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The Living Church

THE CHURCH CONGRESS

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

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The Living Church

C. W. LEFFINGWELL, Proprietor.

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VOL. XII. NO. 25 CHICAGO, OCT. 21, 1899

The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

BY REFUSING TO ACCEPT THE Boer ultimatum, England placed the former in the position of either striking before Great Britain was prepared, or postponing the struggle until the latter had mobilized a large army, and accumulated a vast amount of war material. The Boers chose the former alternative, and England now has something more than a semblance of right in the bitter struggle which will ensue. There is no doubt that England will eventually triumph, whether right or wrong, and the Boers must then accept whatever terms are offered. In the statement of President Kruger that "the war will either make South Africa free, or make it the white man's grave," there is a grave menace, as it implies that he will arouse the bloodthirsty savage tribes if it be seen that the Boers are being overpowered. The proportion of blacks to whites in South Africa is twelve to one, and should President Kruger be able to carry out his implied threat, the consequences are too terrible to contemplate. The present contest is not so much Great Britain, as the financiers, against the people of South Africa.

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IN A SPEECH DELIVERED RECENTLY in Chicago, Secretary of War Root expressed in a convincing manner our relations to the Philippine Islands, and the reasons why the campaign is being prosecuted. Secretary Root holds that there is no Filipino nation, there being, on the contrary, over sixty nationalities occupying several hundred islands, and of these races, but one in opposition to American occupation. According to Mr. Root, the practically unanimous declaration of men who have studied the subject is, that the people are not fit for self-government, and they themselves do not want it, except under the protection of the United States. The struggle against the United States is prompted by the selfish ambition of a military dictator, who has gathered together all the forces of disorder, and with his bands occupies one-half the Island of Luzon. There is nothing more comforting than this optimistic view.

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SERVIA, AN UNIMPORTANT, WEAK little Balkan State, has shown itself to be on the same level as ex-King Milan, its whilom ruler, who has made himself a notorious European character. While France has had a Dreyfus case, Servia has had a case even more disgraceful. Some months ago a man attempted to assassinate ex-King Milan. He was at once arrested, but not brought to trial, as the authorities believed he represented a revolutionary movement, and they desired through him to become fully cognizant of the plot. Belgrade became the scene of political strife so heated that martial law was declared. On the opening of the trial the would-be assassin became one of the principal witnesses, and implicated men of all types, some of exceptionally high character and standing. The latter were convicted by most shameful and unjust methods. Russia and Austria have shown official disapproval of the proceedings, and the end is not yet.

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IT IS ANNOUNCED OFFICIALLY that a temporary agreement has been effected in the matter of the Alaskan boundary dispute, which difficulty proved an effectual impediment in the proceedings of the Joint High Commission in framing a new treaty between the United States and Canada. The settlement is not prepared, but will stand until an agreement is finally reached. But little attention would have been attracted had it not been for gold discoveries in the Alaskan regions. Nobody appeared to care for the ownership of a frozen and well-nigh inaccessible strip of territory, until it was found that these same strips possessed immense riches beneath its unattractive covering. As Canada exacts a royalty on all mining operations, it became vitally necessary to arrange a temporary settlement, in order to prevent trouble among miners.

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THE SEASON JUST CLOSING HAS been one of unsurpassed prosperity for lake carriers. The extraordinary activity in iron and steel and their kindred industries, created a demand for vessels far exceeding the available tonnage, and the result was an advance in rates which has made the ownership of vessels exceedingly profitable, a condition which for some years has not existed. Ore has been carried this season on a basis of sixty cents per ton, and charters have already been made for next season on a basis of one dollar and twenty-five cents. This means that iron ore will be at least two dollars higher next year in Eastern markets.

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THERE WAS HELD IN CHICAGO THIS week a convention of anti-imperialists, called for the purpose of forming a national association, having as its object united and vigorous opposition to the Philippine policy of the administration. While the honesty of leaders of the opposition may not be questioned, and although they may be sincere in their desire to save the country from what they believe to be the mistake of imperialism, it is nevertheless questionable as to whether such action as is proposed is in good taste as matters stand at present. Until a permanent policy is decided upon, it cannot be known what cause really exists for opposition, and any action antagonistic to the present policy cannot but encourage the Filipinos to further and more determined resistance, particularly if it be thought that a majority of the people of the United States are favorable to Filipino independence. Until the Filipinos lay down their arms, the question cannot be decided, hence discussion as to a final disposition of the islands is premature.

ADVICES FROM WASHINGTON ARE in effect that the question of esta lishing a parcels post will receive serious attention at the hands of Congress during the forthcoming session. It is believed such an innovation would not only be possible, particularly if certain second-class privileges now in effect were restricted, but would greatly result to the public good. At present the limit is four pounds and the rate of postage sixteen cents per pound. If a parcels post were established, the weight limit would be ten pounds, and the rates considerably less than those now existing. The Pacific coast would be greatly benefited, for while the express companies compete with the government on short hauls, they do not do so in the case of long distances.

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IN HIS ANNUAL REPORT, WHICH IS now being prepared, and which will shortly be presented, T. V. Powderly, Commissioner of Immigration, will recommend more stringent laws to reduce the number of undesirable immigrants. Although laws now in force have accomplished desirable results, it is felt there is still room for improvement, as, in spite of safeguards, many immigrants succeed in entering the country who are likely eventually to become public charges. Immigration from some countries is on the increase, the number thus far this year being 300 000, as against 200,000 the whole of last year. Steamship companies are said to be growing careless, and a law will be recommended providing a fine of $1 000 in the case of each immigrant brought to this country in violation of law. Falling off in Irish immigration is due to improved conditions in that country through laws which afford better opportunities to the poor, particularly as to the ownership of land. Land can be purchased from the government, and paid for in installments, covering a period of thirty-five years.

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CONSIDERABLE INTEREST ATtaches to efforts now being made to push the Hanna-Payne shipping bill at the forthcoming session of Congress. Figures prepared by the Bureau of Navagation show that subsidies paid by the United States are small, compared to the amount which other countries contribute toward the upbuilding of their merchant marine. Friends of the bill claim there will be enough votes to assure its passage, but there are many who consider a subsidy system unnecessary, and that even if it were, it would be fully covered by the provisions of the Elkins bill, which proposes to achieve the same result by levying discriminating duties on all goods not imported in American ships. It is held that direct subsidies are an inevitable source of scandal, and that in the cases of certain great corporations they would be given a premium for running steamers to perpetuate their own monopolies. Under the provisions of the Elkins bill, there would be no discrimination as to owners of American ships, and all would share equally in benefits.

The Nineteenth Church Congress

THE nineteenth Church Congress held its meetings in St. Paul, Minn., Oct. 10–13th. On the evening previous to the opening of its sessions, the Minnesota Church Club held its Trinitytide meeting at the Hotel Ryan. About 100 persons sat down to dinner. Bishop Whipple referred to the 40th anniversary of his consecration as occurring Friday, Oct. 13th, and to be commemorated at St. Paul's church, St. Paul. Dr. C. C. Tiffany, general chairman of the Church Congress, spoke of the opposition which the initial meeting had met, but Bishop Whipple, "the fearless Bishop of Minnesota," had boldly fostered the Congress, and had administered the Holy Communion at that first meeting in Calvary church.

SERMON BY BISHOP WHITE

On Tuesday the Holy Eucharist was celebrated at Christ church, Bishop Whipple being the celebrant, and Bishop White, of Michigan City, preaching the sermon. His theme was, "Unity in variety," having origon in God, expressed in nature and in grace, and seeking utterance in this Church Congress.

I am reminded, he said, as I stand here, of the words of the Bishop of Lincoln as he rose to speak to the people at Lambeth Conference, and said that he spoke with diffidence for the knowledge which he possessed he had had from the books which the men before him had written. I find myself addressing men who are studying what is needed, men who are trying to determine the methods under which the work of Christ may be successfully carried on under our existing conditions. I do not fear study, nor do I fear discussion, for the Word of God could not be God's Word did it not court examination and inquiry.

I am anxious that the Church should present a united front to the world. We are talking much of unity. Indeed, we boast a little of what we ourselves have done to bring about a reunion of a somewhat hostile, broken, and jealous Christendom. But I ask, is the Church united within herself? There is no conflict in God. There is absolute harmony in the divine thought and purpose and plan. Is there not a danger that we, drawing variable conclusions from differing conditions under which we live, may forget that the remedy for sin is one devised by God?

What are we doing with the Epiphany gift that made us disciples? Are we pleasing ourselves? Unless we bend low to the poor and blind and ignorant, and lift them up, unless we bear the infirmities of the weak, the weak will overthrow the strong. The Church must be a missionary. It cannot confine itself to the aristocratic pew, to glittering altars and beautiful singing, else social disorder will submerge the Church. I ask whether that type of Christian belief which we call independent, exhibits more positively the vigor of Christian service as ordered by God, than that which we call historical? I ask if there is a reluctance on the part of historical Christianity to incur the hardships which such missionary work would lay upon it? If there is, may it not be traceable to some doubt injected into our lives?

Let us not have so much controversial theology, and more of the unalterable Word of God.

In the afternoon the guests were given a drive around the city, after which they received the Church people of St. Paul, at the Hotel Ryan. The guest of honor, Bishop Potter, was on his way to Honolulu to arrange for the transfer of the Church there from English to American jurisdiction.

ADDRESS OF WELCOME

In the evening the sessions were held in the People's church. After prayer and music, Bishop Whipple made the address of welcome.

He referred to a meeting 28 years ago in the study of Grace church, New York, summoned by Dr. Potter, where many leaders of the Church, responsive to a like movement in the Church of England, assembled in the belief that the Church had never graver problems to solve, and that they could be solved only by the application of the Gospel; that there was no question, social or civil, affecting the welfare of a Christian State, in which the Church had not a deep and abiding interest.

It was in this spirit the Church Congress was founded, in the belief that out of fraternal intercourse and discussion would come clearer views of truth and closer union. This 19th session meets when grave questions again loom on the horizon. No branch of the Church had ever a more glorious mission or faced graver problems. The whole heathen world lies open for evangelization, and the Church must be in the forefront of missionary work. Amid the strife of tongues it must hold up the olive branch of God's peace. Hearts cannot be reached by platitudes. Our tongues must be on fire with the Holy Ghost, and then men will believe. The outlook is not dark. Hands and hearts were never so busy as now in caring for suffering humanity. What is true of the Church's progress anywhere is true of the Church in America.

"DOES NATIONAL EXPANSION INVOLVE IMPERIALISM?"

Bishop Potter on rising to read his paper, on the above-named topic, was given an ovation.

After speaking of the apparent improbability that a nation which has delivered itself from the rule of kings and the rights of the few as against the disabilities of the many, will—being, moreover, a people that has adopted the principle of universal suffrage—revert to a system which takes away that privilege and remits the government to the will of an individual, which is substantially the imperial idea, he showed that whatever may be improbable, nothing is more entirely possible than that a nation which still preserves the form of democratic government may in time subordinate itself to methods of its administration, which, sooner or later, will bring the substance of imperialism along with them. We will suppose that a great trans-maritime power has acquired on these shores a large group of islands. These have come into its hands, we will say, not by conquest, but by purchase. This foreign power has thus acquired a great group of islands of which, practically, it knows nothing. They are very numerous, of very diverse populations, and of very dissimilar grades of civilization. The distant owner of them under this new dispensation is a republic, and their governments so far as they have had any, have rested upon monarchical and ecclesiastical traditions wholly alien to the republican ideas. Some of them, however, have been maintaining a long and heroic struggle for freedom, and have fondly hoped that their purchase by a republic will be simply the prelude to the achievement of that end.

Now it would seem at least reasonable that the conquering or purchasing republic, whichever you choose to call it, should inaugurate its relations to its new possessions by some conference with its dominant peoples. But no, its first word is subjection, its first demand, surrender, its first, second, and third conditions are: We will recognize nobody, we will treat with nobody, we alone will dictate all the terms. The policy does not work happily. These pestiferous wards of the nation will not lay down their arms; and these alien communities, instead of hailing the Stars and Stripes with a wild delight, are actually insolent enough to intimate that they would rather salute a flag of their own.

What strange stupidity, what exasperating obstinacy! True enough, when we turn back to the history of 1776 we find something curiously like it; but then the Declaration of Independence is a "back number," and "life, liberty, and the pursuit of happiness" are the right only of the most favored nations.

Let us suppose, however, that the time comes when this foreign republic has crushed out the last ember of rebellion, and stifled every faintest note of protest. Unfortunately such a condition in conquered territories will not always "stay put." The old revolutionary idea survives, the old passion for freedom wakes anew (we never realized until now, when we see it in somebody else, what a naughty thing it was!) and so the new possessions must be vigorously, which, in fact, means rigorously, governed. There must be hosts of troops and scores of governors, and the organization of armies and staffs and military courts for nobody knows just how many islands.

How are these governments to be constituted? Who are to choose the governors? By what laws are they themselves to be governed? They have power, *e. g.*, to inflict the death penalty. By whom is it to be adjudged—a drum-head court-martial? Who are to determine the revenues, and how are they to be administered? The sovereign authority, in the final sense of that term, is some thousands of miles away. How is it to regulate the appointment of governors, satraps, and the rest? Who is to decide as to their competency and fitness? The taxes are to be assessed and collected, and expenditures to be regulated. How is the chief ruler of the distant republic, in whom, as it happens, there is invested, at any rate for the time being, really despotic power, to attend to all these matters? * * * * Now when you take the question of government out of highly civilized communities such as ours, and transfer it to some semi-civilized islands, thousands of miles away, the question is not what expansion of that kind theoretically implies, but what is it likely, practically, to involve? It is, of course, conceivable that in the persons of those to whom these distant governments shall be committed, we shall find only the highest ideals, and only the most incorruptible integrity. But what are the probabilities in the case? What is the likelihood that there, any more than any where else, the stream will rise higher than the source? . . . . Now, it would seem as if you could not easily find a situation more analogous to that of India than than which exists to-day, *e. g.*, in the Philippines. There are the same diversities of race, condition, religion, tribal traditions, and the like, and in the case of these insular communities there is no binding interest whatever. To undertake to super-impose upon them our free institutions would seem to be an utterly hopeless task, and, in such a situation, what is the alternative but a form of government which, while not nominally, yet practically, in its essential absolutism, is imperial? The name may be absent, but the thing must be there, because it must be.

Yes, it may be answered at this point, perhaps this is so, but it cannot come to pass without our own consent. What is it, I would ask, which makes that impossible? Already we have seen how easy it is to drift into imperial methods, which are simply the methods of paternalism, in this very connection. A cardinal principle of "government of the people, by the people, for the people," is that the people shall not be treated like children and kept in the dark. A sound public opinion, we say, is the great bulwark of a republic, the foundation stone on which its popularity and prosperity must needs rest Yes, but how are you going to get it if the public is kept in ignorance, in any particular case, of the facts? In war, it is true that military plans and movements may be concealed, lest we should give aid and comfort to the enemy. But

in governing one of our own dependencies the suppression of the facts in the case, the concealment of what has actually happened, is just as vicious in principle with reference to the insurgents in Manila as it would be with reference to the strikers in Pittsburgh. In both these cases you and I and our fellow-citizens are entitled to know all that has transpired, in order that we may assist in reaching a conclusion as to what ought to be done in a matter in which, after all, the burdens are ours, and the final responsibility is ours no less. In this connection, the searching of the mails, the proscription of certain publications, and the stifling of correspondence is one of the most intolerable outrages which a free people has ever suffered, and it is significant most of all of the development of a tendency which foreshadows that, whether, as I have said, we are likely to have imperialism in our distant possessions, in form we already have it at home in fact.

The thing that destroyed Rome was the loss of her homogeneity. Her various tribes and races became at last too diverse and mutually hostile to be harmonized in any orderly and harmonious whole, and peoples incapable of self-government turned at length to imperious Cæsar with inexpressible relief.

It is the reaction that waits always upon that territorial expansion which imports into the political problem communities that cannot be converted to a higher civilization save by war, and that cannot be ruled save by arms. Our strength to-day consists in the triumph of those great civic ideals which are the property alone of Anglo Saxon civilization. But if we persist in diluting that civilization too largely, the result needs no prophet to forecast. We may have territorial expansion and material prosperity, and, for a time, it may be, have possession which in the mere dream of it has begun to inflame our people with a strange inebriety—I mean world-wide supremacy—but in the winning of it we shall have lost every distinguishing characteristic of a free and self-governing people.

I end as I began, by asking, Is it worth while? And if you ask me what to-day is an honorable alternative, I answer that a gracious Providence, as I believe, has just now given it to us in an ever-memorable achievement consummated last July at the Hague. Our native fire-eater who is generally half loafer and half army beef contractor, has attempted to treat the recent international peace conference with a fine scorn, which can only react on himself. For myself, I do not hesitate to describe it as one of the most memorable and pregnant events in human history. It has no legal force, you say, and no compulsory authority? That, an intelligent mind ought to see, is one of its noblest distinctions. For it has, and it will have more and more, behind it, that mightiest of all forces, which is moral force, and which finally is the one constraining power which determines the deliberate actions, whether of nations or of men.

It may, indeed, be suggested that any action which looks to the reversal of our present policy in the Philippines would be tantamount to an acknowledgment that that policy had been wrong. The objection is one which always reminds me of an experience of a professional friend of mind who for some years practiced medicine in Russia. On one occasion he was called upon to attend a lady of high rank residing in one of the southern provinces, who was suffering from a severe cold in the head. "I would advise your highness," he said, "to remove your shoes and stockings, and place your feet in a bucket of water, and afterwards rub them briskly with a coarse towel." "But," she exclaimed in dismay, "that would be washing my feet." "True, your highness," answered the doctor, "the prescription is open to that objection." To submit to an international court, representing the best wisdom of the best peoples, the question of the best disposition and future administration of the Philippines, may be to admit that as a nation we are not infallible, but, then, surely, a great nation can afford to leave that claim to the somewhat Pickwickian maintenance of it at present afforded under alien skies and remote and un-American traditions.

The Rev. Rufus W. Clark, of Detroit, recounted the experiences of the United States in its first attempt at expansion in the conquering of the Northwest Territory:

The Indian chiefs had heard of our Declaration of Independence; but they did not want that, they wanted their own. After a prospect of the withdrawal of the British rule, some were pleased, as some had fought on the American side, but they did not want the British rule substituted by that of the United States. Thus, at the very outset of our history, the question which has constantly recurred was raised as to whether government without the consent of the governed must always hold, and without condition.

The American government evidently does not rest without qualification upon the principles of personal liberty. It rests upon the principle of the largest good to the largest number. This was clearly defined in its struggle with the supposed or actual rights of the colonies between themselves. Over federalism as opposed to provincialism there was a bitter contest; for federalism, sacrifices had to be made. On this soil of the Northwest Territory there were hardships for the victor as well as for the vanquished; hardships for the soldier in his warfare of occupation. For the Indian also there was hardship, for a double reason; not only because the individual had to give way before the many, but a lower order had to give way before a higher social order. As to the particulars in which the law of progress works to individual inconvenience and loss, it is not always easy to determine.

Our meeting here, in the presence of a civilized and well-disposed people who generally listen to what we have to say, is in proof of the futility of much which once was very kindly but very firmly alleged against the expansion policy for the United States, being subversive of freedom, a policy dominated by public injustice, rapacity, despotism, and wrong.

Nor during the century of national expansion has there been any great modification of our government or divergence from the faith of the Fathers.

Other historical instances were given in the admission to the Union of Louisiana and Oregon, and the dire results foretold.

Among those who speak against expansion as involving imperialism, one class tells us of the degraded peoples we promise to annex, and the contagion of contact, of our incapacity to elevate and fit them for freedom. They speak slightingly of a benevolent assimilation policy. We have certainly at hand those who by their changes in manners and in language and in knowledge are adequate to refute these aspersions—the French creole of the Mississippi, the Mexican upon our border, the Hibernians, Teutons, and Poles of our cities. In their tutelage we have not been altogether unsuccessful. Some of those who have fearlessly stood by the Indians as their advocates, will to-day admit mitigating circumstances in their present condition, in spite of the misfortunes and wrongs under which they have suffered. They have been protected from torturing and killing and eating each other. Their children have the privileges of government schools. Some, more fortunate and thrifty, have the right of franchise in local government. Some have been trained in, and accepted, the Christian religion. Among those who have stood as the advocates of the black man, there are those who do not deny that there is a process of elevation fairly under way, and that he is better off under our government, and that he has more privileges accorded to him than would be possible under most governments.

Then there is the other class who dwell upon the bad influences we are likely to exert upon an already educated and enlightened people, more especially those who are said to be in the Philippines, and who are alleged to be capable of working out their own salvation. As to this latter class, we allege that if our government, national, State, and municipal, is as hopelessly bad and rotten as it is represented to be, there should not only be no expansion, but no republic. If, with our bosses and ward politics to follow our laws; and trusts and the dram seller and the gambler to follow our soldiers, there are to be no compensating and correcting influences to follow as well, then let us call back Otis. Our government is not perfect; our schools and charities and morals have their faults, but they are the best the world knows.

Col. Bradley M. Thompson, of Ann Arbor, maintained that no strange powers were involved in the present problems. He said, in part:

The question under consideration has reference solely to the necessary effect upon this government of our recent territorial acquisition, not the possible, nor even the probable, effect. . . . The Act organizing the Territory of Michigan, substantially the same as all the others, provided for the appointment of a governor and three judges, and those officers were clothed with powers that my friends over here would term imperialistic. The governor and judges constituted a legislative council, with power to enact all territorial legislation. The governor was authorized to appoint all executive and minor judicial officers under the statutes which the council enacted, and the judges sat as a judicial tribunal to interpret the laws they themselves had helped to make. The inhabitants of the Territory, the governed, had no voice whatever in enacting the laws under which they would live, or in selecting the officers who should see that those laws were executed, or the judges who interpreted those laws. And, as strange as it may seem, no provision was made for obtaining the consent of the governed. Was that government imperialistic? If so, it is imperialism of the Constitution, and its exercise has continued for more than a century, for essentially the same form of government exists in Alaska until now.

It is claimed, however, that these recent acquisitions involve imperialism for the reason that our new territory is distant. Our opponents intimate that if Puerto Rico and the Philippine Islands were snuggling up to us, there would be no particular objection in the nation throwing its arm around and embracing them. What they object to particularly is courtship at a distance.

When gentlemen speak of the Philippines as distant they omit from the problem the essential element of time. If we measure distance by time, Manila to-day is nearer New York city, the commercial heart of the nation, than was any other city acquired by the country at the time of its acquisition. When the Louisiana purchase was made, New Orleans could not be garrisoned as quickly as Manila can be to-day. When California was acquired from Mexico, it took three months to send a regiment from New York to San Francisco. A regiment can be sent from New York to Manila in half the time, and at half the expense.

There is another consideration of even greater importance, and that is the ability of the government to communicate easily and speedily with its representatives and officers in our new possessions. Now, so far as communication is concerned, space has been practically annihilated, and the President can at any moment whisper, as it were, to Gen. Otis at Manila.

Why, then, do you say that the Philippines are distant? Distance with us is a thing of the past, and survives only among barbarians. It is as rare as the divine right of kings, which is found this day in only one spot in Europe, *unter den Linden*.

Let me add this further argument: That expansion, our acquisition of Puerto Rico and the Philippine Islands, would not necessitate an increase of the army or navy; that they add materially to our national defences, and that, if they do, such increase would not endanger our liberties. It is true that in case of war we

should be compelled to defend these new possessions, but what of that? Who ever claimed that while a chess player must guard all his pieces, the more he had to defend the greater his danger of losing the game? And upon the second point I desire to call attention to the example of England. She was never so free as this day. Her subjects never before enjoyed such complete personal liberty, and that liberty has kept step through the last century with an increase of both her army and navy.

