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VOL. XXIII. MILWAUKEE AND CHICAGO, JULY 21, 1900. No. 12.

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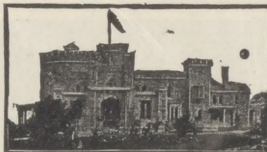
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The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, JULY 21, 1900.

No. 12



News and Notes



UNCERTAINTY in regard to conditions in Peking has given way to what seems to be positive assurance that the worst has happened. On the authority of the highest officials in Shanghai, who claim to have, and very likely do have, information direct, it is given out that every European in Peking perished on the night of July 6-7. It appears that the final attack on the British Legation, in which all foreigners were gathered, was made on the night of the 6th, when Prince Tuan, the revolutionary chieftain, who had formerly been an adjutant in the Imperial army, personally led an attack of Chinese soldiers and Boxers against the besieged foreigners. On the other hand, Prince Ching, who had been at the head of the Tsung-li-Yamen, or foreign office, at the head of another force of soldiers, defended the foreigners and made a counter attack on Prince Tuan's forces. Ching, however, was defeated and was himself severely wounded, if not killed.

After a general advance of the Chinese had been made against the Legation, and the walls of the building had been battered by the furious attack of the artillery, the conflict between the two Chinese armies occurred. With Prince Ching was General Wang Weng Shao, an old man past 70, but who, according to the account, fought valiantly with Prince Ching. Many of the troops of these, however, deserted to the Boxers, and supported Prince Tuan, before the battle was over. Wang was killed and Ching severely wounded.

During the whole night there were repeated attacks made on the Legation, but these were invariably repulsed by the foreigners with heavy loss to the Chinese, but with loss as well to those within the Legation walls. At five in the morning the Chinese were said to have been practically defeated, when Chinese reinforcements arrived on the scene from the vicinity of Tien Tsin. The allies at this time were so weakened by their losses that they were unable to withstand the increased energy of the attack. By seven o'clock their ammunition was exhausted, and as the Chinese fire was not returned, the former advanced into the Legation itself, and a desperate hand to hand conflict ensued, the horrors of which will probably never be told in their details, and which ended only when every man, woman, and child within the Legation had been killed. It was stated that two escaped from within the walls, but were killed in the city.

So ends the long period of suspense. Never before, in modern times at least, has such a horrible scene been enacted against the representatives of the Powers. It cannot be said exactly how many there were among those killed. The Americans included Minister Conger, his wife, and two daughters, several lady guests, the officers of the Legation and their wives and families, 58 sailors and marines, and a considerable number of missionaries, including both men and women, from Presbyterian, Methodist, and Congregational societies, and from the American Board of Foreign Missions. A rough estimate of the missionaries gives, of the Presbyterians six men and seven women; of the Methodists five men and seven women; of the Congregationalists three men and nine women; of the American Board seven men and nine women. In addition to the Americans, there were also a greater or less number from practically every European nation and from Japan included among the lost. Bishop Scott, the English Bishop of North China, was among the number.

ON SUNDAY and Monday came the dismal news that the viceroys of Honan and Shan-se have joined the Boxers, while

the insurrection has also reached Che-kiang province. The latter is just south of Shanghai, while Honan is northwest from that city, so our own mission work centering at Shanghai is now between two disorderly provinces. Shan-se is north of Honan and southwest from the city of Peking. In Honan an Italian Bishop and three priests have been murdered, while the missions in various places have been burned and pillaged. Indeed the outlook is most gloomy for the safety of our own missions and missionaries.

