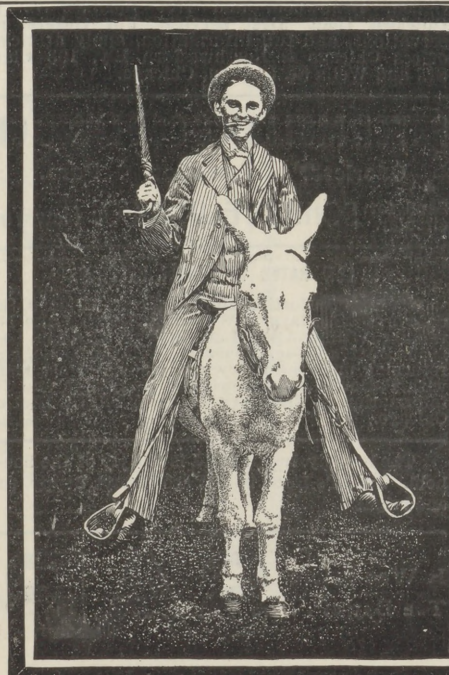
the second half of the nineteenth century, with special reference to the personality of its chief exponents at home and abroad. He writes with great frankness, but his position in the musical world is so well established, that his expressions of opinion will be accepted as free from any taint of professional bias. In his opening paper Dr. Mason gives his personal recollections of such masters as Meyerbeer, Schumann, Moscheles, Wagner, and Liszt, with Wagner's impressions of Beethoven and Mendelssohn as conveyed in memorable conversations. The four chapters in which these highly interesting reminiscences appear are illustrated with portraits and reproductions of musical autographs. The *Century* contains also its usual excellent catena of the best matter to be obtained.

EVEN to the chronic theatre-goers of long experience it may be a surprise to learn that one of the very oldest actors in point of service, still before the public, is Mr. Stuart Robson. Long association with youthful roles, and the freshness and vigor of his portrayals make it difficult for us to realize that his public career extends over nearly half a century. Yet in the July number of *Everybody's Magazine* appears the first instalment of a series of articles by Mr. Robson in the nature of an autobiography, and entitled "The Memories of Fifty Years." These are articles that will interest, not only theatrical people and people who are interested in theatrical matters, but also everyone who likes good story-telling, new glimpses of history, and new views of famous people. The Simple Explanation for the month is on "Liquid Air." The story of Petroleum is told, and a brief account of the workings of the oil industry. There are fourteen other good articles and short stories.

MR. HAMLIN GARLAND's most recent work is a vigorous story of Western life, entitled *The Eagle's Heart*. In this brilliant story he draws a remarkably strong picture of the adventurous life in cowtowns and mining settlements, and shows every phase of the aggressive existence of miner, plainsman and cowboy. An absorbing love story is skilfully woven into the fabric of peril and adventure. *The Eagle's Heart*, superbly illustrated by

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Mr. Harrison Fisher, was begun in *The Saturday Evening Post* for June 16, and runs through the summer numbers of the magazine.

THE *Popular Science Monthly*, which was established in 1872 by the Appletons and which has at present the largest circulation of any scientific journal in the world, is now being edited by Professor James McKeen Cattell of Columbia University, and published by McClure, Phillips & Co. Professor Cattell is well known as a psychologist and as the editor of "Science." The July number contains, among other articles, a paper by Simon Newcomb, the astronomer, entitled "Chapters on the Stars;" a new paper by Dr. Haffkine, the discoverer of the preventative against the plague, on "Preventive Inoculation;" an article on the recent solar eclipse by Sears P. Langley of the Smithsonian Institution, and articles on New Sources of Roentgen Rays, on the Massachusetts Institute of Technology, "Malaria and the Malarial Parasite," by Dr. Patrick Manson, and on "Washington as Explorer and Surveyor." The contents give promise that the magazine will be well cared for by its new management.

IN AN article on the Royal Academy Exhibition in the *June Magazine of Art* the question of the position of the Academy is thus dealt with: Everyone who start with the idea that there exists at Burlington House a national institution for the encouragement of living artists, an official art exchange run for the benefit of all sorts and conditions of workers, is fully justified in complaining that the Academy is attempting to do its duty on too small a scale. It has by no means space enough to deal justly with the vast mass of people who follow the artistic profession, and it can find accommodation for scarcely a tithe of the productions (such as they are) that bear witness year by year to their unflagging, and usually mistaken, industry. Presumably, no one sends up work for exhibition without an honest belief that all of it is worthy to be seen in public; and, even after allowance is made for errors of judgment, it is quite possible that half the things which pass before the Academy Council in the spring deserve place in a show that should summarize the accomplishment of the whole art community. But so limited is the gallery space that only a poor two thousand works out of fifteen thousand or more can hope to survive the process of selection, and this trifling collection cannot, of course, be either complete or representative. That the size of Burlington House should be at least doubled is an obvious necessity according to one party.

IN A paper read before the Los Angeles Clericus a clergyman stated that he had started out upon his ministry with the following rules in mind. We can hardly wonder that now in later life he is honored and respected by all:

1. To go where wanted, and not to push myself.
2. To determine what I know, and what I do not know, and not to venture much on opinions and conjectures.
3. To remember that God's free moral agents must act on their own responsibility, and not on mine.
4. To have my Master's *Message and Method*, "Come unto Me all ye," and "Who-soever cometh, I will in no wise cast out."
5. Paul plants—God gives the increase. It takes time for the seed to sprout and grow, and mature the harvest.
6. I must do my work, and leave God to do His.
7. Sermons will not happen, but must be created.
8. There is little emergency work to do; but deliberate, patient pressing the causes on to their results.—*Church Messenger*.



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