Col. Thompson retired amid great applause.

The Rev. W. C. Pope, of St. Paul, continued the argument for national expansion. He said:

De Tocqueville has spoken of the valley of the Mississippi as being the most magnificent abode made by God for man. However magnificent it is, it would not have been a comfortable place for us had the views of the anti expansionists of 1803 prevailed. If they had, our guests looking across the river, instead of seeing the flourishing sixth ward, would see an impassable morass, with dense forests beyond. Those of our guests entertained in the luxurious homes of Minneapolis could only have been accommodated in log houses and pine shanties.

He cited President Jefferson's acknowledgment of extra-constitutionality of the Louisiana purchase, and the revolutionary utterances of Josiah Quincy in regard to its effect upon the Union.

There are two sorts of imperialism, that of Rome and France and that of England. National expansion in the United States does not involve the imperialism of Rome; it does involve the imperialism of England. India knows the advantages of British imperialism. Millions of dollars were spent by England for the relief of the starving people of India. All the colonies of England acknowledge that it is to their advantage to belong to the British Empire.

The devil spoke more truthfully than is his wont when he claimed as his own all the kingdoms of the world and the glory of them. All heathen rule is marked by cruelty and lust. But the kingdoms of the world are becoming the kingdoms of the Lord and His Christ. Eighty-four per cent. of the earth's area is now possessed by the Christian nations, while the events of the last eighteen months indicate that of Christian nations, those only are to rule which carry with them an open Bible.

The Rev. Charles Lester, of Milwaukee, said:

It is a question of God and responsibility. Do we ever think how Providence was at work when the people of the United States were moved to abolish the power of royalty and to transfer the Philippines to this nation? We are often warned of the terrible example of the Roman imperialism. But it is only the fate of all empires to do their work and then to fade away as a flower, so that they may give way to other nations with a greater sense of responsibility.

And shall we say that the people of the United States are not to be trusted? The question is less what we shall do with the Philippines, than what the Philippines will do to us? It must be remembered that the Christian religion and the United States are both founded on confidence in human nature, in the long run. We may certainly trust our government to do justice to the Philippines. We must look at things in a larger, grander way, trusting that God is always a Mediator in the affairs of humanity. We have thus to help on His plans, that His Name may be glorified and His kingdom come throughout all the nations of the earth.

Wednesday, Oct. 11th, on account of the rain, the audience numbered not more than 500. Bishop Whipple presided. Bishop Gilbert injected, as is his wont, the proper enthusiasm, and Archdeacon Tiffany gave the notices. The meeting was opened with prayer, and singing, "Onward, Christian soldiers." The topic was

THE SUNDAY QUESTION

The Very Rev. Dr. Campbell Fair, of Omaha, read in part, as follows:

There are two hundred passages in Holy Scripture bearing upon one day in seven as a day of rest and worship. May we not ask: Is all this Scripture merely dead history, or is the principle it contains a living issue, a social problem and a high religious duty?

What was given in Eden must not be lost in America. We need reverence, the rest day will promote it; we need ceremonial, the rest day will give it scope; we need morality, the rest day will teach it; we need religion, the rest day will uphold it; we need worship, the rest day will maintain it; we need rest—blessed, happy rest—the rest day will secure it. Nature supports revelation in giving humanity a weekly rest day, and is, next to Holy Scripture, the authority for its observance.

What prevents our having America's Sunday as it ought to be? What are the hindrances to a loyal, cheerful, consistent observance of the day, its import and obligations?

One of the hindrances is the Sunday newspaper, but I have no objection to a Sunday paper printed on Saturday, circulated and read on Monday.

How can we preserve the true American Sunday? We must maintain its God-given authority—it is God's day. It is the Church's day, and the Church has power to make it a day of obligation. It is the Republic's day. Sunday laws are all over the Union to keep it differently from the other six days. We must call it what it is, the Lord's Day. We must speak of it as what God made it, blessed, holy, sanctified, and hallowed. We should have a Saturday preparation for Sunday observance. We must adopt the God given principle of a "Sabbath Day's journey." The Church should give the people attractive services to draw them to the house of prayer. The family in the house must recognize the Lord's Day in the home life. The laws of Church and State regarding Sunday should be read, published, and made known. The press must be our ally to secure a calm and reverent Sunday. The pulpit should speak in love and earnestness to preserve for God His own day. A strong and healthy sentiment must be aroused and maintained in favor of the day as a real rest. City observance and State recognition should be secured. The Saturday half-holiday and early closing must be worked for, and by all means the nation must be educated that if Sunday is lost the desolation has come; in the words of Emerson, "No greater calamity can befall a people than its loss of worship."

The Jews had a precept, "Whatever can be done on the day before or deferred until the day after, ought not to be done on the Sabbath."

The Rev. Henry Tatlock, of Ann Arbor, Mich., read the next paper. We quote in part:

The Sunday question is not a simple, but a compound, question. There is the question concerning the origin and authority of Sunday, and the question as to the proper mode of keeping the day. For us in this country at present, unfortunately, there is another. We are confronted with the question, not why we should keep Sunday, or how we should keep it, but whether we are to have any Sunday to keep at all. The institution is openly assailed by greed, by leisure, and by irreligion; and the question of the hour is, How shall we ward off these assaults and preserve for ourselves and the generations to come after us this costly franchise and ancient charter of our religion?

First, this is pre-eminently a cause in which union is strength. If we are to win this fight, we must get together. We must adopt a war cry which will rally to our standard all, of every name, who value the weekly day of rest. The ground upon which all the friends of Sunday may thus unite in common effort for its defence contains four impregnable positions:

Sunday is needed as a day of rest. The weekly day of release from labor is required for man's physical health; for his mental efficiency; for his social development; for the realization of his personal liberty, and for the maintenance of family life.

Sunday is needed as a day of religious observance. A weekly day set free for religious uses is demanded for man's moral health and for his spiritual growth. Without Sunday kept as a holy day, neither virtue or religion can be maintained.

Sunday, as a day of rest and as a day of religious observance, is required for the welfare of the State. What affects the physical, mental, social, moral, and spiritual condition of the individual, affects society, affects the commonwealth. The stability of the State rests upon the capacity and virtue of its citizens. Sunday properly kept gives play to the highest powers of man's constitution and elevates his whole manhood; it increases his efficiency as a worker and supplies him with the motive and the power of self-government.

Sunday as a day of rest and as a day of religious observance, is an American institution. It is here. It was introduced by the fathers of our political existence, and it has been maintained through all the changes of our history. It is recognized by the laws of the nation and by the laws of every State. It is a custom of the people, and the people have a right to demand that their customs shall be protected.

Multitudes of our people are in need of enlightenment and guidance in this matter. The people as a whole do not understand the subject. A campaign of education is necessary. When the mind of the American people is awakened to the moral issues of a cause, and the way to keep the right or to win the right is made plain to it, I believe that their conscience can be trusted to lead them in that way.

There is another cause inherently involved in the Sunday problem; it is the cause of shorter hours on the six working days of the week. To win the cause of Sunday in any real sense, we must contend for saner living on the other days of the week. What we have to attack and drive off the field is the cause, and that cause is the determination of men to use themselves and their fellows primarily or solely for the accomplishment of purposes which find their issue and fulfillment in the carnal life. This is the principle which leads men to impose upon themselves, and to demand from others, so much work that both they and their servants are completely exhausted in body and mind at the week's end, and have no energy left to use their Sunday for any purpose higher than mere animal existence.

The law cannot be invoked to protect a man against himself for the preservation of his life, but it is possible to protect others against his over-reaching greed. It is possible to compel every employer to allow his workmen opportunity to live as men. The Sunday problem is largely the workingman's problem, and if we are to have a real Sunday in this country, we must take up the workingman's cause and save him from the influences which are converting him into a mere machine for the production of wealth and the purveyance of pleasure.

What I have suggested looks to action; and to action through organization; but within the organization is the individual, and back of action lies the motive. Sunday is necessary for the welfare of the citizen, and therefore for the welfare of the State. But the State did not institute Sunday, neither can the State maintain it. Sunday is the offspring of religion, and only religion can maintain it alive. Behind all regulations of society for the preservation of the day, which organized effort may secure, there must be in the hearts of the people the motive of religion.

The Rev. W. S. Rainsford, of New York, said:

One pre-eminent danger appals us to day. It is the growing disregard of law. Underlying the importance of the observations of the Lord's Day is the disregard of the law. The method of enforcement is too often the mist aken

one, especially with the Episcopal Church. The mere assertion of an outward authority is not going to help us a bit. Christ turned to the masses of men when on earth. The world of men is the same as in early days. Man wants to be guided, and on this broad basis there is every reason to believe we shall guide them. There should be a larger use of the Lord's Day. A wise, liberal policy followed by the clergy will have the right effect.

The Rev. E. M. Stires, of Grace church, Chicago, was the next speaker.

He said that the problem might conveniently be divided into two questions: Why should we keep Sunday? and how can we make it what it should be? In answering the first question, he stated that it should be kept, first, for physiological reasons, and showed how heavily the stress of life bears upon all classes of men, and how great is the need of regular and periodic rest; and that failure to obtain it brings punishment swift and severe.

The second reason was industrial. He declared that much of the labor problem was involved in the proper observance of the weekly rest day; that long hours and seven days a week of toil meant short seasons and cheap labor. Unremitting toil is brutalizing; labor should be moral and intelligent; it could be neither without time for rest and reflection.

The third reason for Sunday observance was moral or social. A man's value to the community might be measured by his responsiveness to right and duty; but incessant toil makes his moral development impossible. National prosperity and stability depend on high social, intellectual, and religious ideals; these are formed in the family, and the character of a nation may be deterimed by the character of its homes. We might go farther, and say that the character of the family may largely be determined by the way in which it keeps its Sunday.

A fourth reason was political. No one questions the right of the State to determine the length of a working day; why should we deny its right to regulate the length of a working week? The State makes no attempt to enforce the religious observance of Sunday, but simply protects the day for the benefit of the community.

A fifth reason for Sunday observance, and with us, weightiest of all, was its religious character. No Christian land could remain truly Christian without the observance of a thoroughly Christian Sunday.

How can we make Sunday what it should be? He advised our using influence to enforce such wise laws as have been already enacted; to endeavor to obtain more effective legislation where the laws are inadequate. He urged the substitution of wholesome and innocent forms of recreation for those which are harmful; the best way to drive out that which was wrong and bad was the introduction of that which was right and good. One who speaks with authority for organized labor recently declared: "We have inscribed upon our standard, 'Eight hours for work, eight hours for recreation, eight hours for sleep,' and we also desire a Sunday in which to learn our responsibility to God and man."

He spoke of the influence we should bring to bear upon the well-to-do, the "society" people who give fashionable Sunday dinners and are addicted to Sunday golf. Another means of influence he mentioned was the clergy; they should remove all hindrances to the marvelously attractive and persuasive power of the services of the Church, see that they were rendered heartily and intelligently, that the sermons were practical, firm, gentle, direct.

The Rev. Dr. Beverly E. Warner, of New Orleans, a transplanted New Englander, as he described himself, said that Sunday legislation should not be enacted on religious grounds:

The law of one day's remission of labor is written deep in human experience. We note that man is not merchandise, to be handled as a bale of goods, nor a machine with only a material structure. His life may not be all toil, all grind. He must not be endlessly upon a strain, or he will break down, not as a Christian, but as a man. The law of Sunday observance is a recognition of the fundamental rights of man, that he shall not always bend over the desk, nor stoop at his work bench, nor delve in the trenches; but that he shall run and laugh, and dance and sing, a free creature in the realm of God, who is his Father on earth as in heaven. When the French revolutionists legislated the day out of existence, they could not legislate the necessity for the day out of the life of mankind. A day of rest is not a human suggestion as to what man wants, it is God's word as to what he needs. When men dispute this, and linger with their business cares in the borders of the rest day, snatching from it hours that they think are wasted else, because "time is money," they will have to settle accounts not with the parson, but with the outraged laws of nature.

There are three classes in our modern civilization to whom Sunday observance is of the profoundest importance. First, the workingman, whether in the mill, the shop, the field or the factory. The working people are often told by agitators that the Church, in her insistence upon Sunday observance, is their enemy. There could hardly be a more audacious falsehood.

Sunday legislation in the past may have been good or bad, wise or foolish—usually it is both—but Sunday legislation of some sort is the only barrier against a secularism that will in time make our working men and women victims of an intolerable slavery. But legislation as to how people shall use the day is quite another thing. We may exhort and teach and instruct, but we may not command. How to "keep Sunday" is a question for the individual conscience.

The second class to whom, as it seems to me, Sunday legislation is of the last importance is that large and eminently respectable part of the community who worship God, as they say, in the woods and fields, on the bicycle, on the golf links—who, in a word, give the whole day up to amusements. They have fair and specious standing ground. There are many good men who spend their Sundays as though there were no such thing as a church in existence. In many individual cases it is very difficult not to admit their argument. But to them we may say, suppose there were no churches in existence? You would be obliged at the same time to eliminate Christian civilization. History is our warrant for claiming that religion, its practice, its ideals, and its institutions, have given us the civilization we enjoy. If it is valuable to men, men are bound to maintain it in one way or another. The Turk, the infidel, agnostic, heretic, has the same privilege as the Christian under the Christian civilization. It behooves him as one who receives its benefits, to acknowledge responsibilities. One of these is the maintenance of an institution and a day which have done so much for the best lif of the world, and are the only organized good against the mass of organized evil.

I do not mean to say that a man should not take any recreation he pleases on Sunday that is legitimate on any other day of the week. Indeed, I think that for people who toil, Sunday ought to be a recreation day, but in a way that will build up manhood and womanhood, and ennoble, not debauch, a community.

The third class interested in Sunday observance is composed of those who believe and call themselves Christians. That there is a laxity from Puritan methods of Sunday keeping is acknowledged, and, by some of us, with great joy. The painful rigidity of a mechanical observance of twenty-four hours is mercifully relaxed. But for all this, if you will closely scan the history of the American people, you will find that from those communities where men have been brought up in a religious, God-fearing way, with Sunday observance as a rallying point, have gone forth a manhood and womanhood which has been the backbone of our civilization.

For to the man whose vision is not bound by the earthly horizon, the Sunday is something more than a rest day from legitimate toil. It recalls to us in the midst of the world's business and anxieties, that we are more than children of the world and time; that there are higher things, and of greater importance to think upon, than the affairs that take a man to his office from Monday to Saturday. Sunday, in its past history and its present spiritual ideal, stands for the first fact that, in its analysis, a man's life is not to be written in terms of money or of commercial or professional success, but in terms of character as children of the Heavenly Father. But no mechanical rule for the day's observance will hold. What may be wise and good for one may not be for another. I feel sure that recreation has a large part to do with the proper keeping of the day.

Jesus acknowledged the divine command, for, as a man, He knew the divine meaning of it. But he lifted it out of its mechanical observance, and breathing the breath of life through the old formulas, showed that the divine intention had never been to impose a burden, but to confer a privilege.

THE BEARING OF THE NEWSPAPER ON INTELLECTUAL AND MORAL LIFE

Wednesday evening, the Rev. Cameron Mann, D. D., of Kansas City, was the first writer:

The thing to be remembered at the outset is that a newspaper is not a charity, a reform organization, a society for the diffusing of useful knowledge, but a commercial enterprise, just as much as a railroad or a dry-goods store. It is published to make money. The manager's eye is ever upon the subscription list and the advertising page. It is by them that the policy of the paper is controlled. "No man," once said to me the owner and manager of a great daily, "no man prints his ideal paper; he prints the best that he thinks will secure enough readers." And the simple fact is that most people do not care for that extent and accuracy of information, that sobriety of tone, that fairness of discussion, that anxiety for upliftment, which are the qualities which theoretically should make the successful journal. When such a one as Robert Louis Stevenson—having no grudge to avenge, no sourness of disposition to vent—could say, as he did say in the frank privacy of a letter to a friend, "To me the press is the mouth of a sewer, whose lying is professed as from a university chair, and everything prurient and ignoble and essentially dull finds its abode and pulpit"—when such a man could say this there is certainly a long and black indictment possible. As everybody knows, there is another side. It is simple history that the newspapers, with all their faults, have done more to improve political life than any other agency. In our disgust at campaign lies and vindictive partisanship, we often regret those golden days, ere we were born, when the strife had to be carried on by occasional pamphlets and stump speeches, when it was not in some penny-a-liner's power to put foul aspersions of a fine character and malignant misconstructions of an honest career upon every breakfast table from Maine to Oregon. Nevertheless, in those days the lies were told and the abuse was showered. The newspapers do not make these things; they simply give in print what used to go in manuscript or by word of mouth.

The work done by the newspaper in civic life is more extended and effective. Enabling us to express ourselves together with our fellows, it makes us confident and aggressive; it stimulates, draws, drives us on. In such work I believe the bearing of the newspaper on life to be nearly as wholesome as it is strong. I believe there is more of intellect, more of morality, in our present general politics than there was a hundred or fifty years ago; and that this is due to a press which does make existing conditions clear, and does mean to insist upon justice and mercy.

But there is a vast tract of its columns devoted to other things than politics.

The news of the day—how much of it is worth

knowing? How much of it instructs or purifies or exalts? What possible good can come from hearing them, and instantly forgetting them? Is the man who went off for his month's vacation in the wilderness, whither no mails come, at any serious disadvantage when he returns to town and meets the people who have been bolting their ten and twenty columns a day?

It would be an immense loss were we never to take a square look at this world. Never to peruse a newspaper would be to impoverish the brain, and to narrow the heart, and to chill the conscience. We ought to know that outside the steady business routine and the quiet, comfortable home, prowl the tramps and toughs and criminals.

In their direct advice the newspapers generally champion wholesome action and high ideals; in their lucubrations on social and domestic life, they are as fierce for virtue as are those melodramas where the curtain falls with the foot of innocence upon the villain's neck.

But indirectly the papers undo much of their advice and exhortation. The advertisements are constant y giving the lie to the rest of the sheet. Those quacks and scoundrels who prey upon human folly and guilt are derided and denounced on one page, but on the next the compositor sets up their brazen assertions, their lying puffs, their cunning snares. The frightful damage done by much of this advertising is beyond calculation.

The experiment of an "endowed newspaper" s well worth trying. It seems to me no more absurd than an endowed university. If such a paper does arise, and is successful, it will have a host of followers. The present great journals will in some way endow themselves, and rivalries will not show in sensational headlines or swarming columns, but in accuracy, cleanliness, and brilliancy.

In the meantime we shall best promote our best moral and intellectual life by leaving nine-tenths of the contents of our daily paper unread.

The Rev. Dr. Mackay-Smith, of Washington, was the second writer:.

The average American newspaper, whatever may be its qualities, is probably of as high a type as its readers either desire or deserve. In so far as the majority of newspapers teach boastfulness, pretence, and exaggeration, they by this means hinder the intellectual growth of the nation. The mental currency is debased.

As a whole, our newspaper press stands for morality, and few are the editors who would deliberately "sell the truth to save the hour, or palter with Almighty God for power," but, nevertheless, there is, in the case of almost every paper, an unconscious tendency to make vice attractive and virtue repellant, by the way it depicts crime.

Of course there is another side to all this. Our newspapers are not all so black as they are printed. They generally stand for justice and fair dealing between man and man; and they have their other great virtues.

The Rev. David H. Greer, of New York, said:

Looking then at the newspaper as it exists to-day in our American society, we find that it is a power which is both bad and good. It is a sword that cuts both ways. It has its noble qualities and the ignoble defects of its qualities. The "newspaper habit," the stimulating newspaper habit seems to have so fixed itself upon some people to-day that while there is a literature of the best and purest sort around them on every hand, within their easy reach, it is not sufficiently stimulating for them to take and read.

The fault in that case, however, is not with the newspaper; the fault is with the people who so exclusively or excessively use it that they have lost their taste for anything but the newspaper. It is not the newspaper, but the "newspaper habit" that does the hurt. Looking for, living in, and feeding on, sensations is not the kind of process that contributes most effectually to moral growth and advancement. The greatest moral Teacher that the world has ever seen—to claim for Him nothing else or nothing more than that—did not lift up His voice or cry aloud on the streets; and when the people asked Him for wonders and for signs, told them in reply that no signs should be given them. And the people who live to-day by wonders and by signs, by the stimulating signs and wonders such as it is the business of the newspapers to give them, and who have so acquired the newspaper habit that they cannot live without them, cannot hope to appreciate the beauty and the truth of that greatest moral picture which has ever been portrayed on the canvas of human life. And yet however bad the sensational habit of the newspaper may be, one thing is worse, and that is to try to overcome the sluggish moral method which has helped to produce it. For that would be to exaggerate the very thing which it deprecates, and in trying thus to remove the barrier, it would only build it bigger.

Let me then in a sentence sum up what I have said: Take the best newspapers, and take them in moderation.

Prof. C. N. Gregory, University of Wisconsin, said:

There are about 5,000 newspapers in the world, of which practically one-half are printed in the United States. Over 600 papers are printed here in our own State of Minnesota. Five are published in Alaska. The newspaper is everywhere.

The newspaper reflects its subscribers' taste. I think that is a generally recognized fact; and for that very reason I should be unwilling to condemn the American press, for in so doing I should feel that I was also condemning the American people.

It was Matthew Arnold who first pointed out the great good to be gained through studying the opinion of a nation, or a national institution, held by foreigners. He referred to it, you remember, as the "opinion of contemporaneous posterity." I know of no more effective standard by which to judge our press; and, candidly, I think that the judgment of the world is that our press is not so good as the press of some other countries.

In closing, Mr. Gregory called attention to the fact that no special training was required of the newspaper man, such as is necessary in the other professions, and gave it as his opinion that much good work would result if editors detected in venality in connection with their work, could be disbarred from the field of journalism, just as a lawyer would be prevented from practicing after he had been found guilty of some piece of professional rascality.

Dr. Flavel S. Luther, of Hartford, Conn., considered the newspapers responsible in no slight degree for the present standard of living had by the American laboring classes, and while he admitted that they frequently printed stories of vice and degradation, he yet maintained that it was the secret crime that was most to be feared, and argued that the publicity accorded misdoings by the papers acted as a strong preventive of crime.

It is manifest to me that the average intelligence and refinement of a community varies directly with the number of newspapers which enter it. There are fewer lynchings where there are more newspapers. Subscription lists are small from towns with few and poor schools.

Recently, foreign investigators have become interested to learn the cause of the acknowledged superiority of the American workmen. At least one distinguished observer was impressed by the, to him, surprising fact that they all read the papers. It is fair, is it not, to judge the paper as we judge schools and churches—by the character of those who patronize them most extensively?

But the average newspaper does much besides opening and keeping open the mind of the average citizen. We complain of their intrusion into private affairs. Generally, not always, but generally, these private affairs, this private business, ought to be intruded into. Our modern civilization is so complex that individual privacy, whether we like it or not, must be restricted to a narrower range than in the time of our fathers. Most of us have been more than once held back from folly in word and deed by the sure knowledge that "it would get into the papers."

The last speaker of the evening was the Rev. William Wilkinson, of Minneapolis, who announced at the very outset of his remarks that he intended to champion the cause of the newspapers.