TIENTSIN is now in a state only less critical than was that of Peking. The international forces there located, though somewhat over 10,000 strong, are not only too small to make any successful advance toward Peking, but they have not even been able to silence the guns daily directed upon the foreign settlement by the native city. On the 11th inst. an attack by the Chinese was repulsed, but on the 13th, when the allies finally made an attack on the native city, they were defeated after an all-day fight, and driven back to the foreign settlement, with heavy losses, the American commander, Colonel Liscum, being mortally wounded, and a large proportion of the men suffering casualties. The situation in Tien Tsin at the present time is therefore most precarious and its evacuation may soon be necessary. Communication between Taku, the seaport, and Tien Tsin, is still maintained, but it is not certain that it can be continued open indefinitely, in which case it is to be hoped that the inland city will be abandoned before it is too late. In the meantime we should like to see some explanation, which as yet has not been made, as to why the forces which are being hurried to China are now landed at the more northerly port of Chefoo, instead of at Taku, as formerly, from whence, apparently, the garrison at Tien Tsin might be reinforced and be better utilized. Very likely some reason for this action exists, though to us it is not apparent, and we do not intend to number ourselves with those infallible journalistic critics who arise in every war, and who are always better able to direct military movements from their office chairs than are the constituted authorities of the several governments.

WHILE no definite agreement between the Powers has been announced, yet the outlook is made somewhat clearer by the emphatic declaration of the Russian government that Russia has placed no obstacles in the way of Japan's forwarding troops to China, and has not been responsible for any delay on the part of Japan. The same government also denies emphatically the published stories of cruelty on the part of Cossack soldiers in Tien Tsin or elsewhere, which have been given wide circulation, particularly in England.

WITH regard to the final settlement of the Chinese question, after the immediate difficulties shall be past, the United States has issued through the State department, a note addressed to the several Powers declaring that the American policy will be to preserve the integrity of the Chinese Empire and the protection of American rights; the details as to how China is to be made a safe place for Europeans and Americans, being reserved for future consideration. Mr. Hay states that the United States regards the present condition at Peking as "one of virtual anarchy, whereby power and responsibility is practically devolved upon the local provincial authorities. So long as they are not in overt collusion with rebellion and use their power to protect

foreign life and property, we regard them as representing the Chinese people, with whom we seek to remain in peace and friendship."

Germany has also declared through her Minister for Foreign Affairs, Count von Buelow, that the policy of the Imperial government will be to maintain the integrity of the Chinese Empire, though very rightly an aggressive policy is promised by way of punishment for the murder of the German Minister and other atrocities. What will be the attitude of Russia in the near future, after the settlement of the immediate difficulty is, however, uncertain.

INTEREST in the South African war was revived during the past week by reason of the revival of activity in both of the Republics. On the 7th and 8th the British forces succeeded in defeating Gen. Dewet at Bethlehem, in the Orange Free State, and that important point was occupied by Her Majesty's troops. The Boer forces, however, while defeated, were not captured, though at last accounts they were hard pressed by Gen. Clements and Gen. Paget, the British commanders. Bethlehem is at the terminus of the railroad running westward from Ladysmith. On the 8th, Gen. Baden-Powell, the hero of Mafeking, occupied Rustenburg, an important point in the Transvaal, about a hundred miles west of Pretoria and on the high-road to that city, there being no railroad in that vicinity. This point was occupied without opposition.

Notwithstanding this auspicious beginning of the week for British arms, a serious reverse was received on the 11th inst. at Nital's Nek, a pass in the mountains eighteen miles west of Pretoria. It appears that the British forces held a fortified post at that pass, which was stormed by Gen. Louis Botha, and a squadron of the Scots Greys, two guns of the Horse Infantry, and ninety infantrymen, were captured, in addition to severe losses in killed and wounded, and four hundred additional infantry missing. Reinforcements were sent by Gen. Roberts from Pretoria, but they arrived too late. At the same time there was fighting in no less than four different places around Pretoria, east, southeast, northwest, and southwest. The immediate object of the aggressive campaign of the Boers near Pretoria, appears to be an attempt to relieve the pressure on Dewet's army in the Orange Free State, and to prevent reinforcements being sent to Bethlehem. Indeed it would be difficult for a junction to be effected between the forces at Pretoria and those at the former place, since communication between the two is by means of the railroad passing through the Majuba Hill country and Ladysmith, where the mountain passes have proved almost impossible to hold. In this vicinity also there is renewed activity against the forces of Gen. Buller. Evidently the conquest of Pretoria is not accepted by the Boers as the end of the war, and it appears as though a renewed attempt was to be made to seize it and thus terminate British occupation of the former capital.

THE Prussian Diet has grappled with the department store problem by the passage of an act establishing a graduated tax on such industries in cases where the annual sales exceed four hundred thousand marks (\$100,000). The act classifies the kinds of goods usually sold in such stores, in four groups. These may be roughly stated to be groceries, dry goods, furniture, and books and miscellaneous. Where any store, whose annual sales exceed the sum mentioned, deals in two or more of these groups, it becomes subject to the provisions of the law. The scale of taxation ranges from 5,500 marks on the minimum of annual sales mentioned, to 18,000 marks on annual sales aggregating 1,000,000 marks and an additional tax of 2,000 marks for each additional 100,000 marks of annual sales. Branch stores are to be considered as portions of the same general concern and not as separate stores, nor is any reduction to be granted or exemption allowed, even though different stores are occupied for the different grades of business, so long as they are owned by one proprietor or syndicate.

This legislation is intended to benefit the small tradesman, whose business is demoralized by the large department stores. It is a question, however, to what extent it will be successful. It appears that the department stores have already given notice to the manufacturers, seamstresses, and other persons from whom their goods are purchased or by whom they are made, that these will be expected and required to bear the tax. Indeed the ultimate result of such a policy can only be that the producer himself, or the purchaser, will be required to bear the tax, as it cannot be expected that department stores will either be run

at a loss or close up by reason of this hostile legislation. The case, however, will be of interest as an experiment in a form of socialism.

THE new commercial treaty between the United States and Germany has been signed, under the reciprocity section of the tariff law now in effect in this country. By the provisions of this treaty the United States grants a reduced tariff on importations of still wines, paintings, and statuary, while Germany guarantees the "most favored nation" treatment to the United States, by which is meant that the latter shall have the minimum tariff rate on all articles of export, that is granted to any nation. As a matter of fact the United States has always enjoyed this minimum rate, but the continuance of this right is guaranteed by the new treaty.

LONDON LETTER.

ON SUNDAY, June 17th, the Bicentenary of the Society for the Propagation of the Gospel in Foreign Parts was further commemorated quite generally throughout Great Britain and Ireland. The Protestant-minded clergy and laity of the fanatical Orange type, who (so far as they are represented in the press by the *English Churchman*) labor under the hallucination that the venerable Society necessarily preaches, in a lamentably large degree, "another Gospel than that of Christ's finished work," because, as is alleged, thirty of its accredited officials and agents belong to the English Church Union, and ten to the Confraternity of the Blessed Sacrament, whilst the Continental chaplaincies are all identified with the "Roman Movement," as the Catholic Revival is thus erroneously and absurdly designated, took no part in the celebration. At St. Paul's Cathedral the preacher in the morning was the Rt. Rev. the Bishop of Kentucky, and in the afternoon the Rt. Rev. the Bishop of Stepney, Canon in Residence.

The American prelate, in the course of his sermon, said he had come to keep the Bicentenary of the S. P. G. at the bidding of the English Primate. He had come as a son of the old Church in the new land back to the old land of his people, gladly to celebrate the birthday of the agency which by God's own good providence had had most to do with planting in the new land the ancient Church of English speaking people. For nearly the whole of the eighteenth century the S. P. G. formed the only point of contact with the Church in far distant colonies. He dared to assert that Greater Britain would hardly have been a possibility but for the development of the missionary spirit, largely through the medium of the Society.

Evening at St. Paul's was attended by the Lord Mayor in state, and Her Majesty's Judges, according to custom on the 1st Sunday after Trinity. Dr. Ingram (Canon of the Cathedral, and also Suffragan Bishop for the East End, originally the ancient rural parish of Stepney), in the course of his fervid oration-like discourse on "The Spiritual Expansion of the Empire," thus happily alluded to the American Church: "When we turn from the Empire itself to the great Child of the Empire, no testimonial can be more touching than that given by the daughter Church of America, who has sent two of her Bishops who have preached to us yesterday and to-day"; and then reading a clause of the message referred to, the preacher further remarked that such a tribute, coming from a Church which possessed 84 Bishops and 4,692 priests and deacons, was one of which the old nursing missionary Society may be gratefully proud. The Bishop of Southwark (the Bishop of Rochester's Suffragan for South London, which, however, is soon to be ecclesiastically the "Diocese of Southwark"), preaching in the evening at old St. Saviour's (which Cathedral-like fabric will be the Cathedral of the new Diocese), also made sympathetic reference to the American Church, as having "84 Bishops and over 4,000 clergy;" which imposing statistics tend to possess to the English mind both picturesque and poetical significance.