"You gentlemen who preceded me," he said, "have made the mistake of confusing size with importance. You see a two-column account of a Dakota divorce case in the papers, and neglect to read the statement of a great benefaction published on the same page. Gentlemen, a diamond doesn't fill as much space as a brick, but it's more important."

Continuing in the same strain, Mr. Wilkinson expressed his thorough belief in the newspaper, and in newspaper men.

IS NATURE CHRISTIAN?

The above was Thursday morning's topic. The Rev. Frederick Palmer, of Andover, changed it to "Is God in Nature?" and then treated of it in part, as follows:

It is assumed by many people that nature authentically represents God, and that therefore such matters as are most generally associated with nature, as, for instance, the weather, are direct indications of His will. It follows from such reasoning that the state of things as it is, comes to be regarded as sacred. Such reasoning causes opposition to the use of anæsthetics in surgery. God had established pain as the necessary result of the knife; was not the prevention of pain a violation of natural, and therefore divine, conditions? In this way, conditions which are primitive come to be regarded as more divine than subsequent ones. "Let us discover," says the ecclesiast, "what was the primitive condition of the Church and re-establish it." In reality, the fact that a condition was primitive is presumption against its desirability. God's method is a series of steps each in advance of the preceding. The natural comes first, the spiritual follows later. Nature is that which is; the Kingdom of God is that which ought to be; and between the two there is a great gulf fixed. Nature is not Christian; see her indifference to pain, her waste, her lack of sympathy.

If there is an element in nature which is divine, how can we find it? How can we distinguish it from that which is the mere stuff of the spiritual? By training in ourselves spiritual perceptions. We must know what is spiritual when we see it. If God dwells apart from and outside the world, it will be true that whatever is human is non-divine. But if God dwells, through His Spirit, in the plan of nature and in the better side of humanity, then nature, in its largest sense, has a Christian element.

Our answer to the question with which we started will therefore depend upon the meaning we give to the word "nature." If it means the condition of things without man's stamp, the current course of events, that which is, apart from the spiritual element in it, we may say that it is not Christian—then it is merely stuff to be worked over into spirituality. But if we claim a larger meaning for the word, if nature is not only the sum, but the soul of all things, then we must triumphantly declare that we recognize through it all a plan, a spiritual element, a presence of God, which in its highest manifestation is Christian. Then we shall gladly contemplate the incarnation of Christ as something perfectly natural.

The Rev. Joseph Hutcheson, of New York, took the ground that nature was not Christian, but in a profound sense was deeply antagonistic to man's higher life:

Man by nature is not bad. Man's nature is divine creation. It cannot be called good or bad; no more than the moon or stars. Man must create his own character and happiness. He is not born a complete Christian. The history of civilization obeys the law of evolution. Within

this movement there is a moral force which struggles and seeks to make perfection possible. That which makes Christianity possible is the conflict going on between nature and the higher life. He who surrenders to nature ruins himself. Our nature becomes Christian, as by struggling with it we are able to become God-like. Here is the history of civilization, which obeys the great law of evolution, which shows a spiritual power struggling to make itself felt.

The Rev. Frank W. Baker, of New Haven, Conn.:

It is apparent to all that the forces of nature are the pulsing of God's power through the universe.. If this be true then the forces of nature must give us imperfect revelations of God. The laws of nature are so much as we have discovered of God's work in the universe. Nature stands for definite relationship in the universe to God. The most perfect fruit of nature is man. Man is created in God's image. The answer to the question depends upon what we call Christian. I must believe nature is Christian.

The Rev. Charles Olmsted, S. T. D., of Bala, Pa.:

Nature is not the universe, but a very small mechanical part of it. There is a middle term between God and nature. Nature is Christian if Jesus Christ created it. Nature is not God, but simply something He creates. God is beyond the creation. Nature is an organism, not a mechanism. Nature has physical but not moral evil. If there is no moral evil in nature what are we to infer? Simply that the soul must progress. And if a man wants to be a Christian he must follow out toward this state of final perfection. A great mistake is made in turning means into ends. If we say nature is God do we not turn means into ends? Nature is an instrument in the hands of God for His children and His own glory.

The Rev. Charles J. Wood, of York, Pa.:

Jesus Christ is the revelation and manifestation of the unseen God. Does nature reveal the same God that Jesus Christ reveals? It is not possible then that the world would be antagonistic to Jesus Christ. Law prevails in the whole of nature, all is subject to divine will. As soon as we come to this conclusion, we are confronted with a specter. We look out and see a great amount of evil and we say, can God be a God of evil? If the world is the manifestation of God, how can this be? Nature is Christian, it does reveal the God of love and goodness.

Dr. Rainsford:

It is absolutely vital to the well being of the Church, that we may not be misunderstood. I believe that to-day we must stand before men and say we believe in a universe in which there is above all, in all, and through all, a God or no God at all. In discussions of this kind people remember your qualifications but not your principles. Nature is God's from top to bottom, from the croak of the frog to the voice of the archangel.

The Rev. David H. Greer, D. D., of New York:

If I did not believe nature is Christian through and through I would never speak from a Christian pulpit again. Man stands today upon creation's summit as though some voice had spoken and said: Go in the name of the Son of Man. The scientists have agreed that no force can be lost and that physical force as such cannot persist. There must be something beyond the physical force, and science is retreating from its stand. I believe that nature's God is the God of Jesus Christ.

The Rev. B. W. R. Tayler, rector of St. John's church, Los Angeles, said:

There is a great deal of truth in the theory of an immanent God in the universe. I believe that not a leaf falls fluttering to earth but subserves some higher purpose. I believe that God moves behind all the phenomena of the world. And yet I believe also that there are many things in the world which are foreign to God, and which are not of God. Nature is essentially cruel and inexorable, and in these senses it cannot be Christian in spirit or in fact. In spite of the deification of nature as we have heard it to day, I am still old-fashioned enough to believe in the old theology that whereas God created all things and created them good, yet evil has been in some way and at some time introduced into the world, how and where does not now enter into the question. I still believe that the fall of man was downward and not upward, and that man is trying to climb back to his original righteousness. I still believe in a kingdom of sin and a kingdom of grace, and that Christ came into the world to call us out of one into the other. For if there is no kingdom of sin what let me ask was the purpose of Christ's mission? Why should we pray for the breaking down of the kingdom of sin, Satan, and death? I did not intend to speak on this subject, but in the face of what has gone before I have felt it my duty. Let me ask those who believe that nature is Christian, whether they ever teach their Sunday school children the catechism which tells them that by Baptism they are brought out of one kingdom into another; which tells them that "being by nature born in sin, they are hereby (*i. e.* in Baptism) made the children of grace?"

LESSONS OF THE RITUAL CONTEST IN THE CHURCH OF ENGLAND

This was the topic discussed on Thursday evening. The Rev. John H. Elliott, S. T. D., of Washington, D. C., distinguished between the "Ritualists" and the "Anglo-Catholics." He said:

That the ritual contest marked a re-action against the declension in the Church of England from the stately services provided for at the Reformation—the result of Puritanism and of the coldness of the Georgian era. This re-action is both religious and æsthetic, but it has come in "like a flood," and threatens to submerge the doctrine and ritual of the Church of England. This extreme tendency has received a check through the recent action of the Archbishops. The "Declaration of the English Church Union," made in February last, spoke for 40,000 communicants, and has been compared with *Magna Charta*. This document, the speaker proceeded to criticize. In it we read that 'the rulers of England in the 16th century declared that nothing was to be taught except what could be collected from the Catholic fathers and ancient bishops." This is from a canon of 1571, but is not an exact quotation. As given in the "Declaration," it would seem to countenance the idea that tradition, written or oral, was the rule of faith in the Church of England. But this is contradicted by the 39 Articles made authoritative at that very time, wherein (Article 6) the Holy Scriptures are made the rule of faith. The Canon really required that nothing should be taught as *de fide* "but what is agreeable to the doctrine of the Old and New Testaments, and has been collected out of that very doctrine by the Catholic fathers and ancient bishops." This puts the matter in quite a different light. The same canon of 1571 enacts that the 39 articles must be subscribed to by the clergy, and hence that they must accept the statement of Article 28, that "the Sacrament of the Lord's Supper was not by Christ's ordinance, reserved," etc.

The speaker then took up the reference in the Declaration to Canon 30 of 1604, wherein is expressed the purpose of not "forsaking or rejecting the Churches of Italy, France, Spain, Germany," and others, except where those Churches "were fallen, both from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders." But such statements must be taken with others in the same body of Canons, which prescribe the Prayer Book and its ceremonies as the exclusive use of the Church of England. The two principal statements of the Declaration, therefore, fail to sustain the ritualistic position. The tendency of the Ritualistic party is to confirm the impression that no Church can be Catholic without being Roman Catholic. Some have openly avowed this. This would wipe out Anglo-Catholicism, destroy the mediating position of the Church of England, and imperil that Church in her own home.

Dr Hall of the Western Theological Seminary, Chicago, gave a *resume* of the Ritual Contest, in which he showed that the present so-called "crisis" is but a passing phase in a conflict which has been going on for many years.

Two principal issues are at stake; (*a*) the right of the Church of England to govern herself in spiritual matters, and to adjudicate her own spiritual causes; (*b*) certain doctrines of the English Church which have been re-emphasized by the Tractarian Movement after a century of neglect.

The speaker showed that the Reformation Settlement, as it is called, of Henry VIII'sreign expressly reserved to the Church her spiritual autonomy, although that autonomy has been in practice frequently violated since by the State. The assumption of jurisdiction in spiritual causes by the Privy Council, and the passage of the Public Worship Regulation Act of 1874,were usurpations on the part of the State. In disregarding the authority thus claimed, the Ritualists have not been lawless, but have been fighting the battles of the Church. The recent "Opinion" of the Archbishops, that the ceremonial use of incense is unlawful, was shown to be mistaken, and without legal force. It has been received in a loyal temper by the Ritualists, although they have not in every instance conformed their practice to its terms. The problem of expediency is involved.

Dr. Hall deduced three lessons: (*a*) the real loyalty of the ritualistic movement, considered as a whole; (*b*) the lawfulness of the ritual in dispute, at least in its general features; (*c*) the importance of the movement as involving constitutional questions of the gravest nature, and doctrines which are vital. The Ritualists do not contend for mere millinery. He did not pretend to assert that no mistakes had been made. The movement has been too large to avoid all instances of folly.

The Rev. Louis S. Osborne, Newark, N.J., was the next speaker. The local press made the following comment in connection with his address:

The Ritualists were, on the whole, the more polite and considerate party in the debate. They were not aggravating in their manner of speech nor its substance unless, indeed, their general views of the Church's method might be construed as an aggravation. One of them made a word of sharp retort, but it was only a word and went no farther.

On the other hand the "Broad Church" side was aggravating in one of its champions, the Rev. Mr. Osborne. He was irritating because he was witty and even flippant, and toyed with the Ritualists in the most unceremonious fashion. He told a funny story or two, told them very well, to show how unimportant the Ritualists were, and how they confounded noise with importance and strength.

Mr. Osborne told his hearers that he had been engaged in missionary work in the far West during a part of his career, and had found that good beginnings could always be made with the Prayer Book. The young clergyman starting in the rough West could invariably meet with success with the Prayer Book only, but the young man who came as a Ritualist, and expurgated from and added to the Prayer Book invariably made a failure. The people loved the Prayer Book; they did not love the Ritualists.

The Rev. John A. Staunton described himself as Ritualist and Rationalist:

There were now, he said, two parties, the Broad Church party and the Ritualists or Catholic party. As the divergence grew, the danger increased. Each party possessed its peculiar truths. The Ritualist thought he had the Catholic truth, and the Broad Church party was courting the "Higher Criticism." Each side

had its faults. The vice of the Ritualist was intolerance. He was always looking within. The Broad Churchman seemed to be ashamed of the past; the Ritualist was afraid of the future. To talk of a Reformation settlement was foolish; such a settlement would annihilate the Church. He believed that both sides should study confidence, tolerance, unity, and all would be well, for both had the truth.

The Rev. Lewis Cameron, of South Orange, N. J., maintained

That the contest between Ritualism and anti-Ritualism was but a surface indication of underlying principles that, in the nature of humanity, have always been antagonistic to each other. He was glad that the English struggled boldly for their opinions, thus purifying the Church. For England, as has been said, is a country "where faith is not afraid to reason, where reason is not ashamed to adore." Mr. Cameron protested against the waging of religious contests through newspapers—always shallow and sensational.

The Rev. W. C. Pope, St. Paul, Minn.:

The ritual contest does not affect the Church so much as is supposed. Thousands of churches are going on in the even tenor of their ways regardless of any contest. "A single cricket under a gate will make more noise under a gate than five fat oxen grazing." They have two crickets in England, Mr. Kensit, and Sir Vernon Harcourt. We in this country have "Liberty" stamped upon our hearts and upon our coins. We are a free people because we resisted tyrany at the time of the revolution. The English are a free people because the barons of England, under the leadership of Stephen Langton, Archbishop of Canterbury, wrung from King John the Magna Charta, the provisions of which have been carried out in all respects, except in the case of its first Article. That Article is "The Church of England shall be free." The right of legislation has been taken away from the Church, as has also the right of election of its bishops. That is enslavement of the Church.

In some of the churches incense is used. The Archbishop of Canterbury has recently given it as his opinion, that its use should be given up. Not because it is wrong in itself. He is careful to state that. Moses saw it used in heaven, as 1,500 years afterwards did St. John. The Archbishop grounds his opinion on an Act of Parliament 300 years old, which he thinks indicates that it should not be used. Archbishop Temple has made a great and good name for himself, but he has nothing of the spirit of Stephen Langton. The opinion of Archbishop Temple is a warning to us to hold fast to the advice of the father of his country about entangling alliances, lest we find ourselves condemned by an Act of Parliament 300 years old.

The Rev. D. W. Rhodes, D. D., of St. Paul, asked:

Is this to be the Church of priestcraft or of individual Christians? Shall man surrender his conscience to another? Or is man to stand on his own feet, answerable for his conscience and his conduct to God alone? The English are disturbed with good cause. They feel that the aim of the Ritualists is to sweep the nation back into that heritage from which its fathers delivered it. The English apprehend that the confessional, with all its infamous history in the past, is to repeat its records through the centuries of the future. "We want no guide behind the screen of the confessional, no guide who gets his inspiration from the banks of the Tiber."

Friday morning, Oct. 13, brought Topic VI.

Before the discussion began Archdeacon Tiffany, of New York city, said a graceful *l'envoi*. He noted the warm, sympathetic greeting from the senior bishop of the diocese of Minnesota, the staunch friend of the Congress, who stands for unity in the midst of that diversity which reflects a vigorous life. With his strivings for this unity he has never appeared as the opponent of legitimate divergence. With grace the dean thanked every one excepting the press, an omission corrected later by Bishop Whipple. The music deserved the kind things said of it. The organist, Mr. Normington, and the precentor, Mr. Phillips, handled the music with skill. The audiences had displayed intellectual apprehension and sympathetic attention.

THE PRAYER BOOK IN THE LIFE OF THE PEOPLE.

Warden Butler, of Seabury Hall, Faribault, Minn., read the first paper in part as follows:

The Prayer Book is the human record of God's truth interpreted by the devotional life of God's people in all ages. Outside of a man's own heart the most powerful influences on the earth to mould his character and shape his life are God's truth and human experience, and these are the two factors which enter into and make up the Book of Common Prayer.

Note how closely the Prayer Book touches and enters into life from its beginning to its end, not to narrow or repress it, but to lift it towards heaven. In the will of God the sanctuary of earth is the family. Into it comes the first born. How can he be kept "unspotted from the world?" He is dedicated to that and bound to Christ in Holy Baptism. He is taught God's truth in God's house, that it may forever be lifted above all other truth. He is confirmed that his struggling soul may be strengthened by the Holy Spirit. He enters into the communion of saints that he may partake of their heavenly food and live their heavenly lives. He is called to bring his bride to God's house that his marriage may be blessed to the end of his life and for the endlessness of the time to come. Amid all the changes and chances of life the Prayer Book calls him to prayer and praise that he may consecrate the earthly event to an heavenly end. And at last he nears life's end, as he began it, as one dedicated to God, as one who can say, "I know that my Redeemer liveth."

The Rev. B. W. Tayler, of Los Angeles, Cal., was the next speaker. He said:

If the Anglican Church had done nothing more for the cause of Christ than having given to the world the incomparable treasury of devotion known as the Book of Common Prayer, she would justly have earned the gratitude of Christendom, and won for herself an immortal name in the annals of Christianity.

If we trace the history of liturgical development from the simple Eucharists of primitive Christianity to our own times, we shall find a never failing trend towards enrichment and adaptability. The public devotions of the Church have steadily and constantly been brought more and more within the realm and reach of the people. The Prayer Book is the people's book. It is a Book of Common Prayer, common alike to priesthood and laity; but the share of the people has constantly grown and increased. It is a holy book in which clergy and laity, with or without each other, may reverently approach their God; but its sweetness and fullness and richness are only discovered when conjointly the priest at the altar and the faithful in the pews unite in orderly, intelligent and reverent worship of the Majesty on High. * * * Should the demands and occasion arise, we may be prepared to see still further necessary and useful changes in the Prayer Book; not in its structural beauty, not in its authoritative pronouncements, not in its undeviating fidelity to the Faith once delivered to the saints, but in its adaptibility to the varying needs of the people called by God into the unity of His glorious kingdom, His Church.

For, after all, why is the Prayer Book so dearly loved by the devout Churchman? Because it, as no other book does, voices his best yearnings and aspirations God-ward. Because it brings before him the imperfections of his sinful nature, and makes for him a highway of approach to his Maker. Because it faithfully reproduces the devotional spirit of that book so dear to all of us, the Holy Bible. Because in it he sees the fruit of the Church's splendid struggle for four centuries against unwarranted usurpations of a foreign ecclesiastic. Because to him it stands as firm as a rock between a spurious Catholicity and a narrow sectarianism. Because its rubrics, its offices, its preface, tell him of the brave struggles of brave men against the attempt to pollute the well-springs of the Church's devotional life. Because it is to him not only a book of devotions and prayers and praise, but a book of theology, a book of ecclesiastical history, a book of Church law. Because it demands his obedience to lawful authority, in the home, in the Church, in the State. Because it blesses him at the font, instructs him in youth and manhood, provides for his every spiritual need and necessity in life, and when he is laid reverently in the grave, it provides a way for the faithful to plead before God that he, with all those who are departed in the true faith of God's Holy Name, may have their perfect consummation and bliss in God's everlasting kingdom.

It is said that the art of writing a prayer equal to the splendid suffrages of the Prayer Book, is a lost art. So much greater reason then for holding fast to our priceless heritage. So much greater reason for loving this book above all other manuals of devotion. For there towers above them all in the sublimity of those supplications with which the people of God approach the presence chamber of the Divine Majesty, this glorious achievement of consecrated and intelligent worship, the Book of Common Prayer of the English-speaking people.

The Rev. H. W. Jones, D. D., of Gambier, Ohio:

Much of its decided effect may arise because it is liturgical! Its quality of courage, of conviction, arises no doubt rom the fact that it puts aside all hypocrisy. It shows a quality of wisdom in its reference to practical matters, and in its reference to conduct and life. This is the wisdom of the saints. This is a characteristic of the Prayer Book. He noted its inspiration—this might mean much or little, but it certainly meant an inspiration of vigor. The book contains defects. It might be improved, but no liturgy composed "on the spot" could improve it, for the book is the growth of ages.

The Rev. N. S. Thomas, son of Bishop Thomas, of Kansas, who was at one time rector of St. Paul's church, St. Paul, surprised and delighted his friends.

He concluded his address by saying he was called to the bedside of a dying Methodist, when he said the 51st Psalm as a prayer. To his astonishment, the whole family united with him in saying the psalm, according to the Prayer Book version.

The Rev. Dr. Frances J. Hall, Chicago:

The Prayer Book helps us to come in touch with Almighty God. It is the ripe fruit of the ages. In it may be found offices of penitence, adoration, praise, thanksgiving, and petition. It contains the devotional skill of devout men of all ages. He believed there were depths in the Prayer Book yet unsounded.

The Rev. W. H. Knowlton, Redwood Falls, Minn., went to hear Mr. Moody:

The minister who made the opening prayer, took it mostly from the Prayer Book. As the people went out, they praised, not the sermon, but the prayer.

Bishop Whipple made a few remarks:

He referred, in his impressive way, to the early days of his consecration by Kemper and his associates. Then he had resolved that love should be the bond that should bind him to his brethren, and it had been returned to him in full measure; love, too, from the clergymen of other Churches, to whom he had always bidden God-speed in every venture made for Christ. He spoke of the high intellectual merits of the Congress, and the loyalty to Christ displayed by the clergy in attendance.

Then came the *Gloria* and the benediction, and the congress was closed.

The News of the Church

The Board of Missions

The Board of Managers met at the Church Missions House on Oct. 10th, the Bishop of Albany (vice-president), in the chair. There were present nine bishops, 12 presbyters, and six laymen.

Election of a General Secretary

The Rev. Arthur S. Lloyd, rector of St. Luke's church, Norfolk, Va., was elected to the office of general secretary. The Bishop of Washington and the Rev. Dr. Eccleston were appointed a committee to notify Mr. Lloyd of his election.

Domestic Missions

Communications from 11 bishops having domestic missionary work within their jurisdiction were considered, and, in cases where necessary, favorable action was reached. Under the Woman's Auxiliary United Offering of 1898 provision was made for the continued training of Miss Josephine Peterson and Miss Elizabeth W. Morgan in the Deaconess House at St. Paul, Minn. Miss Nellie Lees, on the nomination of the Bishop of Salt Lake, was appointed a missionary worker, and Miss Elizabeth D. Lyon, upon the nomination of the Bishop of Spokane, in the room of Mrs. Folsom, who did not enter upon duty. The following resolution was adopted:

That, inasmuch as the Bishop of Arkansas guarantees to raise an additional $4,500 from the congregations of his diocese and from his friends outside of the diocese, to put into the mission work in Arkansas, and inasmuch as the Board approves the plan of work which he has laid before it, that an additional appropriation at the rate of $3,000 per annum be made, to take effect on Dec. 1st next, at which time the present appropriation for the late Bishop's salary terminates.

Foreign Work

Letters were at hand from three foreign bishops. In response to an appeal from the Rev. F. E. Lund, endorsed by the Bishop of Shanghai, $1,850 was appropriated for a missionary residence in Wuhu, and the Rev. Mr. Ingle was requested to devote attention to raising money for the purchase of land, and the building of a church at the same station. The missionary there is at present occupying two rooms in a rented Chinese house on very low ground, which house also contains a chapel and guest room. The Jane Bohlen house at Wuchang will hereafter be occupied by a day school, the boarding department being removed to the new St. Hilda's Hall, to which, with the permission of contributors, the existing scholarships will be transferred. The Bishop took the name of St. Hilda for the new institution, because it is difficult to explain the use of family names for buildings, etc., to the Chinese, and because St. Hilda was a great missionary and a sturdy Anglo-Saxon. The Bishop of Tokyo's appointment of the Rev. Geo. Wallace, of San Mateo, Cal., to succeed the Rev. Dr. Davis in the Trinity Divinity School in Tokyo, was approved, and the necessary appropriations made. The Bishop of Cape Palmas enclosed a proclamation of the Liberian government imposing a fine of $2,000 upon the Cape Palmas Greboes for individual losses, and $1,500 on the Barrake people for the spoilation of the mission property, and cutting off their communication with Harper and with the sea until the fines were paid. This proclamation was drawn out in consequence of the destruction of the Eliza F. Drury station, and the great damage done at Hoffman station. Word was received that in July Mr. Momolu Massaquoi, at present in charge of St. John's School, Cape Mount, "was crowned Prince of Gallinos in the court of the native chief and commissioners." The crown is described as of solid silver, Spanish make, and more than 100 years old. Miss Woodruff writes: "His father having died in December, 1896, he would naturally have been made chief, but, thinking it would interfere with his work, he refused the honor which his people wished to confer upon him. . . . Doubtless his counsel prevented much harm when they were incited to rebellion by what seemed to them an unreasonable tax by the authorities of Sierra Leone." Measures were taken to reach an appointment of a presbyter for Cape Mount, which, it is hoped, will be consummated directly. Three applications had recently been received for the position.

The Woman's Auxiliary of the Board of Missions

The Auxiliaries in Toledo, Ohio

Met on Oct. 4th, in St. Mark's church, with nearly the usual number. The Rev. Dr. McDonald, the rector, presided and conducted the devotions. Reports from the different branches were very meagre, as in summer, almost nothing has been done. Trinity, however, reports a flourishing junior branch, making dolls for the Christmas market, and St. Mark's has now 35 members in the senior branch. At the last United Offering Trinity gave $153, and St. Mark's, $50. Miss Miller wrote, and in her absence Mrs. Strong read, a valuable paper on Alaska. Mrs. Bolles said that out West all the mission stations have auxiliaries. She urged a large attendance at Mrs. Twing's reception in Trinity parlors, Oct. 13th.

The Chicago Branch

The first monthly meeting of officers and members for the new year was held Oct. 5th in the Church Club rooms. There were about 42 members present. After noonday prayers by the Bishop, the president, Mrs Lyman, welcomed the ladies to a new year of work, and urged a faithful devotion to all our missionary interests. Under the last changes in the constitution by which five vice-presidents were elected to the diocesan committee, the president had made the following divisions of the Auxiliary work: Miss Arnold to be Auxiliary at large, Miss Stahl to have charge of the Junior Auxiliary, Mrs. Fullerton, of Domestic Missions, including Indian and colored, Mrs. Hopkins, of Foreign Missions, and Mrs. Street, of Diocesan Missions. Mrs. Fullerton and Miss Stahl were also appointed to secure an interest in the Auxiliary among country members. One monthly meeting will be devoted to each division of the work in turn, and will be in charge of the vice-president of that division. The president gave out the following notices: All branches using mite chests for the United Offering will have the funds collected this month, and sent to the diocesan treasurer; the semi annual meeting of the Auxiliary will be held in Grace church on Tuesday, Oct. 31st, and the annual meeting of May, 1900, will be held in Trinity church. The subject for the monthly November meeting will be Domestic Missions. Mrs. Street spoke a few words on our Diocesan Missions, and presented Miss Prophet, who spoke on city missionary work. While most of us had pleasant memories of the summer, she had been with many to whom summer has no meaning but suffering and sorrow, but the trying days had been blessed from the ministrations the Auxiliary had enabled her to give. Her work is specially in need of a relief fund, from which she may give occasional small sums to worthy people, thus enabling them to take the step toward leading a better life. Sometimes a soul can be saved by expending a few dollars. The Bishop followed with a few words about city missionary work; there is work for three or four women like Miss Prophet. He wishes the Auxiliary to realize they are founding a great and abiding system of charitable work which should be supported and enlarged. The Bishop introduced the Rt. Rev. Dr. Gray, Bishop of S. Florida. His address aroused an interest in his work which should bring him the help he needs. He has to be general missionary as well as bishop, and tries to bring the ministrations of the Church to every class without distinction, whites, blacks, Indians and Cubans. He has great need of more missionaries and of money. His Church Home and Hospital at Orlando needs specially to be supported, that it may continue to minister to the sick and lonely ones who seek their health in Florida's warmer climate. The president followed with an appeal to the Auxiliary to help Bishop Gray, to take his words home and send some tangible assistance. A letter was read from the Rev. F. W. Merrill, of Oneida mission, diocese of Fond du Lac, and it was announced that a meeting might be arranged where he could give a lecture to the Auxiliary in behalf of the mission hospital at Oneida. The roll call showed that 16 branches were represented. The offering was devoted to Miss Prophet's relief fund in the city missionary work.

Chicago

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

The Bishop went on Monday evening, with Bishop elect Williams, to Omaha, where on St. Luke's Day he was to be preacher at the consecration of the Bishop Coadjutor of Nebraska. On his way back he will attend the Missionary Council in St. Peter's church, St. Louis, on the 24th, and following days.

The Daughters of the King announce their annual meeting to be held on the 18th, in St. Peter's, Lake View, the Rev. John Henry Hopkins being preacher.

Death of Mr. Jas. M. Hills

The church of Our Saviour mourns the loss of its senior warden, Mr. James M. Hills. For a period of 25 years the regularity of his attendance at the Church services has been marked. He had been connected with the parish from its early years, and gave his time, advice, and service, even up to that period of life when such could be rendered only at a cost of greater personal effort and strength than is often willingly given.

The semi-annual meeting of the Woman's Auxiliary to be held in Grace church on Oct. 31st, will be, it is hoped, of interest to all members of the auxiliary. Interesting speakers will be invited for both the afternoon and evening meetings, and the rector and ladies of Grace parish will extend a cordial welcome to all. The Auxillary is pleased to have their devoted president back with them again after her summer abroad. Mr. and Mrs. Lyman reached home Oct. 4th

New York

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

The 40th anniversary of St. John's church, New Rochelle, was commemorated Oct. 12th.

At the chapel of the Church Missions House a farewell service was held on St. Luke's Day, on the departure of Dr. Edmund Lee Woodward, as a medical missionary to China.

Actors' Church Alliance

At St. Chrysostom's chapel, of Trinity parish, was held Sunday, Oct. 15th, the first of a series of monthly religious services under the auspices of the Actors' Church Alliance. The preacher was the Rev. Geo. M. Christian, D. D.

Deposition of Dr. De Costa

On Sunday, Oct. 8th, at a service held at Christ church, Poughkeepsie, Bishop Potter canonically deposed from the priesthood the Rev. Benjamin F. De Costa, D. D., late rector of the church of St. John the Evangelist, New York, at the request of that clergyman.

Arrival of the Dean of Ely Cathedral

There arrived in New York Oct. 14th, by the Cunard steamship "Lucania," the Very Rev. Charles Wm. Stubbs, D. D., dean of Ely cathedral, England, who comes to make a lecture tour in the principal cities of the United States,

and expects to be a preacher in several of our churches.

Memorial of Rev. T. McKee Brown

At the church of St. Mary the Virgin, the clay design has been put on exhibition, in one of the chapels, of the proposed altar tomb, with recumbent effigy of the late rector, the Rev. Fr. Brown. The tomb will be placed near the church portal, and be of Caen stone.

General Theological Seminary

The senior class have elected as president, Arthur P. Hunt; vice-president and treasurer, J. F. Ward; secretary, Geo. Green; historian, J. P. Gibson. A feature of the new year is a sermon on missionary knowledge, conducted by Dr. Roper. There are about 40 men in the new entering class.

Bishop Potter's Trip to Hawaii

The Bishop as a member of the committee on Increased Responsibilities of the General Convention, will start for Honolulu on the steamer "Gaelic," from San Francisco, Oct. 23d. His purpose is to acquire information as to Church conditions and needs in Hawaii. It is understood that he will later go to the Phillipine Islands on a tour of ecclesiastical investigation.

Brotherhood of St. Andrew

The New York Local Council met Oct. 10th, in St. Paul's chapel, of Trinity parish. A leading feature of the proceedings was an address on his experiences in the Philippines, by Mr. John H. Peyton, army secretary of the brotherhood, just returned from Manila. On motion of Mr. Geo. W. Van Sicler, a committee was appointed to raise funds to send out a force of clergy for work among natives.

Death of the Rev. Chas. R. Treat

The rector of St. Stephen's church, who died last week, was much worn as a result of the toil associated with the removal of the parish from the old to its new site, and it is believed that this hastened his death. He was born in Newark, N. J., in 1842, his father being a Presbyterian preacher. He graduated from Williams College in the class of 1863, and for a time was a member of the college faculty. Studying theology at Andover, Mass., he served in several Congregational appointments, and spent some time in Europe, finally taking holy orders in the Church. He was rector of the church of the Redeemer, Brooklyn, for five years, resigning in 1888 to enter upon the curacy of St. Thomas' church, New York. He was in charge of the church of the Archangel at its beginning, and had been rector of St. Stephen's church from 1892. The funeral services were conducted at the church, by the Rev. Drs. Peters, Brown, Houghton and Lubeck, and in the presence of a large body of the clergy. The interment was in Trinity cemetery. He leaves a son in the priesthood.

Church Workers Among Colored People

The 15th annual conference, held at St. Philip's church, Oct. 3-6th, was opened with a sermon by the Rev. G. Alexander McGuire. On Wednesday morning the Eucharistic address was made by the Rev. J. W. Johnson. In the afternoon the "Higher education of colored youth" was discussed, and a paper read by the Rev. H. L. Phillips, on "The Church and the saloon," which gave rise to a temperance discussion. On Thursday night the theme was "Clerical support." On Friday the Rev. Wm. V. Tunnell preached on "The opportunities afforded us for the uplifting of humanity." Miss Julia C. Emery made an address to colored women, and reports were considered of woman's work for missions. A paper was read which had been prepared and sent by Mrs. M. E. Lambert, of Detroit, on "The true missionary spirit needed in woman's work for the Church." Mrs. L. B. Henderson read a paper on "The life of service," and Miss Julia L. Smith, one on "women as Workers in the mission field." The closing session was held Friday night, with addresses by the Ven. Archdeacon Pollard, and the Rev. Messrs. Thomas W. Cain and Geo. F. Bragg, there being a large attendance. On Thursday the members of the conference visited St. Philip's House in a body, and on Friday were hospitably received by the Very Rev. Dean Hoffman, D. D., D. C. L., at the Generel Theological Seminary.

Pennsylvania

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

On Tuesday evening, 10th inst., the parishioners of the memorial church of St. Paul, Overbrook, gave a reception to the Rev. C. T. Brady and Mrs. Brady, which was largely attended.

St. Barnabas' Church, Kensington

The vacancy in the rectorship of this large and important parish, has been filled by the election of the Rev. Edward L. Ogilby, of the church of the Advent, Nashville, Tenn., who has accepted the unanimous call of the vestry, and will take immediate charge of the work. St. Barnabas' is a free church, with sittings for 800; the communicants enrolled number 570; and in the Sunday school are (including 54 teachers) 792 souls. It has a parish and school building, a rectory, and in the tower a fine peal of four bells.

Death of Rev. John P. Hubbard

Rector *emeritus* of St. Matthew's church, Francisville, occurred late on Thursday night, 12th inst., at his residence in Germantown, of heart disease. He was born in England about 80 years ago, and came to America when a youth; graduated from Yale University, whence, in 1851, he received his second degree, M. A. In the same year, he was ordered deacon by Bishop Meade, of Virginia, and served a part of his diaconate as missionary in Shanghai, China. On his return to America, he was advanced to the priesthood by Bishop Eastburn, of Massachusetts, and became rector of St. John's church, Northampton, in that diocese. He was successively rector of Christ church, Bay Ridge, L. I.; Christ church, Westerly, R. I.; church of the Strangers, Washington, D. C.; Trinity church, Shepherdstown, Va. In 1880, he became rector of St. Matthew's, Philadelphia, retired from active service in 1892, and was made rector *emeritus*. The funeral service was held in Calvary church, Germantown, after Evensong on Sunday, 15th inst., and the interment was in Forest Hill cemetery, Jamaica Plain, Boston, Mass. His widow, a son, and three daughters, survive him.

Consecration of Holy Nativity, Rockledge

This elegant edifice was duly consecrated by Bishop Whitaker, on the 9th inst., in the presence of more than 75 clergymen and a large congregation. The rector's warden, Mr. N. A. Stockton, read the request to consecrate, and the rector, the Rev. F. H. Argo, the sentence of consecration. The sermon was preached by the Rt. Rev. Dr. Talbot, Bishop of Central Pennsylvania, and at its conclusion, Bishop Whitaker celebrated the Holy Eucharist. The choral service was rendered by the combined vested choirs of the church of the Saviour, West Philadelphia, and of the Holy Nativity. In 1893, mission work was begun in Rockledge by the Rev. H. A. F. Hoyt, then rector of Trinity church, Oxford. In accordance with certain provisions contained in the will of the late R. W. Ryerss, a parish was duly organized, and the name given to it as requested by him, and then the legacy of $30,000 for its erection became available. To this sum, Mrs. Mary A. Ryerss, widow of decedent, added $25,000 more, for the interior work and furniture. One-fourth of the residuary estate of Mr. Ryerss is bequeathed to the corporation, the income to be used in paying the rector's salary, providing the music, and for other work in the parish. The church is a one storied Gothic structure, and cruciform in shape. The exterior is faced with Port Deposit granite, laid in broken range, and trimmed with Indiana limestone. The clerestory is supported by arches springing from pillars, the shafts of which are polished Vermont marble. The nave and side aisle floors are laid in mosaic; and the side walls faced with marble 4 ft. high. The furnishings and east window in the chancel were additional gifts of Mrs. Ryerss; the window, a special study, is in three sections, representing the Holy Nativity, the Presentation in the Temple, and the Christ before the Doctors. The altar and reredos are of white marble and onyx; a bas-relief of "The Last Supper," is the central feature of the latter. In the vestibule is a marble tablet with this inscription:

To the glory of God and in loving memory of Joseph Walu Ryerss, Susanna Walu Ryerss, and Annie Walu Ryerss. And to the memory of Robert Walu Ryerss, born March 8, 1831, died Feb. 16, 1896, by whose generosity this parish was founded and endowed, and these buildings erected.

The whole interior wood finish, including the choir stalls and sittings, is quartered oak. At the south-east end of the church, opposite the organ chamber, is the Lady chapel, beautifully furnished and decorated. At the conclusion of the services, Mrs. Ryerss entertained the clergy and others on the grounds. Mrs. Ryerss has had prepared at great cost a set of altar cloths probably unsurpassed in America. They are of ecclesiastical silk, embroidered in gold and silk, and set with irridescent opals, rubies, and cut crystals, mounted in gold. Owing, however, to the inability of the rector and vestry to provide suitable care for such priceless ornaments, it was deemed expedient to withhold their presentation.

Washington

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

On the Sunday after Admiral Dewey's welcome to Washington, he attended service at St. John's church, and gave thanks for his safe return home. As there was no announcement of his coming, he was able to walk quietly over to the church with his son, unmolested by any demonstration.

St. Andrew's church re-opened

For service on Sunday, Oct. 8th, after having been closed for repairs and decoration during the summer, regular services being held in the parish building. The rector, the Rev. J. B. Perry, celebrated the Holy Communion at the early service, and preached at the later. In the evening, the sermon was delivered by the Bishop of Delaware.

Institution of Rev. E. D. Johnson

On Sunday, Oct. 8th, the Bishop of Washington instituted the Rev. Edward D. Johnson as rector of Grace church, Georgetown. Morning Prayer was said by the Rev. E. M. Thompson, the father of the new rector, Mr. John O. Johnson, reading the lessons, and the sermon was by the Rev. Dr. Devries. The Rev. Mr. Johnson is a graduate of the General Theological Seminary, spent his diaconate at the pro cathedral, and was ordained to the priesthood last Trinity Sunday.

Michigan

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

St. Paul's Church, St. Clair

On Sunday, Sept. 24th, the Bishop paid his annual visit to this parish, and administered Confirmation to nine candidates. An interesting fact in connection with this parish, is the noteworthy proportion of candidates entering the Communion of the Church in recent years, through Confirmation, from the denominations. The religious antecedents of four of the candidates of this year were: One Presbyterian, two Methodists, and one Roman Catholic. In the evening the Bishop visited St. Mark's church, Marine City. This church has been under the charge of the rector of St. Clair, the Rev. A. Corbett, for some months past, while the congregation has been freeing itself from financial incumbrance. A rector is now about to be elected to the parish.

The Southern Convocation

The October meeting was held in Dexter. It was one of the most interesting meetings the clergy have held since the formation of this

body. The preacher, in the morning, was the Rev. R. B. Balcom, and the speakers at the evening missionary meeting, the Rev. Wm. Gardam and Archdeacon Sayres. The paper in the afternoon session was read by the dean of the convocation, the Rev. C. H. Channer: topic, "The practical value of pastoral visitation. A very complimentary vote of thanks was extended the writer, in which it was suggested the paper be published in the Church periodicals.

Delaware

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

Lawn Fete at Bishopstead

A very successful lawn fete, in aid of the day nursery and hospital for babies, was held at Bishopstead, from three o'clock till ten on Sept. 21st. There was a very large attendance, and the various stalls and tables were well patronized. The house and grounds were beautifully illuminated, conspicuous among which was the Bishop's new Church flag, and over the front door, the word "Welcome" in electric lights. The proceeds have reached $940 so far.

The Clerical Brotherhood

Met at Bishopstead on Tuesday, Oct. 3d, when a paper was read by the Rev. Henry Ward Cunningham, on "The Apocrypha, its place in the Bible and use in the Church." Besides the clergy of the diocese, there was present the Rev. Dr. R. Holland Taylor, rector of St. Thomas', Homestead, Baltimore, who took part in the discussion.

Quincy

Alexander Burgess, D.D., LL.D., Bishop

The Bishop hopes, our Lord favoring, to return to his diocese, at least for a visit, as early as Oct. 20th, and may be addressed at St. Mary's School, Knoxville, Ill. He desires his clergy to send word to him there, if any episcopal service is needed at this season.

The Swedish Mission

On Tuesday of last week the president of the Standing Committee visited Woodhull, to complete the transfer of the valuable church property, from the Free Lutheran Society to our Swedish mission. The deed is made to the Bishop of Quincy, and his successors in office. The Bishop loaned the money which was needed, and presented the note and mortgage to the Trustees of Funds and Property of the diocese. In the evening a service was held in the Swedish language, the Evening Prayer of the Swedish Church being "said and sung." Dr. Leffingwell made an address, being introduced by the Rev. Carl Nybladh, rector of St. John's church, Galesburg, and priest-in-charge of Swedish missions in the vicinity. Mr. Brunner, a candidate for orders, is rendering most helpful service as lay-reader in this mission. The prospects for a successful and growing work are good.

Long Island

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

The members of the church of the Nativity, of Mineola, are discussing the best means and ways to build a new edifice, to cost about $2,500. Subscriptions are already being received.

Change of Rectors

On Sunday, Oct. 8th, the Rev. William W. Bellinger officiated for the last time as rector of St. Mary's. He will take charge of his new parish in Utica, on the 15th. On the same day, the Rev. Dr. J. Clarence Jones will begin his duties as rector of St. Mary's, and the Rev. James T. Russell, now of St. Matthias' church, Sheepshead Bay, will take up his duties as rector of St. Thomas' church. The Rev. F. H. Church, lately of Tacoma, Wash., has been chosen to fill temporarily the position of assistant minister at the church of the Incarnation, made vacant by the transfer of the Rev. W. H. K. Stafford to St. Mary's church, where he succeeds the Rev. Charles Donohue. A free kindergarten is held in the parish house of this church, and has a large attendance.

The Southern Archdeaconry of Brooklyn

The regular meeting was held in Grace church on the Heights, the Rev. Frederick Burgess, rector, on the 17th. A business meeting was held at 5 o'clock in the afternoon, and dinner served at 6:30. In the evening, addresses were made by Archdeacon A. B. Kinsolving and the Rev. T. G. Jackson.

Minnesota

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

The Sunday School Institute

The 12th annual gathering met at the church of the Messiah. The session opened with a celebration of the Holy Eucharist. At the business meeting, Bishop Gilbert presided. The following papers were then read: "How to make the scholar an active Church worker," speakers, the Rev. C. C. Camp, the Rev. D. W. Rhodes, D. D.; "How to grade the school," the Rev. J. J. Faude, D. D., the Rev. C. E. Haupt, Miss Stella Cole; "Child study," Prof. D. E. Woodbridge, the Rev. A. K. Glover, Miss S. C. Brooks. Infant class—Mrs. George Anderson. The papers were well prepared, and elicited much discussion by both clergy and laity. In the evening, Bishop Edsall delivered an interesting address upon "Qualifications of a Sunday school teacher." The ladies of the parish furnished luncheon at noon.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Bishop's Tenth Anniversary.

The annniversary of the consecration of Bishop Leonard was celebrated Oct. 12th, by a service at Trinity cathedral at 11 a. m., beginning with the Holy Communion, Bishop Leonard, celebrant. About sixty of the clergy of the diocese were present. The Bishop gave an address, the same that he delivered in St. Paul's church, Cleveland, the first Sunday after his consecration, supplementing it by words of gratitude for the happy and hopeful work of the 10 years past, and for the cordial relations that have always held between himself and the clergy and laity of the diocese. Bishop Leonard was consecrated in St. Thomas' church, New York, by Bishop Williams, who had ordained him both to the diaconate and the priesthood, and was the first bishop ever consecrated by Bishop Williams. The same Epistle and Gospel were read as at the service 10 years ago. At the close the clergy were invited to dine with the Bishop at the Hollenden. In an after-dinner speech the Rev. E. W. Worthington gave some interesting data in regard to the growth of the diocese within the decade. The clergy have increased in number from 63 to 97; parishes, missions, and chapels from 93 to 121; communicants from 8,000 to 15,000. Approximately 10,000 persons have been confirmed. The offerings of the diocese have exceeded $2,000,000. Relatively the Diocese of Ohio during these 10 years has made greater progress than any other diocese in the United States. Of the 97 clergymen canonically connected with it, 15 only were here 10 years ago. Of the 15, seven only are in parochial life. Of the seven, three only are in charge of the same parishes they served 10 years ago; 18 of the clergy have passed to their reward. The names of these were read, the clergy present all rising to their feet, and remaining standing.

The Northeast Convocation

Held its autumn meeting at Trinity church, Jefferson, Oct. 2nd and 3d. Monday, at 7 P. M., Evening Prayer was said, and an address made by the Ven. A. A. Abbott, on the revised convocational system, and the missionary work of the diocese. Tuesday, 9:30 A. M., Morning Prayer was followed by the celebration of the Holy Communion, by Dean Frazer and the Rev. Howard M. Ingham. At the business session 12 clergymen were present. Reports were heard from the clergymen in charge of the missions at Ashtabula Harbor, Conneaut, East Plymouth, Boardman, Niles, Jefferson, and Kinsman. The Rev. W. W. Corbyn read an excellent paper on "Giving of our best," and in the discussion which followed, the Rev. Messrs. Frazer, Cooke, and Avery took part. At 12 M., the usual Mission Prayers were said. At 2 P. M., the Rev. Robt. Kell made an address on the topic assigned him: "How my Daughters of the King work, and what are the results," which elicited much interest and many questions. The next subject was, "What progress the Church in this convocation ought to make during the coming year, financially, numerically, spiritually, and some suggestions towards doing it." The Rev. Messrs. Frazer, Ingham and Cooke, spoke on the first division, the "financial"; the Rev. Messrs. Ingham, Kell, and Allen followed with addresses on the second—"numerically," and the Rev. W. Fred Allen read an excellent paper on the last, the "spiritual." The Dean closed with appropriate collects, etc.

Reception to the Rev. H. L. Gaylord.