The Sunday preachers at Westminster Abbey were their most Rev. Lordships the Archbishops of Canterbury and Armagh; and also the Right Rev. the Bishop of Albany, who preached in the evening. The Irish primate was eloquent, as usual, though he seemed rather feeble, requiring assistance in reaching his seat, and ascending the pulpit with some difficulty.

On Monday, June 18th (Waterloo Day), a "Popular Meeting" was held at Exeter Hall, in the Strand, at 8 p.m., with the Archbishop of Armagh in the chair; the advertised speakers being the Bishops of Kentucky, St. Andrew's, and Ossory; also the Dean of Norwich, who, though a strong evangelical partizan, showed both by his presence and remarks that he was not wholly

out of sympathy with the interests of the venerable Society. His Grace the chairman was in good oratorical form, though his address regrettably contained, in one of its passages, a most rash and serious reflection upon the Latin Church in reference to its *cultus* of the Blessed Virgin. The Bishop of Kentucky seemed in a gay and humorous mood, and successfully amused his audience when referring to the Fathers of the Upper House of Convocation, whom he described as "a wonderful set of old gentlemen"; though he declared that the English bench was quite diminutive in size in comparison with the enormous American bench. The S. P. G., he said, had stood for the principles of liturgical and reverent worship, and his hearers could have no idea of the various kinds of worship existing in America. As for the men who said they had no interest in missions, it meant that they had no interest in the work for which the Son of Man came to die, and even no interest in Jesus Christ Himself.

Dr. Dudley's pleasing speech certainly made a lively impression upon some of the newspaper representatives present. In the *Daily Chronicle* it was described as "a humorous and thoroughly American address," reference being made especially to the speaker's facetious allusion to our quaintly attired English Bishops, whom he never saw but that he fancied some of the people had stepped out of the books on his library shelves and "had put on aprons and gaiters," whilst the *Westminster Gazette*, a popular Liberal evening newspaper, reported the speech as a "rousing one," which "showed that the American episcopate is deficient neither in oratory nor humor."

The afternoon meeting on Tuesday, June 19th (also at Exeter Hall, which in past years has been more associated with Protestant speechmaking than Anglican), when his Grace the Archbishop of Canterbury presided, was chiefly noteworthy for the remarkable speech delivered by the Marquis of Salisbury, which, curiously enough, has well-nigh baffled an enlightened interpretation. According to some critics, the Prime Minister went from Whitehall to the Strand to curse rather than bless the S. P. G., and to censure missionaries, in general, for causing the Chinese crisis and divers massacres in Moslem lands. More ingenuous critics, however, construe the speech less superficially and cynically, and claim the noble speaker as being, after all, a sincere believer in the missionary cause, and appreciative, too, of missionary heroism.

Lord Salisbury, of course, like a good Christian, believes in winning the heathen to Christ and His Church, but, like his great Elizabethan ancestor, Lord Burleigh (whom he resembles a good deal), he also believes in worldly wisdom, which he thinks the missionaries ought to cultivate more than they seem to do; and thus promote, not only the progress of Christianity amongst the heathen, but also the serenity of Her Majesty's Foreign Office and that of the other great Powers.