On Thursday evening, Oct. 12th, a reception was given in the Cathedral House, by the Dean and Mrs. Williams, to the Rev. H. L. Gaylord and his bride. The Bishop and Mrs Leonard, with the clergy of the cathedral staff and their wives, assisted in receiving, and a large number of the members of the parish gave cordial greeting to the curate and his wife.

West Virginia

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

The consecration of the Rev. William L. Gravatt as Bishop-coadjutor of the diocese, will take place in Zion church, Charlestown, Mr. Gravatt's parish church, and the changes that the church is undergoing are being hastened with that in view. The side galleries are being removed, and the interior is to be beautifully decorated by a Baltimore firm.

The Kanawha Convocation

Met in Christ church, Point Pleasant, Oct. 4th and 5th. Preliminary services were held Oct. 3d, at 7:30 P. M., with a sermon by the Rev. Gerald Cord. The convocation opened with Morning Prayer and sermon by the dean, the Rev. J. S. Gibson. A business meeting was held, after which papers were read by the Rev. Gerald Cord, on "Holy Baptism," and the Rev. C. M. Campbell, on "The Holy Bible." Evening service was held, with sermon by the Rev. R. D. Roller, D. D. Oct. 5th, morning service with Holy Communion was held, the convocation sermon being preached by the Rev. J. R. Joyner. A business meeting with informal reports, and a paper by the Rev. J. S. Gibson who took for his subject "Christian Science," occupied the afternoon. The convocation closed with a missionary service at 7:30 P. M., at which the Rev. Gerald Cord made a short address on diocesan missions, the Rev. R. D. Roller, on domestic missions, and the Rev. J. S. Gibson on foreign missions.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

Convocation of Charlotte

Held in All Saints' church, Concord, Oct. 3d and 4th. Morning Prayer, with sermon by the Rev. C. L. Hoffmann, was followed by a celebration of the Holy Communion. A paper was read by the Rev. Chas. Fetter, on "Missionary work in the diocese, and its support." Evening Prayer was said, with a sermon by the Rev. H. C. Parkman. Oct 4th there was an early Celebration and Morning Prayer, with sermon by the Rev. Royal Shannonhouse. A paper was read by the Rev. H. T. Gregory, on "Missionary work in the convocation, and its support." At 8 P. M., convocation closed with Evening Prayer, sermon by the Rev. Charles Fetter. Special services were held by appointment for the colored people, the Rev. Messrs. P. P. Alston and T. B. Bailey taking charge.

Editorials and Contributions

A "CHURCH CONGRESS" has been meeting in London at the same time with the session at St. Paul of the American assemblage of the same name. Some items of news have been wafted over the wires, though we must, of course, await the arrival of the Church papers for an adequate account of the proceedings. Many subjects of importance were on the programme, but the present condition of affairs would inevitably cause the most interest to centre about questions relating to ceremonies of public worship. It is to be remembered also, that the Congress meets for the first time in London, the very centre and focus of ecclesiastical life and activity. Excitement reached its height when the Rev. Prebendary Webb-Peploe made a speech attacking "Ritualism" in violent terms. The Archbishops are of opinion that incense is not "an unsuitable or undesirable accompaniment of divine worship," and consider that "the instructions for its use by divine authority in the Jewish Church would alone forbid any such conclusion." But Mr. Webb-Peploe does not agree with the Archbishops. On the contrary, according to the cablegrams, he compared Ritualism to "the fetich worship of barbarians," and of incense in particular he said that it was "another form of savagery in worship." At this the excitement was so great that the audience for a time became uncontrollable. These remarks were greeted with a storm of hisses and cries of "shame." According to one account, "the Congress literally rose at" the speaker, and it required the utmost effort on the part of the Bishop of London to calm the excitement. If we may rely upon the truth of these reports, it seems evident that the Congress as a whole is not of the Kensit and Harcourt way of thinking.

THE *Interior* (Presbyterian) expresses doubt as to some evangelistic methods in vogue, and is of opinion that unless they can be reformed in certain directions they will have to be "reformed altogether," and dropped out of use. There is much too much made of bigness, for one thing. The evangelist must be big, the auditorium big, the crowd big, and when the bills come in they are appallingly big.

Only a few of the more wealthy churches can meet the sums required, which run from $200 to $500, or even $1,000, a week, the last-named sum being necessary when the meetings are held in buildings specially rented or erected for the purpose. Sincerity and simplicity are instinctively regarded as twin virtues, and it does not give one the right sort of feeling to find the conductor of a revival demand for himself and assistant a suite of appartments at the best hotel, such a suite as few millionaires would venture to engage for their own use. And yet we have known just that demand made by a brother preaching the gospel of self-denial, and in one case, where we were called in to audit the bills, found that the expense was run still higher by the requirement that his meals should be served in his private apartments. Others travel accompanied by singers and private secretaries, until one is tempted to inquire whether "the work of an evangelist," as Paul conceived it, required the staff of a major-general and the cuisine of a bishop.

"CUISINE of a Bishop" is a delicious bit of Presbyterian irony, and will be especially enjoyed by Western "Episcopalians." (Bishops are Episcopalians, since they are members of the episcopate.) Whatever may be the luxury of the Episcopal cuisine in the East, we know not; here in the mid-West and beyond, they trouble themselves with gastronomic economy about as little as with astrology. Their late dinners too often consist of a doughnut and a piece of cold pie at a railroad lunch counter; and in their visitations we fancy they have as little to say about the "cuisine" as they have about the family sewing. When they are at home —well, perhaps it is not best to pursue the subject. We fancy they live about as the other clergy do, and that not very high. They do not have suites of rooms and private dining-rooms, as a rule, at the hotels, though they might be glad to get away from the crowd sometimes, if they could.

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"Out of the Eater Came Forth Meat"

M. DE BLOCH is the author of a work on war and armaments which is said to have had a profound effect upon the Czar, and to have prompted the famous peace circular. M. de Bloch contends that great wars have become practically impossible. Modern resources and methods have brought things to such a pass that war on a really great scale must well-nigh prove the ruin of both sides which engage in it. But, asks this writer, if nations cannot fight on the large scale, and the appalling results which stare them in the face must deter them from even trying the experiment, what is the use of these great armies and navies? According to trustworthy statistics, over a billion and a quarter dollars are being wasted every year in preparing for war, which can only be waged at the price of national suicide. Why not give up these useless armaments, and spend this money in "ameliorating the condition of the people"? But it is the existence of these armaments, the perfection of their organization, the destructiveness of their weapons of warfare, which have, according to his own showing, rendered war impossible. Take away or reduce the armaments, and exclude the most deadly and widely destructive weapons, and we merely return to the former condition of things. Wars become possible again, and the spirit of ambition and national aggressiveness will shortly make them seem desirable. The great nations seem helplessly entangled in the meshes of "militarism." No conferences or international understandings can overcome the force of circumstances. Armies and navies will go on increasing in number, and in deadly efficiency, and there is no escape; for, so far as can now be seen, in this direction, and this direction alone, lies peace. But the support of the vast organizations, and the drain of the industrial population in the flower of life to keep the armies replenished, seems an enormous price to pay even for the maintenance of peace. Peace may indeed be maintained, but the world is deprived of many of its blessings. What, then, is to be done?

MR. SIDNEY LOW, in the September *Nineteenth Century*, suggests an answer. Even as things are, the existence of a great army is not an unmixed evil. Attention is drawn to the extreme value of the training and discipline of the army to a large proportion of the rank and file. In Germany, where the system has reached the highest degree of efficiency, it is recognized very fully that the two or three years passed in the army are advantageous, physically and mentally, to the bulk of the population. This, then, is Mr. Low's suggestion: That the army be recognized as a "national school for the training of character," and that the system be developed under the guidance of this ruling idea. Thus, though it continues to be necessary to maintain an army in order to perpetuate peace, it would be possible to introduce, in addition to the merely military drill, many kinds of work which may return the men, after the period of service, far better equipped for the future business of their lives than would have been the case if they had been left to themselves. There are hopeful possibilities in this view of things. Instead of a gigantic incubus, to be viewed as an unmixed evil, the permanent military organization may thus be transformed into an instrument of good, and an "economical people" have reason to feel that the war premium is being laid out to the best advantage. The scheme may not find favor, and no doubt is beset with difficulties, but it does not seem altogether impracticable. The thought arises that the Peace Conference at The Hague might well have given some attention to such ideas, and, on these lines, have offered a programme more immediately helpful and hopeful than that which attempts to impose upon great and powerful nations an impossible self-denial.

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A Non-Partisan View

PROFESSOR SANDAY, of Oxford, is known as a moderate man of cautious temperament. He has never been a party man, but we believe his earlier traditions were those of the Evangelical school. He is sometimes classed as a Broad Churchman. He is a man of profound learning, and through his published works enjoys a wide reputation. To find such a man taking part in the discussion over the Archbishops' "Opinion" comes as a surprise. That he should controvert the position taken in that document is still more surprising. Yet this is precisely what has taken place. In a pamphlet recently printed, he administers a blow from which the "Opinion" can hardly recover. He questions both the historical positions of the Archbishops and the method which they have pursued. Of the former, he says, for instance, that "it would be precarious to say that incense was not in use for even two hundred years after apostolic times." The Archbishops had stated that it "was not in use in the Church for at least three hundred years from apostolic times."

BUT the most important portion of this pamphlet is that in which it is shown that the Archbishops have actually taken as the basis of their decision an Act of Uniformity which no longer has any authority! It is not the Act of 1559, but that of 1662 which is now in force, and this *does not contain* the phrase upon which the Archbishops chiefly rely. That the Act of 1662 is the only one now recognized in English law, is clear from the express statement of the Act of 1872, providing for "additional services,"

in which we read as follows: "In this Act, the term 'Act of Uniformity' means the Act of the fourteenth year of the reign of Charles the II., chapter four, intitled 'An Act for the Uniformity,' "etc. It seems almost incredible that on such an occasion, a mistake of this radical character could have been made. But the plain facts of the case bear out the contention of Professor Sanday.

THE Professor deplores the narrowness of the "Opinion," as compared with Archbishop Benson's judgment in the Lincoln case. "The exact interpretation of documents and careful study of evidence which characterized the earlier judgment, are absent from the later. In this, their place is taken by an apparent short-cut, which examination has shown to be delusive. Hence, while the one judgment carried with it conviction all along the line, the other carries with it no conviction at all." He doubts whether it will in any respect "give permanent satisfaction." Nevertheless he has no question "that whether it is right or wrong in the nature of things, the decision ought to be obeyed," and deprecates the sophistry of the arguments put forward in favor of disobedience. He considers, however, that the position of affairs shows the crying need of recovering for the Church the power of legislating more effectively for itself.

IN drawing attention to this pamphlet, *The Church Times* expresses the hope that it may have an effect which nothing coming from the High Church side, however able, could possibly produce. Everything from that side at present is greeted with the suspicion of "Jesuitry." But Dr. Sanday is described as "a person detached from the conflict between High and Low ideals," and for that reason is more secure of an unprejudiced hearing. It is interesting and important to note that a scholar and observer of this type, a man familiar with history, and one whose "moderation is known unto all men," repudiates the idea that the Catholic movement is in the Romeward direction. He is as familiar as any man with the rise and progress of that movement, and has known some of the great and saintly men who originated and carried it onward in its wonderful course; men of whom Dean Church said that they were "the salt of their generation," "the promise of the coming time;" "men of singular purity of life and purpose, who raised the tone of living round them," and recalled, first, Oxford, and then the Church, to a truer sense of their responsibilities. He wrote his work on the Oxford Movement because "he did not like" that the remembrance of such men should pass away like a dream. The memory of these men has lately been assailed with obloquy, and their names have been hissed as traitors and secret conspirators, at Protestant meetings, on the ground that they were Romanizers and Jesuits in disguise. All this Professor Sanday sweeps aside, and in a few words vindicates the true character of the movement, when he says that the English nation is in danger of committing a serious injustice, owing to the fact that through ignorance, the English people, accustomed as they are to use the two words "Roman Catholic" together, are unable to separate what is Catholic from what is Roman. It is a difficulty which is not peculiar to England. In spite of the fact that our people continually say in the Creed, "I believe in the Catholic Church," too many seem still to regard themselves as the members of a Protestant sect. Had this not been the case, the unfortunate name under which the American Church still labors would long ago have been changed.

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The Foundation of Apostles and Prophets

FROM A SERMON BY THE REV. JOHN WILLIAMS, M. A.

I AM guilty of no exaggeration when I say that there has been no period in the history of the Church of God when there was greater need to emphasize apostolic teaching in regard to fundamentals than there is to-day. We have now gotten to a point where we believe it possible for any man or woman who has a new idea in regard to religion to establish a Church upon that particular idea, and to dignify it by the name of the Church of Christ, or Christian Disciples, or what not. This particular idea may be the practical denial of the body, as it is with Christian Science; the identification of body and soul, as it is with some of the Adventists; the denial of baptismal grace, as it is with some people; the non-necessity of sacraments, as it is with others, or whatever it may be;—the point is, that any man or woman is entitled to start a new Church, based upon any kind of idea, and to call it after his or her own name.

And often people will flock to it, and support it, and will show the greatest enthusiasm in its service until the time comes when they discover the utter uselessness of it all, and learn that they have been devoting themselves to mere theoretical speculations instead of vital truths which teach them how to live in this present world, and how to prepare for the next. It is a curious thing how these new religious fads have generally nothing to say about the reality of sin, about God's free grace, about the meaning of sacraments, about the importance of worship, about the necessity of prayer, about strength in temptation, about comfort in sorrow, about hope in despair, or life in death. They do not touch those things which really mean most to us.

When my body is racked with pain or wasted by disease, I do not want to hear trite aphorisms on the beautiful in life, or to be told that my sufferings are imaginary. What I want to know then is: Is there a God who cares for me and loves me, and can help me to endure this suffering? When fortune has left me stranded, and I stand helpless and alone, I do not want to read graceful essays on the idealty of friendship. What I want to know then is: Is there One in whom I can trust, and who will never forsake me? When my conscience is aroused, and the reality and enormity of sin is forced home upon me, I do not want to hear logical explanations of the weakness of human nature, and its tendency to follow the line of least resistance. What I want to know then is: Is there forgiveness for me? When I stand beside the open grave and lay away the bodies of those whom I loved dearest and best, I do not want to hear worn-out platitudes about the common lot of all men, that it is a natural and inevitable event, and that we must all come to it. What I want is an answer to my question: Is this all? Is there a life after this, or is there not? And for all these questions, or for any of them, there is generally no answer. Why? Because these modern religious systems, societies, or whatever they may call themselves, are not built upon the foundation of Apostles and Prophets.

To begin with, they are most exceedingly modern; they are creatures of to-day; they have no history, to say nothing of historical continuity; they are the ephemera of the moment, and then, despite their claim to liberality, they are excessively narrow; they give their allegiance only to that particular fetich which is their shibboleth; their harp has only one string, and they are perpetually giving us variations of the one theme. Now the Church of God is not a metaphysical subtlety, but a living organism—a living body, definite and concrete. Its birth was on that great day of Pentecost, when the Holy Ghost was given to the waiting band of disciples, and three thousand were admitted into its membership. It began its life with a definite mission before it—to preach the Gospel to every creature. It had clear and distinct rites for the initiation of new members, and a life-giving Sacrament to support them in the fullness of their faith. Its foundation was Jesus Christ and the teachings of Apostles and Prophets regarding His life and work. If it had one particular dogma, it was "Christ, and Him Crucified"; and around that dogma clustered all its teachings regarding the sinfulness of man, his salvation through Christ, his relation to God, and his duty toward his fellow-men. From that time to the present, the teachings of the Church in regard to these essential things, have been those of the Apostles and Prophets, and by maintaining them to-day, the Church is simply vindicating her history, Catholicity, and unity; her history, because there is not a link missing in the chain which binds her to the past—which binds the Church in America to the Church in Jerusalem; her Catholicity (1), because her mission is to all the world; and (2) because she brings out the full body of the truth, and not any one particular part of it; her unity, because all her members are living stones in the great temple of God; they are one in Christ, and acknowledge, amid all their diversities of opinion—and they are many—that they have but "one Lord, one Faith, and one Baptism." That is why we preach Baptism, Confirmation, and Holy Communion as essentials to a Christian life. That is why we maintain the sacredness of marriage and the authority of the Ten Commandments. That is why we uphold the Holy Scriptures as the Word of God, and stand by the threefold order of the ministry; that is why we preach the forgiveness of sins, the communion of saints, and the life everlasting, because we are built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, and we must proclaim to-day, in this age and generation, exactly the same teachings which our blessed Lord and His Apostles proclaimed at the beginning.

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Spiritual Training of the Young

FROM THE POINT OF VIEW OF THE PEDAGOGUE

BY Y. Y. K.

II.

Second: Sunday schools, so called, where shall they meet? Permit me to say, not in the house of God. The church is not the place for class work, even though that work be the study of holy things. Nothing that the child thus learns is worth—I firmly believe—as much as the truth that the church is the very gate of heaven, the Loving

Father's house. That truth must enter the mind of the child largely through an object lesson. In that sacred place he should either feel the sanctuary's hush, or hear but the voices of prayer and praise—should learn to recognize within the recesses of his soul that the place whereon he stands is holy ground. Into his consciousness should come naught incompatible with worship, while in the dimly-lighted nave, he sees before him chancel and altar, the Presence-chamber of the King of Kings—not *that* the proper place for hearing and reciting lessons, even well-prepared ones, which the average Sunday school lesson is not.

But not every parish can provide itself with a room suitable for class and school purposes. Why could not the classes meet at places and times independent of each other?—Bible and Prayer Book classes, classes in Church history and in Church music, in Church symbolism and ritual, classes preparatory to the minister's "Openly in the church" on Sundays, and—I quote the rubric—and Holy Days and other convenient occasions. A veritable parish university we are thus evolving from the Sunday school, some of these forms of activity reaching, happily, those who deem themselves too big for Sunday school, asserting superciliously that it is "good enough for kids."

But shall we not gather the children on the Lord's Day and in the Lord's house? Yes: But for worship, not for work. By precept and example let the children be taught the sweet ways, the etiquette, so to speak, of holy church, of holy places, of holy things.

An excellent use exists in some parishes in this relation. On the Sundays when the mid-day service is the Celebration, Morning Prayer is said or sung earlier, the children taking a prominent part.

Children's Evensongs! Have you ever attended them? If not, when next you go to Denver visit St. Mark's, what time the children of that parish are singing their *Magnificat* and *Nunc Dimittis*. Would that we "grown-ups" entered so heartily into our worship as do they! Not singers alone, but players on instruments are these white-robed boy violinists, as well as white-robed boy choristers; and their strains, to canticle and hymn, are a soul-uplifting evening sacrifice, which, when I saw and heard, and listened to the ringing, yet tender, words of the priest to the young of his flock gathered around him, I thought, and said: "It is good to be here!"

Children's Evensongs are more desirable than children's Matins would be, not only because the office is a shorter and more flexible one, but because at the morning service it is more generally practicable that parents and children go up to the house of God in company; and that is best of all—best that in the great congregation both old men and maidens, young men and children, praise the Name of the Lord. But the natural gregariousness of childhood may wisely, I think, be turned to account in teaching the child how to worship in the use of the Church's hallowed forms of prayer and praise. Rectors who have adopted the use of children's Lenten services know the value of such means of grace, value not only to the young, but also to their elders who, I have noticed, thus are helped to become as little children.

Children's Matins and Evensongs! Shall our children have no relation to the Divine Liturgy—the one divinely instituted service for the Lord's Day? Shall we teach them the lesson of the font and not of the altar? May not some of the grace that flows from the altar be for the little ones of the flock, even though, for reasons the wisdom of which we are not to dispute, the reception of the Holy Communion be deferred?

Children's services have come to be recognized as of immense value in teaching the children what some have sadly, but not wholly with truth, we hope, called the lost art of worship. What doth hinder that that service be sometimes Eucharistic? Cannot the child be taught to bring to the altar his gifts of alms, of thanksgiving, of adoration—to ask before the altar as do we, we children of only a larger growth, the supply of all needs? We plead for definiteness of teaching. What better definiteness can we inculcate than that of faith in the Real Presence, leaving to the negations of Protestantism a belief in the real absence? Do we, even when it is not our purpose to receive the Blessed Sacrament, take to the church our aspirations for holiness for ourselves, our longings for souls, our needs, which may be as little in the sight of higher intelligences as to us are the cries of children? And shall not the little one's come too, with their acts of faith, of hope, of contrition, and of love?

> "Lo such the child whose early feet
> The paths of peace have trod,
> Whose secret heart, by influence sweet,
> Is upward borne to God."

And so we may be glad that among children's services, not only Matins and Evensongs, but children's Eucharists are finding place; and we may not doubt but that while the lips of children make sweet hosannas ring, He who said: "Suffer little children and forbid them not to come unto Me," will accept their praises as we humbly trust He does ours, when our imperfect *Trisagions* mingle with those of the heavenly host.

Let me but add that wherever and whensoever we do our peculiar work for Christ and His Church for Christ and His little ones, may all our teaching be in the spirit of the sacramental system of the Church. Thus shall we help to train up a generation of robust Churchmen who, believing in the Holy Catholic Church, lend a willing, a loyal ear to her teachings, knowing that Christ who died for them is in His Church to the end of time.

Churchmen thus "knit up" will not leave the parish church because they do not like the minister, or because the choir flats, nor will they commit the sin of schism because the minister has not called on them. Churchmen thus "knit up" will "hear the Church" on fast day as well as feast, on Friday as well as on Sunday, glad to go up unto the house of the Lord, be it on Sunday or a week day, whenever the "Church says now." Churchmen thus "knit up" will make the Church respected because they will be able to give a reason for the hope that is in them, and filled with a burning zeal for the spread of the Gospel of the Kingdom, will rejoice to give of their substance, nay, themselves, for the cause in which God graciously permits them to be fellow-workers with Him.

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BLESSED is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes.*

Letters to the Editor

COLORED DIVINITY SCHOOLS

To the Editor of The Living Church:

It is not at all necessary that I should further notice the comment of the Rev. Alfred Poole Grint. His last letter in THE LIVING CHURCH evinces the fact that color cuts no figure with him. But it is due the other correspondents, in that issue, on the subject of colored divinity schools, that I should say a word or so. I thank God for all the good and strong colored presbyters that have come forth from the Bishop Payne Divinity School. But that does not settle the point at issue. Is there any real need for "colored" divinity schools in the Church? I answer, emphatically, no. The man, white or colored, who has the necessary literary qualifications to study for the priesthood, can be accommodated in the existing seminaries. Especially do colored students need the many advantages of such institutions. The able faculties and libraries, as well as the direct contact with the other students, constitute a most important help for men who are to do an extraordinary work.

There is absolutely no force whatever in the statement that to do successful work among the colored race, colored men must be educated in the South, and that apart from other students. Among some of the most successful colored priests now laboring, or who have labored in the South, are: The Rev. Messrs. Richard Bright, Savannah, Ga.; Owen M. Waller, Washington; H. C. Bishop, New York; W. V. Tunnell, Washington, all of whom are graduates of the General Theological Seminary; M. F. Duty and P. A. Morgan, New Orleans, graduates of the Philadelphia School; E. R. Bennet, Wilmington, N. C., from Nashotah; T. J. Brown, Louisville, Ky., from Seabury; D. L. Mitchell, Washington, from Cambridge. Now here is something in the concrete. Let those investigate who will, and they will find that the culture, refinement, and many other aids which these men derived by association and contact with members of the other race in our well equipped seminaries, have contributed largely to the successfulness of their work. So far as colored men themselves are concerned, they always invariably select such institutions, unless they are overpowered and forced in the "Jim Crow" annex.