However, whether Lord Salisbury's position as to missionaries being prominent factors in causing international complications be defensible or not, he certainly urged with much force, in his Exeter Hall speech, that modern missionary enterprise is inevitably beset with a very grave difficulty, which was absolutely non-existent in the days when the Cross made such extraordinary moral conquests. "If an evangelist or an apostle," he eloquently said, "a Boniface or a Columba, preached in the Middle Ages, he faced the difficulties, he underwent the martyrdom, he braved the torments to which he was exposed, and the whole of the great moral and spiritual influence of his self devotion acted without hindrance on the people whom he addressed. But now, if a Boniface or a Columba is exposed to martyrdom, the result is an appeal to a consul or for the mission of a gunboat, and unfortunately . . . it does diminish the spiritual aspect and action of the Christian teaching. . . . They have a proverb in the East, 'First the missionary, then the consul, then the general.' This is a great hindrance to missionary work. The Christian faith and the Christian cross do not shine upon the people of the world with the unblemished splendor with which they shone in old times."

In connection herewith, the following passages from an able sub-leader in the *Pilot* are well worth reproduction in this letter. "A great Power cannot remain indifferent to the slaughter of its subjects. It is compelled by regard for its own dignity to step in and exact reparation. But the injury done to missions is incalculable. The blood of the martyrs ceases to be the seed of the Church, when the fruit that the seed first yields is a concession or an execution. The punishment that will rightly and necessarily be inflicted on the Boxers, and on the Chinese officials who have aided them, will throw back the progress of Christianity in China for a very long period." It is only by

the exercise, the *Pilot* further wisely observes, of the greatest caution on the part of the missionaries, by dissociating themselves as much as possible from their own countrymen, and identifying themselves in every way that is open to them with the native people that the harm done to Christianity can be neutralized.

The resolution moved by the Marquis of Salisbury was seconded by the Bishop of Albany, who also on this occasion presented a noteworthy address from the Domestic and Foreign Missionary Society of the American Church, and also one adopted at the 116th annual convention of the Diocese of New Jersey, which was once missionary ground of the S. P. G. Bishop of Kentucky, in seconding the Bishop of Winchester's resolution, anent the "spiritual federation of the Anglican Communion," made a brief but stirring speech. During the afternoon the singing boys of the Chapel Royal rendered (with sweet, bell-like voices) the hymn, "Go. Preach Me, everywhere, always," composed by the Archbishop of Armagh when Bishop of Derry, which, perhaps, some present thought was a salutary antidote to Lord Salisbury's somewhat austere speech.

J. G. HALL.

NEW YORK LETTER.

DEATH OF DR. DUFFIE.

THE Rev. Dr. Cornelius Roosevelt Duffie, *rector emeritus* of the Church of the Epiphany, and *chaplain emeritus* of Columbia University, died on the Fourth Sunday after Trinity at his summer home in Litchfield, Conn. He was born in New York in 1821 and was the son of a priest of the same name, who was founder and first rector of St. Thomas' Church at Broadway and Houston Street. Dr. Duffie's mother was Helena, daughter of James Bleecker, and through the Bleeckers, Roosevelts, and Baches, he was related to some of the oldest New York families. He was graduated in 1841 from Columbia College and in 1845 at the General Seminary. After serving for a time as curate in Trinity parish he founded the parish of St. John the Baptist, at Lexington Avenue and 35th Street, on land given for the purpose by Dr. Duffie and his aunts, and in what was, at that time, a suburb of the city.

In 1893 St. John the Baptist and the Epiphany were consolidated, and after forty-five years of consecutive service Dr. Duffie was made *rector emeritus*. As the first regular chaplain of Columbia College he officiated daily during the college sessions in the old chapel in 50th Street, and after twenty-five years he was made chaplain emeritus on full salary. In 1863 he married a descendant of Adam Clark, of New Jersey, a signer of the Declaration of Independence. In 1891 he was married a second time.

At the funeral in the Epiphany on Wednesday, Calvary boy choir sung the musical parts of the service, and among those present were the Rev. Dr. Thomas Gallaudet, the Rev. Joshua Kimber representing the Board of Missions, the Rev. Dr. W. A. Hooper of Wilton, Conn., and many of the vestry of the Epiphany parish. Mr. Edwin S. Gorham, secretary, attended as representative of the New York Bible and Common Prayer Book Society.

TRAINED CHRISTIAN HELPERS.

The Trained Christian Helpers have a splendid new Home in Pacific Street, Brooklyn. The fact that they are able to possess the same is a proof of the wisdom of going ahead, when one is working for God, making use of means at hand, and trusting Him to provide both for present need and future growth. Nearly four years ago the Helpers numbered two, and were poor and unknown. Now they have come to be an institution of New York, one might well say of the country, for their work is known and their methods are being copied.

Congregationalists have a hospital for the poor in Yokohama, Japan. By some lack of foresight in acquiring the building, some local men and women had a partial control of it. Having a good deal of that modern progressiveness, or at any rate desire for change, which characterizes Japan just now, these local managers decided to put out the Christian physicians and nurses and put in Japanese. But they found no heathen Japs willing to work for the sick poor, without pay. So the hospital had to be turned back to the care of those whose hearts were right.

The Order of Trained Helpers works for the sick and the poor, with no thought of pay. They are refined gentlewomen, who are trained as nurses, but who do far more than nurse. They help the poor to help themselves, not always by giving them

money—rarely that indeed—but by furnishing them with that saving common sense in management during times of trouble which the very poor so generally lack. The Rev. Dr. James H. Darlington had a good deal to do with getting their first work started, and the Christian side of the work had its beginning in Christ Church, Bedford Avenue. At present the spiritual advisers are the Rev. Drs. Darlington, John G. Bacchus of the Incarnation, and Lindsay Parker of St. Peter's. The medical side of the work was championed at the beginning and ever since by Dr. Arnold W. Catlin, and the other medical advisers now are Drs. W. W. Laing and Alfred Bell. The house physician of the new Home is Dr. G. R. Winder.

These Helpers wear a distinguishing garb and have a regular organization, with a religious service upon entering. But they are free to withdraw from the Order, upon proper notice. Their new Home has been made possible through increased offer-



NEW HOME OF TRAINED CHRISTIAN HELPERS, BROOKLYN.

ings from friends and increased gifts from those who have been helped, for while nobody is asked to pay, it is found that many want to do so, and the money is accepted in order to provide the necessaries of medicine, car fares, and livelihood of those who labor. In the new Home there are lectures on medical topics. The Home is what used to be a country mansion, but around which the growing city has come. It has spacious grounds, and even more spacious rooms. The president of the Board of Managers is Mrs. John A. Peterkin; vice-president, Mrs. Edward Morris; secretary, Miss Mabel Hastings; corresponding secretary, Mrs. Edward F. Geer; treasurer, Mrs. Ruth Y. Smith; and home visitor, Mrs. William Sabin.

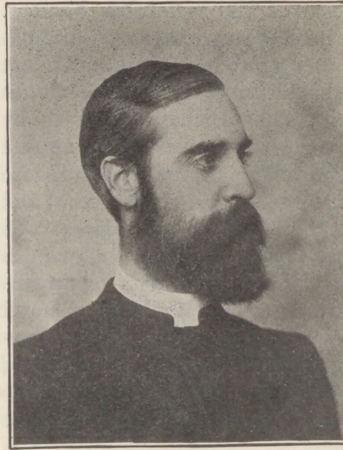
While Helpers give themselves to the work without financial reward, they are required to serve many months in preparation. Their Christian character is rigidly scrutinized at the beginning; for the order is no asylum for the sentimentally incompetent, and then they are instructed in nursing and in medicine until they are really trained—a trained Christian nurse, who works without pay. Could there be a nobler form of work for Christ? And could any workers for Him better deserve a new Home?

CITY ITEMS.

Bishop Potter laid the corner-stone of a new St. Andrew's Church at Brewster last week. It happened that the date and hour were the same as that named for the funeral of the late Rev. Dr. Duffie, and so the Bishop sent the Rev. Dr. Nelson to the Church of the Epiphany to represent him. The new Brewster church is just now rising above the ground, but the date of consecration has been set for November 30th. The rector is the Rev. F. Heartfield.

The Church Mission for Seamen is enlarging its building in Pike Street, making it four stories in height. The rear wall is being set back and the cellar made deeper. The first floor will be made a reading room, the second an assembly hall, and the upper floors living apartments for the Rev. Mr. Mansfield. The cost is \$4,000. The Society has a floating chapel on the pier near by, and a lodging house in Market Street.