We simply contend that if the authorities of either Virginia or Tennessee, on account of not being able to receive colored men in the existing seminaries of such dioceses, establish "colored" schools, they ought to support them, and not ask the general Church to do it. True, it may be a little, but the fact still remains that I contribute money to the Domestic Missionary Society of the Church, and the Church Commission for Work among the Colored People vote a certain portion annually to maintain a "colored" institution, while such an institution is not only, as I see it, wrong in principle, but wholly unnecessary.

PRESBYTER.

Oct. 7th.

MARRIAGE AND DIVORCE

To the Editor of The Living Church:

The question of "marriage and divorce" will not down, until the Church has passed a canon prohibiting the re-marriage of all divorced persons.

The only question which seems to cause delay is, "How shall the canon be worded?" It would seem most desirable as Bishop Potter stated in his convention address, that some other provision should be made beside the mere prohibition of re marriage, and it has occurred to me that the most natural and consistent thing would be, to make the publishing of the banns for three consecutive Sundays before the solemnization of all marriages, absolutely compulsory, and such requirement should be incorporated in the canon. The great objection to publicity in such matters is significant, and I believe would have a salutary effect on hasty marriages.

HARRY HOWE BOGERT.

Union City, Pa., Oct. 5, 1899.

A COMMENDATION OF LITURGICAL FORMS

To the Editor of The Living Church:

The Rev. G. S. Barrett, D. D., who was chairman of the Congregational Union of England and Wales in 1894—the highest office in the gift of the denomination—preaching at Haverhill recently, at the opening of a new organ, in the course of his sermon suggested several ways in which he thought the form of Congregational worship could be improved. The sermon might sometimes be appropriately followed by the singing of the last hymn kneeling, while litanies ought always to be sung kneeling. The final Amen gained greatly in impressiveness when softly sung by the congregation. He believed that to do away with free prayer from Congregational churches would destroy them altogether within fifty years, but he did not see why it should not be possible to combine a liturgy with free prayer. If he were asked as to what form of liturgy he preferred, he should say that he knew of no public intercessions so copious in extent, so rich in music, and so bound up with the memory of the past, as the liturgy of the Book of Common Prayer. He saw no reason why it should not be used in their public worship. After pointing out the ethical value of the repetition of the commandment of Christ, Dr. Barrett said that he should like to see those who were about to partake of Holy Communion rise in their places, and recite their common faith in one of the "ancient and glorious creeds of the Christian Church."

Br. Barrett is one of the leaders of his denomination in England, and a strong man. A straw indicates the flow of the tide. C.

PRIVATE BAPTISM OF CHILDREN

To the Editor of The Living Church:

A late correspondent of yours mentions three offices of the Book of Common Prayer that are rarely used in the Church. Might not to this be added the Office, in its entirety, for the Private Baptism of Children? A large part of that office is occupied with what is to be done, "if the child which is after this sort baptized do afterward live." "It is expedient"—so runs the rubric—"that the child be brought into the Church," not to be christened again, but to be received "as one of the flock of true Christian people."

It is in this part of the Office that the vows to be assumed by the sponsors for the child are to be found, and the beautiful signing with the sign of the Cross, as the child is "received into the congregation of Christ's flock."

"It is expedient." And why? "That the congregation"—so the rubric goes on to explain—"may be certified of the true form of Baptism privately administered." It would seem to be the mind of the Church that there is a relation between the congregation and each Baptism, to be publicly recognized, when "for great cause and necessity the Baptism has been in private," a relation implying the right of the congregation to a certification of the validity thereof.

I do not assert that the office is seldom used in its entirety, but merely question concerning its use, having seen but once a child so received, while I have known of a number of private Baptisms where "the child did afterwards live." In case that the child so baptized, and afterwards living, is not thus brought into the Church, it might be interesting to know when and where the sponsors assume the vows for the child, or whether the child "after this sort baptized" goes without sponsors. Y. Y. K.

Personal Mention

The Rev. W. S. S. Atmore who, during last winter, had charge of some of the cathedral missions in Atlanta, Ga., has gone to Kearney, Neb., succeeding the late Dr. Oliver as rector of St. Luke's church.

The address of the Rev. Dr. H. G. Batterson, from this date, is 156 W. 73d st., New York city.

Bishop Dudley, of Kentucky, has been seeking rest on the seacoast of Long Island.

The Rev. W. H. Cambridge who has been in Europe all summer, has returned, and taken charge of the work at St. Stephen's mission, Westborough, Mass.

The Rev. Martin Damer, of Kansas, has taken up the work at Hope, Washington, and Nashville, Ark.

The Rev. Dr. Eccleston, of Baltimore, has returned from his tour abroad.

The Rev. Charles H. de Garmo is spending the fall and winter in Southern California. His address is 120 W. 17th st., Los Angeles.

The Rev. Dr. T. Gardner Littell has returned from the White Mountains, and should be addressed at 635 Park ave., New York city.

The address of the Rev. Clarence W. McCully will be, until further notice, 18 Merrick ave., Springfield, Mass.

The Rev. James T. Russell has resigned the rectorship of St. Matthias' church, Sheepshead Bay, and accepted that of St. Thomas' church, Brooklyn, N. Y.

The Rev. Edward Riggs will spend the winter in Florence, Italy.

The Rev. E. B. Schmitt has returned from his tour in Europe.

The correct address of the Rev. W. S. Sayres is 163 Willis ave., West, Detroit, Mich.

The Rev. Nathaniel S. Thomas has resigned the rectorship of St. Matthew's church, Wheeling, W. Va., and accepted that of the church of the Holy Apostles, Philadelphia.

The address of the Rev. Dr. Wakefield during the months of October and November, will be No. 23 E. 31st st., New York.

The Rev. Andrew Chalmer Wilson who was ordained Whitsunday, 1899, at Nashotah, by Bishop Nicholson, is now assistant at St. Paul's church, San Francisco.

The postoffice address of the Rev. Lewis T. Wattson is changed from Westminster, Md., to Garrison, N. Y.

Official

BISHOP POTTER deposed from the ministry the Rev. Frank Elmer Edwards, at Christ church, Poughkeepsie, N. Y., Sunday, Oct. 8th.

DURING the winter, the hour of the evening service at St. Mary's, West Philadelphia, will be 8 o'clock. The Sunday school choral service will be at 3:15.

DEPOSITION

Notice is hereby given that, acting under Canon V., Title II., of the Digest, I have this day at the church of the Nativity, South Bethlehem, Pa., in the presence of the Rev. Messrs. Gilbert H. Sterling, D. D., and William H. Heighman, Ph. D., deposed the Rev. Rawson Warren, deacon, at his own request, and for cause not affecting his moral character, from the ministry of the Protestant Episcopal Church, and have made due record thereof.

ETHERBERT TALBOT,
Bishop of Central Pennsylvania.

South Bethlehem, Pa., Oct. 13, 1899.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

There will be a celebration of the Holy Communion, for diocesan officers of the Woman's Auxiliary, at St. George's church, Olive st. and Pendleton ave., St. Louis, on Wednesday, Oct. 25th, at 7.30 A. M.

The officers' conference will follow, at 9:30 A. M., in St. George's guild house. Officers expecting to attend are requested to notify the secretary of the Auxiliary immediately. (Address care Mrs. E. C. Simmons, 21 Westmoreland Place, St. Louis.) They are asked to wear their diocesan badges.

A general meeting for the Auxiliary will be held in the church of the Holy Communion, 28th st. and Washington ave., on Thursday, the 26th, at 3 P. M., which will be adddessed by the Rev. J. A. Ingle, of Hankow, China; the Rev. A. D. Gring, of Kyoto, Japan; the Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.; Miss Elliott, of Moab, Utah, and Miss Stuart, of Alexandria, president of the Virginia branch.

JULIA C. EMERY,
Secretary.

Married

CARPENTER—SMITH.—At All Angels' church, New York city, Miss Evelyn Burbank Smith, daughter of Mr. Henry Albro Smith, to the Rev. Charles Blake Carpenter, rector of the church of the Good Shepherd, Milford, Pa.

Died

HUBBARD.—On Oct. 12th, the Rev. John P. Hubbard, rector *emeritus* of St. Matthew's church, Philadelphia, in his 80th year.

LITTLE.—Entered into eternal life, at her summer home, Nantucket, Mass., on Saturday, Sept. 30, 1899, Caroline Frances Little, of New York, widow of the late William H. Little, and mother of the Rev. Edward Porter Little and the Rev. Arthur W. Little, in the 75th year of her age.

"Her children arise up and call her blessed."

TREAT.—Suddenly, on Oct. 3, 1899, the Rev. Charles Russell Treat, rector of St. Stephen's church (Transfiguration chapel), West 69th street.

Obituary

GOLDSBOROUGH.—The death of the late George R. Goldsborough brought sincere sorrow to those who knew him as the writer did, and the simple tribute here offered does but justice to his memory. He was the son of the Hon. Robert H. Goldsborough, of Myrtle Grove, Talbot Co., and was a worthy representative of an old and honored family in the history of the State. His life was a quiet and unobtrusive one, and was devoted to agricultural pursuits in his native county, the last thirty-five years having been passed upon his estate, called Ashby, upon Miles river, where he delighted to receive and entertain his friends with the hospitality of the old school of gentlemen who constituted the landed proprietors of Maryland; and those who knew what this hospitality was before the social sceptre passed from the plantation, know that its charms have never been equaled. He sought no political honors.

"His was a soul whose master bias leans
To home-felt pleasures and to gentle scenes."

In his relations with friends and neighbors he preserved and illustrated the best traditions of the earlier years of the country, and he will be best remembered for that

"Best portion of a good man's life—
His little nameless unremembered acts
Of kindness and of love."

He was a sincere Christian and a faithful Churchman. From the time of the organization of the diocese of Easton, in 1888, he was its steadfast friend and liberal supporter. Until disabled by infirmity, he was always the representative of All Saints' parish in the diocesan convention and also of the diocese in the General Convention, and was among the foremost in zeal for the spiritual and material interest of the Church in Maryland. The passing away of such a man cannot but be felt as a public loss, but most of all must he be mourned by the friends he leaves behind him. JAMES A. PEARCE.

Appeals

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

Spirit of Missions, official monthly magazine, $1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

MISSIONARY COUNCIL FOR 1899.—The opening service of Holy Communion, with a sermon by the Bishop of Kentucky, in Christ church cathedral, Thirteenth and Locust streets, in the city of St. Louis, Tuesday, Oct. 24th, at 10:30 A. M. All the sessions of the Council will be held in St. Peter's church, Lindell and Spring avenues. The preceding Sunday will be missionary day.

Church and Parish

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

WANTED.—Two men congenial to each other—unmarried deacon or priest—to live together and do missionary work. Men apt to teach the young. Address BISHOP HARE SiouxFalls, S. D.

WANTED.—By priest, married, a parish in city or country. Excellent refereences. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH."

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven. Conn.

HIGHER CRITICISM, arraigned by the Bishop of Western New York in *Church Defence*, October issue ready. One dollar a year. Room 73, Tribune Bldg., New York city.

A MARRIED priest, of medium but strong Churchmanship, by far under the cruel "dead line," in high repute and over a fashionable parish in the East, would like to know of any vacant parish where spirituality and vital piety are not so low as to depend in any way upon fairs and bazaars for the maintainance of the Gospel of the Son of God. No trouble or disatisfaction in present parish, but weary of worldliness among "Christians." Address, FIDELITY, care of THE LIVING CHURCH.

A COMBINATION set of the Prayer Book and Hymnal, valued at $5, handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage.

The Editor's Table

Kalendar, October, 1899

1.	18th Sunday after Trinity.	Green.
8.	19th Sunday after Trinity.	Green.
15.	20th Sunday after Trinity.	Green.
18.	St. Luke. Evangelist.	Red.
22.	21st Sunday after Trinity.	Green.
28.	SS. Simon & Jude.	Red.
29.	22nd Sunday after Trinity.	Green.

What, then, is Indian Summer? Is it the full change of the green leaf to the infinite hues of October? Is it in the November month that it comes like a plumed and painted warrior? or is it far beyond this period, even in the bleak December that this most poetical of seasons appears with magic touch to spread a halo over our American landscapes?—*F. S. Cozzens.*

In Its Season

BY CONSTANCE BRENT AVERILL

Grudge not thy grief!
God sendeth sun and sendeth shower.
On the parched barrens, bare of flower,
Where thy dry roots lie withering.
His rains descends, till lo! they spring
To fresher life.

Guard not thy grief!
God sendeth shower and sendeth sun.
When the dark thunder-burst is done
Lift up thine eyes and greet the light,
Thankful to Him that skies are bright
And storms are brief.

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THE question may deserve consideration whether a plethora of Church meetings in October is desirable. The Brotherhood Council, the Church Congress, and the Missionary Council are all occasions of interest, and many Churchmen would like to attend them all. If once in three years the entire month must be devoted to the General Convention, it would seem that the "off years" should be more varied. One may spare two or three days from business or parish, at one time or another, but few can keep up with such a procession as we are now having.

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BLIND people, it is generally supposed, are comparatively helpless. But the American Association for the Blind has proved that when opportunity is given them, they are wonderfully capable. In the Industrial Home for the Blind, at Hartford, Conn., friendless young women are feeding power presses running at the same speed that seeing people use; printing on hand presses, binding pamphlets, using the wire stitcher, and operating a typewriter. Those anxious to help so good a work should subscribe for the magazine printed at the institution. Send 25 cents to the American Association for the Blind, 3124 14th street, Washington, D. C., with name and post-office address, for a three months' trial subscription.

RECENT experiments conducted by Professor Edward Thorndike, are fairly conclusive that the average mental work performed by our children in school is not injurious or exhaustive. The assertion has often been made that they are forced at a killing pace. He finds that with scarcely an exception, in the several hundred tests made, the pupils were able to do better work near the close of the school hours than at the beginning. At the same time, he seems to admit that as a rule they do not do as well in the later hours as in the earlier. This may be accounted for by the fact that they are beginning then to think of getting out, and their interest is diverted. Frequent change of position and mental occupation is needed. With adequate nourishment at mid-day, children can work for three hours afternoon, as well as three hours before noon. That is doubtless better than one long session.

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Pen-and-Ink-lings

A FACETIOUS correspondent of the (Baptist) *Standard* submits this literary query and witty reply: "Which was the most industrious writer, Charles Dickens, Bulwer Lytton, or Samuel Warren?"

"Dickens, for he wrote 'All the Year Round,' while Lytton wrote 'Night and Morning,' and Warren wrote 'Now and Then.'"

True. But, in justice to the latter gentleman, it should be remembered that, while Dickens wrote some novels, Warren wrote "Ten Thousand a Year."

JOHN CHIPPERFIELD, the original of "'Lamps' of Mugby Junction," in "All the Year Round," recently died in his eighty-fourth year. He was born in Dartford in 1816, and was first a baker, but in 1854 he became a "lampman" at Tilbury terminus. He subsequently rose to the dignity of a "lamp inspectorship." During the forty-five years of his railway career he lived in the same cottage at Tilbury. Charles Dickens, who was a frequent traveler on the London, Tilbury, and Southend railway, made his acquaintance, and spent many an hour in the lamp-room at Tilbury, listening to the wit and wisdom, the anecdotes and arguments of Chipperfield. The result was the sketch of "'Lamps' of Mugby Junction."

WAS it not Richelieu, asks a writer in *The International*, who said: "If it is versatility you seek, go find an architect. He must be an artist, or his buildings will offend the eye; an engineer, or they will crumble: a lawyer, or he will get his patrons into trouble; a doctor, or his buildings will be hygienically unfit to live in; and last, but not least, he must be a gentleman, or we will have nothing to do with him."

C. S. BATTERMAN, one of the best-known mining men in the Rocky Mountain States, was on the stand as an expert in an important mining case in Nevada, and was under cross-examination by a rather young and "smart" attorney. The question related to the form that the ore was found in, generally described as "kidney lumps." "Now, Mr. Batterman," said the attorney, "how large are these lumps—you say they are oblong—are they as long as my head?" "Yes," replied Mr. Batterman, "but not as thick." The attorney subsided, and even the judge could not help smiling.—*Argonaut.*

BISHOP COLEMAN has just had placed in the centre of the floor of the chapel of the Good Shepherd at Bishopstead, a mosaic of stones forming a collection probably without equal in interest in this country. The fourth, sixth, fourteenth and seventeenth centuries are represented, and British, Celtic, English and American Christianity come together in the twenty-two inch square of cement in which the stones are laid. British Christianity is represented by a Roman brick from St. Martin's church, Canterbury, built probably in the fourth century. This was sent by Canon Routledge, the great antiquarian of Canterbury, England, and a high authority on matters Cantuarian; Celtic (or to be more accurate Scoto-Celtic), by two stones from the old cathedral church at Iona, also by two pebbles picked up at the spot on the beach where St. Columba landed in 565; these were sent by the Duke of Argyll. Anglican Christianity is represented in a stone from the old monastery church of St. Augustine, Canterbury, built in the fourteenth century, also sent by Canon Routledge; and lastly, a brick from Old Swedes' church, Wilmington, consecrated in 1699, speaks for the "old Faith in the new land."

"THE real reason of the decline of Presbyterianism in New York," says *The Sun*, "is simply a decline of faith both in the pulpit and the pews. The movement for a revision of the Westminster Confession showed the growing indifference to doctrine once stoutly held, and then came the theological assault on the old belief in the Bible. The second may have affected the clergy more than the laity, but its destructive influence on a Church like the Presbyterian whose life is altogether in its doctrine, aided by socially disruptive tendencies, goes on with increasing force. The only remedy is a revival of genuine and profound faith in the doctrines which once made the Presbyterian denomination the most powerful in New York."

IN San Francisco lately, Mr. Edwin Markham offered his own solution of the problem suggested by his famous poem. The report of his words is taken from *Signs of the Times:*

I have been asked to say a few words about "The Man With the Hoe," and my solution of that problem. I have no new solution. The problem is as old as humanity. The men who built the pyramids struggled with that problem. The men who are building London are struggling with it to-day. I have but one solution—that is the application of the Golden Rule. We have committed the Golden Rule to heart; now let us commit it to life. [Applause.] That is the only solution.

DURING the winter months the little colony of sixty or seventy English people at Teheran organize concerts for one another's amusement. When the weather is cold, of course there is skating. Skating is the greatest marvel of all to the Persians. A few years ago the late Shah, Nasr-i-Din, saw twenty skaters twirling and curling and spinning gracefully on the ice. He was amused; he thought it wonderful. The next day he sent to the legation and borrowed a dozen pairs of skates. These he made his ministers put on and attempt to skate on the lake in the palace grounds. The poor ministers were terribly discomfited, but it was twice as much as their heads were worth to refuse. His majesty was more amused than ever, and he nearly had a fit from laughing.

Boston Correspondence

BISHOP LAWRENCEopened the meeting of the Monday clericus, on Oct. 2d, by reading a timely paper upon a few of the national issues. The Hague Conference, the Dreyfus verdict, and a few of the problems confronting our government, were treated with good judgment and skill. The clergy, as is the custom at these meetings, discussed the matters afterwards, and had a most interesting gathering. It seems a hard problem to popularize these Monday meetings, and the committee having them in charge have already selected a number of writers and topics, which are likely to increase the interest.

The coming of Father Osborne to Boston means much to the Church. Besides his devotion to charitable and philanthropic work, where his judgment is always eagerly sought, he is a fearless advocate of the teachings of pure Christianity. He cannot be moved by the waves of fluctuating theology, and it seems at times as if these waves were working havoc upon the old foundations of belief. This does not imply that others, not to be mentioned, have failed, but it does imply that Father Osborne carries an influence, where others cannot hope for this distinction. After all, what would Boston do without the Cowley Fathers? Their quiet, devoted lives are an inspiration to all Christians. The West End, where their street processionals were very impressive, has been touched and controlled by their self-sacrifice and their faithfulness. Even the Unitarians are occasionally drawn to praise the noble works of these priests, and to recognize their power for good in the community. Father Benson contemplates a visit to England, and will leave the diocese in a short time for this trip. No priest is more respected than he, and none will be more missed from diocesan gatherings.

Emmanuel church has a reredos. The late Dr. Vinton who was the first rector of this church, once inveighed against this sort of thing. Ecclesiastical art has triumphed, however, over these old objections, and conquered where no other argument could avail. This addition certainly makes for beauty and dignity around the chancel. If Emmanuel church can tolerate the inroads of ecclesiastical art, why not Trinity, where the artist could, with grand effect, display his ability in the same direction?

Everyone was perplexed at the way which the President of Harvard took to show his feelings against ritual, in his speech before the great Congregational Council, held here the latter part of September. "Congregational churches have always needed," he said, "from the beginning, highly trained, intellectual men for ministers, whereas the Churches which rely chiefly on ritual ceremonial, musical and emotional exhortation, can get along comfortably without any priests or ministers capable of close thinking and able to give their thoughts convincing logical expression."

An utterance like this attracts because of its source. It is anything but fair, and assumes too much. It is a strange way to knock Ritualism, because, with few exceptions, the Ritualists, so-called, have been the men who have given their thoughts convincing, logical expression. Some modern types of Congregational worship are certainly ritualistic and extremely ceremonial in their way. It would be a very difficult matter to prove the Ritualists deficient in the manner here alluded to, and altogether this reference glares with an inconsistency which could be pardoned in the speech of a weaker man.

There is greater need every year of a larger diocesan house. The present one is poorly arranged, and with a new building, upon modern plans of making it support itself largely through rentals, there would be a noticeable advance in the right direction. The Christian denominations around have learned, in part, the secret of making these buildings pay for themselves. We can emulate their example. All we need is activity: The money is a secondary consideration.

One of our daily papers, always dignified, but very Broad in theology, was caught napping a few weeks ago. In its editorial columns, it has posed as a strong defender of these liberal tendencies which surge around us here in Boston, yet in its news columns it inserts, from a High Church source, a good article upon the topic, "The Church before the Bible." Let me quote the conclusion of this article:

> It is not the Bible, but the Church, which is the pillar and ground of the truth; it is not the Bible that has given us the Church, but the Church that has given us the Bible.

Mr. Oscar Fay Adams has just published a book, called "The Archbishop's Unguarded Moment." It tells about the trials of a retired bishop who begins an unofficial visitation of the various churches of his faith in Cambridge, Mass. After visiting St. Philip's, he came unto St. John's, where the simpler ritual was much to his mind. His experience is described thus:

> On the present occasion, the sermon was preached by one of the broadest, most rationalistic men in the Church, and the Bishop grew red with indignation as he listened. Once he half rose in his seat with an indignant manner of protest, but his wife pulled at his coat in season to prevent that. At last, after what seemed to him a particularly daring utterance of the preacher, the Bishop's patience gave way entirely, and he rose up, to the crimson mortification of his wife, and the secret delight of a half-dozen theological students in the pew behind him. The preacher made a brief pause, and the Bishop took advantage of this. "When such damnable heresies as these are uttered in my presence," he began, "I should be recreant to the faith I profess, unmindful of my duty to my God, and disloyal to the Church in which I have so long held office, if I did not rise to protest against them," and having thus delivered himself, he left the church.

The story goes on to tell that the Bishop broke off an impending engagement between his daughter and a Roman Catholic gentleman, and she finally marries a young man whom her father has been much pleased with, supposing him to be a student at the Episcopal theological school, but who turns out to be a radical Unitarian. This is, of course, all fiction, written in an entertaining manner, and affords the reader a great deal of amusement for its local interest and criticisms upon the Church in Cambridge.

BOSTONIAN.

MANY people will learn with surprise that the daughter of the famous Reginald Heber is still alive, more than seventy years having elapsed since her father died in India, not long after he had reluctantly accepted the See of Calcutta, which was a great sacrifice, as he would certainly have been made a bishop at home. Miss Heber who inherited a large family estate in Shropshire, married Mr. Percy, a cousin of the late Duke of Northumberland, in 1829, and they have just celebrated their diamond wedding at Hodnet, their beautiful old place in Shropshire.

Book Reviews and Notices

Catholic Faith and Practice. A Manual of Theology. Part II. By the Rev. Alfred G. Mortimer, D. D., Rector of St. Mark's, Philadelphia. New York: Longman's, Green & Co. Pp 519. Price, $2.50.

The completion of Dr. Mortimer's "Manual of Theology" is an important event in the American Church. The need of a systematic study of theology, which he so strongly expresses in his closing chapter, is a very real need. It is very true, as he says, that "while our clergy have, of course, views more or less accurate in regard to the principal doctrines of the Church, they are, as a rule, not co-ordinated, some doctrines being given undue scope, while others are scarcely grasped at all; and of theology as a system, as a science, of the Catholic Faith in the due proportion of its component parts, but few have any clear conception." There can be no doubt that we greatly need full and reliable treatises of dogmatic theology in English, from which our clergy and students may learn the analogy of the Faith. Dr. Mortimer's effort to supply this need is of great interest. It has, in this second volume, far outgrown its original limits as a manual of instruction for candidates for Confirmation, and is now a practically complete system of theology. The ground covered by this second part is of extreme interest, including such important subjects as Marriage and Divorce, Anglican Orders (with a vindication from Roman objections), the Limits of Theological Speculation (dealing especially with Kenotism), Holy Scripture (involving an examination of the "Higher Criticism") and the whole field of Eschatology (including Death, Judgment, the Intermediate State, Purgatory, Prayers for the Dead, Invocation of Saints, Hell and Heaven). Under these heads naturally fall most of the burning theological questions of the day. Dr. Mortimer's treatment of them is always scholarly and lucid, and sometimes singularly helpful (as in the chapters on Matrimony and Orders), although we regret to find that at other points (notably in his treatment of the Kenotic Theory and the "Higher Criticism") he steps down from the theologian's chair and takes his place as a controversialist. This change of tone we regard as a serious blemish upon his generally judicious work.

Another ground for regret is found in his exaggerated reverence for Roman theologians. It is quite true, as he says, that there are but few general treatises of theology in English, but the Church of England has produced great theologians whose writings are authoritative upon the subjects with which they deal. We should expect in such a work as this to find them quoted freely, or at least referred to, when the doctrine of the Church is to be defined. But not so. The names of Andrewes, Hooker, Bull, Pearson, Forbes, Keble, Pusey, and Liddon, are conspicuous by their absence from these pages, while those of Peter Lombard, Scotus, Bonaventura, Durandus, Aquinas, Suarez, Vasquez, etc., are brought forward frequently. This deliberate neglect of Anglican theologians is one of the most significant features of the book, and will do much to weaken its hold upon American Churchmen. We are deeply pained to find that Dr. Mortimer not only ignores some of our greatest Anglican theologians, but goes out of his way to discredit them. In his eagerness to bind the Roman doctrine of purgatory upon the Anglican Church, he permits himself to impugn the motives of the great leaders of the Oxford Movement in a way which we regard as most serious. Here are his words:

> In the dense ignorance of the early days of the Catholic Revival there was great need to plead for the recognition of an intermediate state in which there was some sort of purification or development. In order, however, to avoid offence and to gain adherents to such a doctrine, it was important to make it differ as much as possible from the teaching of the Church of Rome, and hence the distinction was loudly insisted upon—that it was not the doctrine of Purgatory, but of Paradise, which was taught, and that the word "Paradise" was to be found in the Bible, although, as we have shown, not quite in the sense in which it is used by the advocates of this theory.

We take the most emphatic exception to this statement. Pusey, Keble, and Liddon were the trusted leaders of the Catholic revival. They lent the full weight of their authority to this doctrine, which Dr. Mortimer stigmatizes as "the teaching of only a comparatively small body of men, headed by Pope John XXII," and maintained this position consistently to the end of their lives. The insinuation made above, that they did so from motives of expediency, and wrested Holy Scripture from its right meaning for their support, is a gratuitous insult to the memory of these great defenders of the Faith. Such aspersions upon the motives of men, and such attempts to prejudice the teachings of reputable theologians as that in which the author strives to identify the Anglican teachings as to an intermediate state with the disreputable John XXII, are unworthy of a place in a theological book.

The most interesting and important part of this volume is the seven chapters which deal with the subject of Eschatology. It would be impossible within the limits of this review to attempt any detailed criticism of these chapters. We can only say that the views presented in them are identically the same as those which are taught by the more moderate theologians of the Church of Rome, while those which have commonly been held by Anglican theologians are treated with but scant courtesy. The Roman teaching as to Purgatory, Prayers for the Dead, and Invocation of Saints, is set forth, not as a permissible opinion, but as the authoritative doctrine of the Catholic Church. In particular it is insisted upon as *de fide* that all the saints who die in a state of grace are at once admitted to the enjoyment of the Beatific Vision. That such a belief is permissible, we do not deny, though we regard it as doubtful whether any soul at the hour of death is pure enough to see God; but that it is an article of the Catholic Faith we should not think any one would dare to assert. While we have no sympathy with Protestant notions of Eschatology, we do think that Dr. Mortimer has undertaken to bind upon the consciences of our people burdens which will prove too great for them to bear, and has gone perilously near to some of those Roman errors which have done so much to bring about the divisions of Christendom. We do not know of a single Anglican divine whose teaching upon Eschatology agrees with that which the author so confidently sets forth as "the teaching of the Church."

Memories of Half a Century. By Richard W. Hiley, D. D., Vicar of Wighill, Yorkshire, England. New York: Longmans, Green & Co. Price, $5.

This is an entertaining book. Its author who modestly confesses that he himself has not been a man of great mark, has been thrown, in the course of his long and useful life, into contact with prominent Churchmen, and he gives us a wealth of anecdote and description relating to them. At Oxford, in Liverpool, and during a long ministry in Yorkshire, he knew many of the foremost men of his time. Scattered through his book are life-like descriptions which are of exceeding interest. He saw Dr. Pusey frequently during his Oxford career, and heard him preach when he was at the height of his powers. He heard the famous sermon preached just after Pusey's suspension had expired, and describes it as follows:

> There was an enormous crowd of men, and as soon as the cathedral doors were opened it was filled in every part. In due time there ascended the pulpit a spare, ascetic-looking man, pale as death, with a piercing eye and an equally piercing voice. His subject was "The entire absolution of the penitent;" the sermon was long, exhibiting an immense amount of patristic reading, and was full of quotations therefrom. But for the excitement that previous events had created, there would have been little in the sermon to attract the large body of men there congregated. Yet there was much in Pusey to fascinate. His countenance, though bearing outward signs of great abstemiousness and habits of fasting, showed him to be a man of most studious habits, and he had a very benevolent expression. I heard him once preach in a parish church a sermon of simple, earnest persuasiveness, on the text, 'Do all for the Lord Jesus," that deserved to be printed in letters of gold.

His description of Dr. Newman is equally interesting:

> Had any one met Newman walking in the streets of a large town, he would have passed along without attracting attention. A spare, ascetic looking man, there was otherwise nothing striking in his appearance. His rooms in Oriel were small and simple, books piled here and there. And yet that unobtrusive figure, from that small laboratory, set afloat a literature and enrolled an army of followers that shook the English Church to an extent not known since the Reformation. Some of my contemporaries had often heard him preach when vicar of St. Mary's. He was small and spare, his voice clear, but his delivery a monotone; he never raised his eyes from his manuscript, not the slightest action or gesture, nor was there anything attractive in his style, no rhetorical arts; his language was simply good Saxon English. And yet eight hundred young men would be listening in rapt attention.

Of Dean Stanley he says:

> Any one walking in the streets of Oxford might perhaps encounter an M. A. in cap and gown, of very diminutive stature, toddling along very modestly, not attracting observation in a general way; yet if a stranger did but observe his face, there was an intellectual expression unmistakable. Such was my impression before I knew it was Stanley. Perhaps I should not be wrong in saying that the leading feature of his character was earnestness. He was in earnest as a lecturer, in earnest as a preacher, in earnest as a writer.

We have room for but one more of these character sketches:

> Edwin Arnold was an undergraduate of University College in my time. He was a man of promise, which his subsequent career has justified, but this was somewhat marred by eccentricities that appeared ludicrous. He formed a Fez Club, and the members would meet in each other's rooms wearing a fez, and clad in Armenian costume. As no one but actual members were present, their employment when so mustered was only conjectured, but generally thought to be smoking chibouks and drinking coffee. Arnold won the Newdigate prize for English verse. When it came to his turn to recite his poem in the Sheldonian Theatre, the scene was most amusing. He had evidently practiced in his rooms a rehearsal of a delivery which was to produce a great sensation. Accordingly, he commenced in a most grandiloquent tone, which ere ten lines were completed provoked a general titter. Quickly perceiving that this would not do, he became more natural in delivery, and the rest of his poem secured a good hearing. At the end his weak point leaked out again, for he had seated himself, but on receiving applause he rose and bowed, like an actor who has been called before the curtain, with a most self-complacent expression.

Dr. Hiley's book is valuable not only for its personal sketches and reminiscences, but still more for its pictures of university, school, and village life a generation ago. They are vivid and instructive, and very helpful towards an understanding of present day life in England.

New Testament Churchmanship and the Principles upon which it was Founded. By the Rt. Rev. Henry Y. Satterlee, D. D., LL. D., Bishop of Washington, D. C. New York: Longmans, Green & Co. Pp. 280. Price, $1.50.

This book demands the consideration of all intelligent American Churchmen, both clerical and lay. Its subject-matter is of extreme interest and of fundamental importance. The issues raised in it are vital; they involve the well-being and, perhaps, the very being, of the Church. They may be set forth in a few sentences gathered from different pages of the book:

> Western Christendom, through the dominating influences of the Church of Rome, during the past thousand years has witnessed the gradual substitution of another type of Christianity for that of apostolic days. In the Apostolic Church itself, a true balance was preserved between the inward or subjective, and the outward or objective, religious life of the Church. This is a fundamental principle of the religion of Christ. The inward and outward are so bound together in His Incarnation that they are mutually dependent upon one another; nor can the highest spiritual life, which is life in Christ, be fully attained save through their union. Each, without the other, gives rise to an abnormal, one-sided development of religion; and this has been the error into which the Roman Church has fallen. By unduly exaggerating the outward at the expense of the inward, she not only lost that which St. Paul calls the proportion or analogy of the Faith, but also acquired an untrue, unspiritualized conception of the outward. But if the Roman Church has gone too far in one direction, Protestantism, not even excepting the Anglican Communion, has gone too far in the other. The Protestants, in their intense desire to recover the spiritual, lost the true meaning of the outward in relation to the inward, and then fell into the error of making their own subjective impressions the ultimate criterion of the objective truths of Revelation. This book is an humble attempt to differentiate between Church principles as set forth in the New Testament itself, and Church principles as they appeared at the time of the Reformation, in the mediæval setting and interpretation of the Church of Rome.

It will be seen that this is a very serious undertaking, upon which important issues hang. It is carried out very effectively. While we cannot agree with the author in all particulars we feel that his main contention is proved, and that in establishing it, he has done a most important service to the Church. The chapter on "Public Worship in New Testament Days" is of especial interest. We commend it to the serious consideration of the clergy. There are some statements scattered throughout the book to which we should take exceptions; as, for instance, where the author states that the Epistles (and not the Acts of the Apostles) are the continuation of the Revelation so abruptly broken off at the end of the Gospels. Or, again, when he asserts that worship in the early days of Christianity was of puritanical simplicity. We think it could easily be shown that the worship of the Primitive Church, formed, as it was, upon Jewish models, was from the first of a much more elaborate character than is commonly supposed. But the main line of his argument is so sound and strong as to suffer little from these superficial weaknesses. We commend it to the careful study of all thoughtful Churchmen, with the assurance that it will be found one of the most stimulating and helpful books of the year.

Corner-Stones of Faith, or the Origin and Characteristics of the Christian Denominations of the United States. By the Rev. Charles H. Small. New York: E. B. Treat & Co. Pp. 470. Price, $2.

In this book the curious reader may find a complete catalogue of all the sects and isms in our sect-ridden country, from the Romanists down to the Salvation Army, the Mormons and the Christian Scientists, with more or less information about the history and peculiarities of each. Each of the larger bodies is given an historical and descriptive sketch, followed by a statement of its distinctive principles by one of its leading divines. This rather doubtful honor is assigned to Dr. Huntington on behalf of "the P. E. Church," and is made use of by him to set forth skillfully his peculiar notions as to Church polity and Christian unity. The editor of the volume undoubtedly intended to give a fair and frank statement of the doctrinal and historical position of the various religious bodies which fall under review, but his zeal has greatly outrun his knowledge. He unconsciously treats us to many statements which, to say the least, are surprising and amusing. Here are a few of them: "At the beginning of Christian discipleship there was no Church. The Churches of apostolic times were not made; they grew, they developed as required." "At first each Church was independent." "The worship of the early Christians was very simple." "For several centuries English Christians were part of the Roman Catholic Church." "We find the beginning of the Episcopal Church in the time of Henry VIII." "The Episcopal Church in America and the Church of England are not identical." "There are no archbishops in the Protestant Episcopal Church." "Her doctrinal statement is in the Thirty-nine Articles, which are Calvinistic in their theology." "A person approaching the portals of this Church, the officer on duty is instructed to ask him two questions, and is not permitted to ask any more: First, 'Do you believe all the articles of the Christian Faith as contained in the Apostles' Creed?' Second, 'Do you promise, by the help of God, to lead a sober, righteous, and godly life?' "The government of the Church is vested in the clergy." These statements taken at random, indicate how difficult it is for an outsider.

unless deeply learned, to give accurate information about the Church. We doubt not that others have fared as badly at his hands. This looseness of statement and narrowness of view detract seriously from the value of the work, good as its intentions are.

Thoughts of and for the Inner Life. Sermons by Timothy Dwight. New York: Dodd, Mead & Co. Price, $1.50.

Most of these sermons, so the preface says, have been preached in the chapel of Yale University. Hence they appeal to young men especially. They are subjective and ethical in their teaching. The preacher deals with Christianity on the broad basis of the religion of Christ, and not from the standpoint of the Church to which he belongs. This was an essential consideration. Hence the sermons, which contain a great deal of valuable truth, are appropriate for any gathering of Christians, and will prove helpful to the general reader. Dr. Dwight's many opportunities for the examination of character have given him a power in delineation of life and its purposes that is fully and carefully used in these sermons. The cultivation of the inner life is too much neglected in this age. A contribution like this book is the more welcome because its author is so well known in connection with Yale University.

Two old favorites will be re-issued shortly in binding and letter press of the style of to-day. They are "Salad for the Solitary and Social," and "Evenings with the Sacred Poets," which is an anthology for hymn lovers. The author of both, Mr. Frederick Saunders, now in his ninety-second year, was librarian of the Astor Library for nearly forty years. In these volumes he gathered the essence of his wide knowledge of books, and, in the spirit of a gracious "bookworm," he imparts to others the results of his literary borings. The publisher is Mr. Thomas Whittaker.

Opinions of the Press

The Young Churchman

DR. SPRIGG.—The *Southern Churchman* has changed hands, and the Rev. Dr. Sprigg, who has been the editor for forty-four years, retires. That means the end of the *Southern Churchman* as its old friends have known it. The old name will be retained, and it may be better than of old, but never the same. The good Lord, in the process of creation, so provided that many men with varying types of character should constitute the human race; but in all the millions who have come and gone, there was but one Dr. Sprigg. No other man could write such quaint English. His pen will be missed from Church journalism. His like will never be seen again in defence of Protestantism. "A good man always wrong," might well be written for his epitaph when the world knows him no more; but we trust that may be many years hence. We shall open the paper with a sense of loss for a long time. His dropping out will leave a large hole, but we trust that through the opening thus made, the light of Catholic truth may shine, and illuminate the dark corners of the sanctum, from which has came forth the ghosts that ever danced before the good man's eyes. May the remaining days of the aged servant of God be full of joy and peace; and may the ghosts and goblins of ritualism never more disturb his mind.

The Observer (Presbyterian)

THE FAITH OF CONGREGATIONALISM.—There was ime when Congregationalism stood for something. We believe that it stands for something to-day. Yet there has been apparent for sometime in certain quarters a laxity in belief which has caused serious anxiety in the minds of all well-wishers of that noble denomination. This laxity has been, in numbers of instances, we think, more apparent than real; that is, the clamor of the radical element has been so loud, and the silence of many faint-hearted advocates of orthodoxy so continuous, as to make it appear that the "liberals," so-called, have swept the whole denomination into an endorsement of their unproved hypotheses. But that Congregationalism in the main still stands for something definite in doctrine, and rectilinear in morals, we would fain believe. Whatever may be true of some of the younger ministers who have not lived long enough in the active life of the world to get a simple and solid system of doctrine that is preachable, we are of the opinion that the rank and file of the Congregational ministry and laity are in substantial accord with the fundamentals of the evangelical Faith as generally received among us. If this is so, what is needed is the sounding out of this positive note in Congregationalism. The conviction is there—let it assert itself. There is no reason why a minority of radicals should pose before the world as typical representatives of Congregationalism as a whole.

Christian Advocate (Methodist)

THE CHURCH'S MISSION.—Does not careful observation prove that much less attention is being devoted to the conversion of sinners now than in former years, and that conversions are not so frequent as they formerly were? Is it not possible that Christians are losing interest in the conversion of sinners? Many interests now engage the attention of ministers and Churches. We are building and endowing educational institutions. We have several great publishing houses, from which we are sending out millions of pages of religious literature every year to bless the world. We have many strong organizations for the collection and disbursement of millions annually for religious purposes. We have an immense young people's organization, into which many thousand young men and women are being gathered for discipline and training for future usefulness. To all these Christian institutions and enterprises we say, God speed! But it is possible that these may divert the attention of the Church from the chief object of its mission. The early Christians devoted their energies almost exclusively to the one aim of winning souls to Christ. The early Methodist Church sought one thing, the conversion of sinners. Those heroic ministers and laymen did not think of pleasing men or building a colossal ecclesiastical structure for their own glory. They preached, exhorted, sang prayed, traveled, and toiled for the conversion of sinners. We cannot throw off the new burdens and responsibilities of these later days, but we must not lose sight of the conversion of souls.

The Household

Origin of Scandal

Said Mrs. A.
To Mrs. J.,
In quite a confidential way,
"It seems to me
That Mrs. B.
Takes too much—something—in her tea."
And Mrs. J.
To Mrs K.
That night was overheard to say—
She grieved to touch
Upon it much,
But "Mrs. B. took—such and such!"
Then Mrs. K.
Went straight away
And told a friend the self-same day,
"'Twas sad to think—"
Here came a wink—
"That Mrs. B. was fond of drink."
The friend's disgust
Was such she must
Inform a lady, "which she mussed,"
That Mrs. B.
At half-past three
Was "that far gone, she couldn't see!"

This lady we
Have mentioned, she
Gave needle work to Mrs. B.,
And at such news
Could scarcely choose
But further needlework refuse.
Then Mrs. B.,
As you'll agree,
Quite properly—she said, said she,
That she would track
The scandal back
To those who made her look so black.
Through Mrs. K.
And Mrs. J.
She got at last to Mrs. A.,
And asked her why,
With cruel lie,
She painted her so deep a dye?
Said Mrs. A.,
In soft dismay,
"I no such thing could ever say;
I said that you
Had stouter grew
On too much sugar—which you do."

—*Selected.*

John Ward's Burial

BY THE REV. MARCUS LANE

WE were returning home from the annual diocesan convention, that had been held at a stirring town in the eastern part of the diocese. We had finished our business at the morning session (an unusual thing with us) and were speeding towards our homes on the one railway that passed through the town.

This was before the days of a cathedral city, and it was the custom in that diocese to wander around in annual conventions from parish to parish, in a strangely uncertain fashion, according as we had received an invitation from some parish "that wanted the convention."

All had gone well with us, but two or three of the leading debaters had been absent, and the routine work had been done more promptly than usual, so that a little after midday we were on our homeward way in a special train provided for us by the kindness of the superintendent of that railway, who had been with us as a member of the convention. He was on the train—one of us—one of the Church's brotherhood in the fullest sense.

There were between forty and fifty clergymen, and almost as many laymen, and a goodly sprinkling of ladies who had accompanied their husbands and fathers to the convention. Most of us, with light hearts and easy consciences, were satisfied to make a social use of the present opportunity, and so the quip and the merry jest went freely round, for we knew that we were going back to the treadmill tasks of parish duties, and to the enforced restraints of a clergyman's home life. We were, as one good lady expressed it, "for all the world just like boys let out from school."

We had been an hour or more on the road, and were rapidly approaching a junction where we would lose two or three of our number. My seat was next behind the Bishop's who had been given a seat by himself, into which various of the clergy had intruded briefly, as each had some business or trouble to confide to his fatherly care.

The last one had gone away, and the Bishop leaned back with a heavy sigh, and a look of sadness came upon his face. Just then the superintendent came up, and placing his hand upon the back of the seat, said indly: "Bishop, you look grave. I would like to know what makes you sad, when all the rest are merry, and all has gone so well."

The Bishop looked up. A kindly, but not a merry, smile seemed to illumine his somewhat rugged features as he replied: "I am not sad, as you would mean it, but I was remembering that our dear brother, Ward, who has been with us at nearly every convention for nearly fifty years, is now lying dead at his home in Hillside, but two or three miles from this on the branch road. In less than an hour he will be borne to his burial. I have missed him sadly all convention time, and I have longed to go to his burial, but it was not to be! It could not be!"

"It shall be, if you wish it," said the superintendent. Reaching to the bell-cord, he gave it one quick jerk. At once the train came to a stand. "You have but to say the word, and we will all go," said the man in authority.

"I will bless you all my life for it," said he. "And I will thank God for the wish He qasplanted in your heart," and a tear rolled unheeded down the rugged cheek.

The conductor came hurrying in, received a brief order, and in a few minutes we were upon the branch road, backing rapidly toward Hillside. Looks of surprise and the few questions asked, were all hushed by the answer: "We are going to John Ward's funeral."

I turned to the Bishop who was already putting on his robes, and asked him if we should put on our vestments.

He hesitated a moment, then said: "It is not necessary." Then his voice rang out strong and clearly: "No vestments, brethren, but take your Prayer Books and Hymnals."

In a few minutes more we were there. The railroad ran close to the grounds of St. Ann's church, which lay in the midst of a little cemetery. As we stepped to the ground, two of the clergy motioned us into line, so that the procession was formed at once, and began its march, almost without a spoken word. As we began to move, the rich, strong voice of Henry St. John began the hymn:

"Oh! Paradise! oh! Paradise!
Who doth not crave for rest?"

It thrilled me through and through, as I am sure it did the others, and all joined in the hymn. Thus, singing of that Paradise of God, which John Ward had entered—with beating hearts and solemn song—we drew near to the doors of old St. Ann's, into which the coffin was just being borne. The bearers paused at the door and waited until the Bishop had taken his place, and then the

service began. While this was being done I had time to note the scene before me.

St. Ann's was an old, old church in our diocese—so old that it counted more than a century of years. It had plain, high-backed pews and two aisles, lengthways, ending in a cross aisle at the front, at the ends of which were two square pews, with the queerest shaped chancel possible beyond. Between the two pews, in the cross aisle and directly in front of the shallow chancel, the coffin was placed, the very best that the skill of a country carpenter could make.

I had time to note all this; and then, seemed strangely carried out of, and beyond, myself. I shut my eyes until I but peeped through my eyelids. The scene changed as if by magic. The humble country church was gone, and in its place was something grand and magnificent—not a cathedral with its central altar, and its graceful arches, and vaulted roof, but something grander still, and far more sublime. I felt that I stood in God's great temple—that temple not made with hands, vast as God's being, and a part of It. I was still looking upon the Bishop's form as he started up the aisle, but just in front was another Presence, leading us on. I felt that it was the Lord Jesus, and yet I was half ashamed to feel that, someway, whether for my sins or for my infirmities, I was catching but a glimpse of that Dear Form.

When the Bishop began the service, in some strange way the voice was changed. It was no longer the Bishop's voice, but the Lord's, and Oh! the exultation and the triumph with which He said again: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

I was all the surer that it was the Lord's voice, because I remembered that He had said: "Where two or three are gathered together in My Name, there am I in the midst of them."

Eagerly did I strive to see Him, closer and nearer; but, as I strove, the Form vanished, and it was the Bishop's voice that I heard: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."

Yes, I knew it, too, as well as Job, but until I die no one shall be able to convince me that I had not seen my Master in the flesh, as He once stood among men, and as He walks among the churches. And that voice, and the music of it! I shall hear it again, and, until I do, I shall rejoice in that memory. "And His voice was as the sound of many waters." Never before did I rightly understand the meaning of that passage of Holy Writ.

On, the procession of the clergy swept, up to, and past, the coffin, filling the chancel and the space around. I was one of those for whom there was no seat. As I came out of my dream, I found myself standing at the door of the square pew wherein were the family of the deceased. They had risen to their feet, and in front of all was the widow of the dead priest, leaning heavily with both hands upon a cane whose head made, with the shaft, the shape of a *Tau*, one of the ancient and honored forms of the Cross. She was looking intently at the Bishop, with a rapt, ecstatic look upon her face, such as I might imagine to be the look of some holy saint gazing in ecstacy upon holy things in their glory and beauty.

The service went on. The tender, loving voice of Henry St. John began the chant: "Lord, let me know my end, and the number of my days," and we responded, verse by verse. Then came the reading of the lesson—read as few can read it; but grandest of all, like the triumphant appeal of an organ, came the exultant close. The reader had asked Death for his sting, and the grave for its victory. He declared that the sting of Death was sin, but he did not give to the grave the victory; "Thanks be to God which giveth *us* the victory, through our Lord Jesus Christ." My heart answered back the strong assertion: "Thanks be to God which giveth *us* the victory." Then for a moment I saw again that shadowy Form, a little clearer, a little more distinct, but a dim, shadowy Form, after all.

There was a hymn sung—no matter what, followed by a few collects and a notice from the Bishop: "The remainder of the service will be at the grave." The Bishop stepped aside, and, leaning against the chancel rail, made signs, one by one, to six of the eldest and most honored presbyters of the diocese. They came forward and took up the coffin.

For the first time the eyes of the aged widow left the Bishop's face, and were fixed on something above and beyond him, and I heard her speaking in a low voice to herself; she was saying the *Nunc Dimittis*: "Lord! Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."

Down the aisles, and out from the church doors, the procession went, and as we passed through the door, Henry St. John began a chant, "The Lord is my Shepherd, therefore can I lack nothing." For a moment I thought it to be a strange chant for a burial, but as I looked beyond our little gathering,

and saw the rich meadows, and a thread of silver water flowing through them, I recognized the appropriateness of the next words: "He shall feed me in a green pasture, and lead me forth beside the waters of comfort."

And so we went to the grave. First the Bishop, followed by the clergy, then the coffin and the family; then the remainder of our people, and then the good folks of St. Ann's and the neighborhood.

There was nothing unusual except that the Bishop and clergy took all the duties, even from the undertaker. When the time came, the Bishop motioned to one of the clergy—the eldest left in the diocese. He grasped in his hand a handful of mold and, very tenderly, just as if he were sowing seed for some coming harvest, yes, for the great harvest of humanity, he scattered it lovingly upon the coffin, "Earth to earth, ashes to ashes, dust to dust."

Our part of the procession was re-formed, and we went to the train singing that grand old hymn:

"Hark! Hark! My soul! Angelic songs are swelling,
O'er earth's green fields and ocean's wave-beat shore."

Soon we were in our seats and the train moved on, just as a gentle shower began to fall. It brought to my mind that old saying of our English forefathers: "Happy are the dead whom the rain rains on."

It was the strangest burial that I ever attended, in one respect. There was absolutely nothing to mar the solemnity and beauty of the services. As the train started back to the junction the superintendent asked the Bishop: "Did you like it? And is all well?"

"All is well with him, and next to God, I thank you for the privilege of depositing this precious charge in the Master's keeping, waiting for the spring-time of the Resurrection."

It was but a few years later that I stood within a new St. Ann's. Old St. Ann's had passed away, and a new St. Ann's stood upon its site, and the people were gathered together for a round of celebrations. That evening I met John Ward's granddaughter, now become a young lady, and the belle of that countryside. Something that was said told me of the relationship, and I said to her: "I wonder if you are the young girl whom I saw at Father Ward's funeral?"

"Yes, I was there, and I remember seeing you."

"Then tell me what you thought of us as we came marching in unannounced. I have often wondered."

"No matter what I thought, but I will tell you what my grandmother thought. She said that it seemed to her as if the angels of God had come in the garb of men, to do honor to her dead husband, and she always said that she had seen the Lord Jesus there. She saw a Form, that at first was a mere shadow. It was different from all the rest, both in dress and appearance, and as the service closed, it became distinct. It was the Lord Jesus, much as she had seen Him represented in the old pictures. His head was uncovered. Long locks fell almost to His shoulders in golden waves, and He had upon Him what she called a glistering robe—not dazzling—but only glitsering—not like anything else that she had ever seen, but it was a color that it did the eye good to look upon. As the service closed, she said to herself a little passage of Scripture; what it was, I know not [Yes, but I knew], and as she was saying it to herself, all at once He stood beside her, and He said to her, in gentle, kindly tones: 'Daughter, weep not! Wait yet a little while.' And so, until her death, she did not mourn for her husband. 'For,' she said, 'he has passed into God's keeping, and soon the Lord will be coming back for me.' He had told her to wait, and she was content to wait, biding His good time. It would be soon enough."

She had not long to wait. It was but a little while. Then the Lord Jesus came, and into His hands she commended her spirit.

A Philadelphia Parrot

A CONFECTIONER came into possession of a parrot three or four months ago. The bird had a fair-sized vocabulary, but it lacked one accomplishment. It couldn't count. Now, in the estimation of the confectioner, a parrot unable to count is almost as bad as no parrot at all, so he at once proceeded to instruct the bird in that line. The means adopted consisted of a pan of water and a whisk broom. When lesson time arrived the confectioner would dip the broom in the water, give it a shake in the direction of the parrot, flirting several drops of the fluid on its head, and then say, "One." With the next shake of the broom, and consequent descent of water upon the bird's head, he would exclaim "Two," and so on up to ten. In spite of all the confectioner did, however, the bird refused absolutely to count, although it was nearly drowned in several of the lessons. Finally the parrot's owner gave up in despair, and put the whisk broom and pan of water away for good. That was a couple of weeks ago, and the lessons had almost passed out of the confectioner's memory, when the other day as the parrot was hanging out of doors in its cage, the rain suddenly began to fall in great drops. The confectioner went to the door to bring in the bird, when he was startled to hear it exclaim: "One." The next instant, as another of the drops evidently struck it on the head, it called out, "Two." Then it shouted, "Three, four, five, six, seven, eight, nine, ten," in rapid succession. The rain kept coming down harder and harder, however, much to the parrot's astonishment. It looked sideways, then down, then up, evidently getting madder with each drop. Finally it could stand the insult no longer. Pitching its voice to the shrillest key it yelled: "Stop it, stop it, that's all I know, that's all I know, —— it, that's all I know!"

Walton (to fishmonger)—"Just throw me half a dozen of those trout." Fishmonger—"Throw them"? Walton—"Yes; then I can go home and tell my wife I caught 'em. I may be a poor fisherman, but I'm no liar."—*Household Words.*

Children's Hour

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

The Land of Easy Tasks

BY REBECCA BARRETT

"OH dear," grumbled Bobby Scott, as he threw his arithmetic aside, "it's nothing but hard sums all the time, and no one to help me. These fractions won't come right, and what's the use of trying any more? I wish I could go where there's nothing hard in all the world. If a fellow wants to play a game of ball, his garden must be weeded first. And if there's a circus coming to town, as there is next week, he's got to earn the money for his ticket. If things came easy, I know I'd be perfectly happy, but I'd just about as soon go without if they've got to be worked for."

Bobby had hardly finished saying this when the page in fractions began to grow very dim, and suddenly one of the ciphers resolved itself into a big balloon, and Bobby found himself sailing away in it. Presently there was a bump, and the balloon landed. Bobby got out of the thing and looked around bewildered. He thought himself in the land of the Arabian Nights, or some such place, for everything was so wonderful and queer.

Beautiful flowers kept springing up as if by magic. But the little people who stood around, did not seem to notice them or to care to pick them. Bobby ran eagerly and gathered a bouquet, but immediately the flowers lost their charm, and he found himself throwing them down again.

Scattered all about the streets were gold and silver coins. Bobby's eyes stuck out with excitement when he saw them. Now, he thought, he could pick up enough to go to circuses the rest of his life. "Was there ever such luck?" he exclaimed. "Why, it is the next thing to finding Captain Kidd's treasure." He eagerly seized the glittering pieces and began to fill his pockets. But no sooner did he possess them than their value was gone and he cared no more about them.

"What does this mean, where am I?" Bobby inquired of one of the little people who had gathered around to see the newcomer. "Why don't all these things please me?"

"Because you are in the Land of Easy Tasks. Nobody has to work for anything here, and nobody prizes anything."

"How strange," answered Bobby. "I thought the easier a thing came, the more fun a fellow got out of it."

"You'll see you're all wrong if you stay here long enough," replied the little man.

"Don't you have to plant seeds in your gardens and weed them?" inquired Bobby curiously.

"Goodness no, boy, all you have to do is to wish for flowers, and they grow and blossom."

"And isn't the money ever earned here, and is nobody paid wages?"

"Of course not. We don't know what you mean by such questions. I tell you, you are in the Land of Easy Tasks."

The next place Bobby visited was a school. The arithmetics used here had the problems all worked out in them, the geographies were mere picture books, and as for the spellers, they were the queerest of all. The teacher simply pronounced from them, and immediately the letters would fly from the book, and spell out the word for the pupil.

Bobby was greatly entertained. "Oh, how I wish I could take some of these text-books back with me! Are not the children very happy here with such easy lessons?"

"Oh, my no," answered the teacher, "they are always crying because there is never anything hard to do, no lessons to learn and no problems to be solved. They can't enjoy their play ever, for the reason that they haven't worked first."

"I never thought of that before," said Bobby seriously. He looked around at the dull, unhappy faces of the children, and was convinced that the teacher had spoken truly. Bobby now began to think that this Land of Easy Tasks was not a very nice place to live in after all, and to wonder how he were going to get back to his own home again.

That evening Bobby was invited to go to a circus. It was the biggest one he had ever attended. There were such lots of horses, an enormous menagerie, and a half dozen clowns. Now, thought he, people cannot help having a good time. But far from it. As the entertainment was free, none seemed to appreciate what they saw at all. Half the people went out before the performance was over, and those who did stay looked bored and tired.

Bobby was more puzzled over this than anything he'd seen. "You people in this Land of Easy Tasks are the luckiest in the world," he remarked to his companion as they were coming off from the grounds, "and yet you seem the least contented."

"I can tell you why," answered the little man, who was quite a philosopher, if he did go to circuses. "There is nothing truer than that old proverb, 'Lightly come by, lightly held.' They say there is a country where everything has to be worked for, and everybody values what he gets accordingly. How happy I'd be if I could live in such a place!"

Bobby did not make any reply. He felt too ashamed to tell the little man that that was the very land he himself came from. He hung his head guiltily as he remembered his numerous complaints. But while he was thinking about it, the figure before him began gradually to diminish in size, and finally faded away altogether. Suddenly Bobby's head gave a jerk.

"Why, you've been asleep, haven't you Bobby?" said his mother. "You had better get up early to-morrow morning and do your sums, you are too tired to-night."

And Bobby trudged off to bed, but quite a different Bobby from the one who had sat down to his arithmetic lesson only an hour or two before.

A Wise Elephant

IN my opinion the elephant is the most intelligent of all animals. He thinks for himself, and no matter in what position he may be placed, nor what emergencies he may be called upon to meet, he seems to be endowed with enough common sense to be equal to all occasions. He has also a strong sense of humor, which at times is so marked as to be almost human. This sense of the humorous was unusually well developed in an elephant I knew in the *Jardin des Plantes* in Paris. He was kept in a great enclosure out in the open air, so that he had plenty of room to roam about. In the same enclosure was a very large hippopotamus, for whose comfort and amusement a great stone basin had been built and filled with water, and the hippopotamus in turn furnished amusement for the elephant. It was quite early one morning—before the hour for admitting the public to the garden—when I noticed the elephant walking around on the edge of the basin, curiously watching the hippopotamus, which was completely under water. I felt quite sure that the elephant was up to some prank, and I was not mistaken; for, just as soon as the ears of the hippopotamus came into view, the elephant quickly seized one of them with his trunk and gave it a sudden pull. The enraged hippopotamus lifted his ponderous head clear out of the water and snorted and blew; but every time he rose to take breath the elephant would recommence his antics. Around and around the great quadruped would go, keeping a sharp lookout for the little ears of the hippopotamus, which he would instantly seize the moment they appeared. His evident delight in teasing his huge neighbor was very comical, and there could be no doubt that he thoroughly enjoyed it. Again one day the keeper placed some food for the hippopotamus in a corner of the enclosure, and at once the hippopotamus began to leave the water to get it, but the elephant slowly ambled over to the same corner, and arriving there first, he placed his four feet over the favorite food in such a way that the hippopotamus could not get it, gently swayed his trunk back and forth, and acted altogether as though he were there quite accidentally, until the garden was thrown open to the public and he went forward to receive the daily contributions of bread, cake, pie, etc., which were always offered him by his hosts of admirers.

Elephants appear to take much enjoyment in life, and exhibit a good-natured spirit even while at work. In the animals' quarters at Bridgeport, some time ago, two little elephants showed evident pleasure in the tasks that were set them. Even in their stable, when no trainer was about, one little elephant would stand on its head just as it was used to do in the circus, and the other would look anxiously on until its own turn came to stand on its head and to be admired by the other.

In his native clime, during the hot hours of the day, the elephant usually seeks the friendly shade of a grove of trees, so as to shield himself from the burning rays of the sun. Some time ago in Central Park, the elephants in summer were kept in an open enclosure where there were no trees nor shade of any kind, and during the hot days when the mercury was well up in the nineties, the heat in the neighborhood of that enclosure was almost unbearable. Intently watching the elephants there was always a number of persons carrying sunshades or umbrellas, to protect themselves from the sun's fierce rays. I wonder how many of those onlookers realized that the elephants were carrying sunshades too? For such was really the case. On the very hot days the great quadrupeds would take the hay which was given them, or, when they could get it, the newly mown grass, and completely thatch their backs with it to shield themselves from the sun. They will sometimes do this same thing in fly time to protect themselves from being bitten, for, strange as it may seem, the elephant's skin is very sensitive.

In Africa there grows a tree called the Heglik tree, which bears fruit known by the name of lolobes. Now the elephant is very fond of lolobes, but it happens that the fruit grows so high up as to be quite out of the animal's reach. Of course that fact does not deter the elephant from trying to get it. True, he cannot climb a tree, but he has a big bump of ingenuity, and we may rest assured that he gets that fruit by some means or other. Sir Samuel Baker, the great African traveler, was fortunate enough one day to see an elephant in the very act of getting the fruit. The elephant would retire a short distance from the tree and then rush at the trunk at full speed, striking his head against it with such force as to make the tree tremble in every limb, and to shake down the fruit, repeating the charge again and again, until enough lolobes had fallen to satisfy his appetite.—MEREDITH NUGENT in *Our Animal Friends.*

FROM CALIFORNIA: "I would like to say how much I appreciate the paper. It has been a weekly visitor to us for over sixteen years now. In fact I think it may truthfully be called 'one of the family.' Long may it continue as such is my earnest wish."

Finance and Commerce

DURING the last week public apprehension as to the political situation in South Africa has been quieted by the commencement of hostilities. We say quieted because the war of itself confined to the English and the Boers, is a matter of little consequence so far as international commerce is concerned, and only the uncertainty as to its possible financial effect in London gave rise to a feeling of caution in the financial centre. War has been declared and fighting has begun, and as might have reasonably been expected matters have resumed in London and elsewhere their former security. The high rates of discount prevailing in London, and on the continent, partly in consequence of the war, has made further importations of gold into the United States at this time unlikely, and in fact there has been some conjecture as to the probability of gold being exported to a moderate degree. In New York while there is very little change shown by the last bank statement, money is more freely offered, and interest rates are much lower. This has been partly brought about by the offer of the Secretary of the Treasury to anticipate the interest on the government debt up to June 30th, 1900. If this offer were universally accepted, the amount to put afloat would be about 26 million dollars, but the small discount which the government exacts for this favor, will deter many holders of bonds from accepting it. However, the moral effect so far has been beneficial. Notwithstanding the easier money market and the seeming re-establishment of confidence in London, the stock market has shown but little animation, and prices are hardly more than steady.

Railway earnings and bank clearings leave nothing to be desired. Transportation facilities of every kind are taxed to their capacity. In the matter of east bound freight, lack of cars, alike on roads running from the west into Chicago, and to the seaboard, seriously hinders business, and this, too, at a time when the carrying capacity of all the roads is greater than ever before. Bank clearings for the country at large continue steadily at above 25 per cent over the corresponding period last year. These two items, bank clearings and transportation, fairly reflect the volume of the country's business. In every department of production and distribution there is activity, and in practically all, prices are firm. In some staples, for instance iron and leather, on account of the advanced prices, buyers are but little disposed to contract ahead, but demand for current use is large. As an example, notwithstanding the weekly output of iron has been increased 11,000 tons, and is now 278,000 tons, actual consumptive demand reduced unsold stock last month 27,000 tons. In woolen and cotton fabrics, the demand is good. In cotton the demand is so large that prices have steadily advanced for weeks past. The grain and provision markets, if they share in the general prosperity, do not exhibit it by advancing prices. Wheat is selling around 70 cents. This is a fair price under normal conditions, and when we consider that the world's wheat crops the past five years have been about 600 million bushels more than the crops of the two preceding years, and far in excess of the estimated world's consumption, and that the stocks of wheat in every position all over the world are liberal, perhaps we owe it to prosperity that the price is as high as it is.

Trade with the Transvaal

SOME indication of the prospective effect of the Transvaal war upon the commerce of the United States with South Africa is found in facts recently presented by the Treasury Bureau of Statistics in its monograph, entitled Commercial Africa in 1899. This shows that the imports of the Transvaal in 1897 were, according to the best estimates, over 100 million dollars, of which about 85 millions were from Great Britain, 13 million, 500 thousand from the United States, 5 millions from Germany, and the remainder from Belgium, Holland, and France. All of these importations reach the Republic, which has no seaports, through the ports of Cape Town, Port Elizabeth, Port Alfred, and East London, in Cape Colony; Durban, in Natal, and Lourenco Marquez in Portuguese East Africa. The direct importations into the Transvaal through Cape Colony, in 1897, were $20,363,572, and through the other ports of Cape Colony probably an equally large amount; those through Durban and other ports in Natal, $11,339,042, and those through Lourenco Marquez in Portuguese territory, $12,936,237. In addition to this, large quantities of goods imported into Cape Colony, Natal, and Portuguese East Africa, for consumption in those colonies, were afterwards sold for consumption in the Transvaal, thus making up the grand total of over 100 million dollars. It will be observed from this statement that up to the present time the importation of goods into the Transvaal has largely passed through the British ports of Cape Colony and Natal, which will now be closed against commerce for that State, thus temporarily changing the course of the supplies, which the large population there located must continue to have. The closing of these ports will compel the Boers either to obtain their supplies of imports through Portuguese territory, or else live upon what they can obtain from their own territory and that of the colonies which they may invade, since both the South African Republic and the Orange Free State are surrounded by British territory on every side, except at the east, where Portuguese East Africa intervenes between the Boer States and the Indian Ocean. The total value of goods in transit for the South African Republic and the Orange Free State, passing through Portuguese East Africa in 1897, was in round terms, 14 million dollars, and the exports from the United States to Portuguese East Africa amounted in 1897 to $1,800,000, and in 1898 to $2,897,000.

As already indicated, the Transvaal has up to this time taken a large share of its imports from and through the British colonies of Cape Colony and Natal. Imports into the Cape of Good Hope from the United States in 1897 amounted to over 10 million dollars, out of a total of 86 millions, and of this probably one-half was intended for consumption in the Transvaal. The imports into Natal from the United States in 1897 amounted to $3 200.000, out of a total of 30 millions, and it is probable that a considerable share of this was destined for the Transvaal, since the rail distance from the chief port of Natal to the Transvaal is much less than that through the ports of Cape Colony.

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Suggestions for School Lunches

THE following is an arrangement for one week

Monday.—Cold tongue, "patty" cakes, bread and butter, fresh fruit.

Tuesday.—Cheese Sandwich, cake, custard, bread and butter.

Wednesday.—Egg sandwich, canned fruit, wafers, tea cakes.

Thursday, meet sandwich, buttered crackers, Graham bread, fruit.

Friday.—Sliced meat, bread and butter, pickles, cookies, custard. To each of the above add a small flask of milk.

The "patty" cakes are made by mixing together one egg, well beaten, one cup of sugar, one tablespoonful of butter, one and one half teaspoonfuls of baking powder, two cups of flower, and one-half cup of water. Flavor to taste and bake in muffin molds.

The cheese sandwich is simply grated cheese, with the bread prepared as for any sandwich. The children would relish any of the following sandwiches:

Egg Sandwich —Chop the whites of hard boiled eggs very fine, and rub the yolks through a sieve; to each yolk allow a saltspoonful of warm butter, mix well, and add the whites of the eggs, season with salt and pepper, then spread on nicely buttered bread.

Peanut Sandwich.—Pound the nuts to a paste, spread on thin slices of buttered bread, dust with salt and grated cheese, cover with a slice of bread, and press firmly together.

Salmon Sandwich.—Remove all the skin and bones from canned salmon, and with the fingers work to a smooth paste, adding enough mayonnaise to make it spread nicely. Squeeze over a little lemon juice and spread on unbuttered bread.

Celery Sandwich.—Chop the celery very fine, and spread a thin layer on nicely buttered bread, dust with salt, and cover with another slice of buttered bread, pressing the two firmly together.

Chicken or Turkey Sandwich.—The meat on a drumstick left from the roast or stew should be chopped fine, moistened with a little gravy or warm butter, seasoned, and spread between thin slices of buttered bread.—*Good Housekeeping.*

FROM PENNSYLVANIA.—THE LIVING CHURCH is a good paper. I enjoy its weekly visits. Send it on!