The Church Temperance Society has been given two new ice water fountains, making the fifteenth and sixteenth which it will maintain out of the profits of its lunch wagons. One of the new fountains is presented by Mrs. James Burling Lawrence and it has been placed in front of the Squir-



REV ARTHUR H. JUDGE.

rel Inn in the Bowery. The donor of the other does not wish her name known. The Inn restaurant is paying its own way, and that during July is counted remarkable. The reading room is well patronized even in the hot weather of this season.

THE RECTOR-ELECT OF ST. MATTHEW'S.

Two weeks ago we chronicled the fact of the election of the Rev. Arthur H. Judge, now of Franklin, Pa., to the rectorship of St. Matthew's Church. It is a pleasure now to present his portrait.

DEATH OF CHAPLAIN GALLOUPE.

THE Rev. Dwight Galloupe, for the last four years rector of St. Paul's, High and Market Streets, Newark, was found dead in his bath on July 11th. The cause is said to have been apoplexy. He was a son of Dr. Edward W. Galloupe of Stamford, N. Y., and was destined to succeed his father as a physician. While a student at Harvard he changed his mind and studied for orders. He spent his diaconate at Angelica, N. Y., and gave a year to St. Luke's Cathedral, Portland, Maine. In 1896 he came to St. Paul's, and although very young, he took almost at once a leading place in the religious affairs of the city. His parish prospered.



REV. DWIGHT GALLOUPE.

When the Spanish war broke out, he volunteered as chaplain and was sent with the Ninth Regiment. He saw service in Cuba, being several times under fire, and during the trying days around Santiago he took no thought for himself, but worked incessantly for others. Having had a medical course, he put his knowledge into practice. Near the end of June he had a sunstroke and was ordered by the physician to a hospital. He disobeyed orders and went back to the firing line, working through several hot days. He was struck in the chest with some earth thrown up by a shell. When he could get upon his feet he started for the hospital, but finding others in worse condition than himself, he helped them as he could through a long and hot walk.

Being sent home ill, he apparently recovered, and went back to Montauk Point, his regiment having already reached there, where he worked for some time, or as long as needed. Returning to his parish work, he found himself far from well, and last March went on a sea journey to Brazil. The ship service being uncertain from that country, he returned unexpectedly, only to find his family away, and then learned of the birth to him of a child four weeks before. He seemed well and took the services in St. Paul's on July 8th. On Wednesday of last week, while dressing to go out to dinner and also to perform a wedding ceremony which was to occur in St. Paul's that evening, he seems to have fallen without previous warning and to have died instantly. He was quite alone in the rectory and was not discovered until several hours afterward. He was only 29 years of age. His wife was Miss Cornelia de Mille of Angelica, N. Y., and he leaves an infant child whom he never saw.

The burial service was said in St. Paul's on Friday evening by the Rev. Hannibal Goodwin, a former rector. Mrs. Galloupe returned from Geneva, but was unable to accompany the funeral party to Stamford, N. Y., where interment took place on Monday, the Rev. O. S. Hallock officiating.

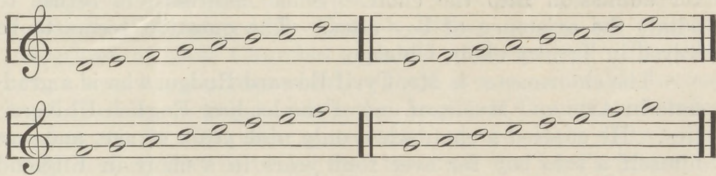
THERE is no love of God without patience, and no patience without lowliness and sweetness of spirit.—John Wesley.

THE BEGINNINGS OF CHURCH MUSIC.

BY SUSAN ANDREWS RICE.

THE history of music really began about the fourth century, A. D., when a singing school was instituted in Rome by Pope Sylvester. A few years later, St. Ambrose, Archbishop of Milan, took an especial interest in the culture of Church music. The education of the singers had given rise to rivalry, each striving to outdo the other, while trills, runs, and embellishments began to appear in every part of the service.

St. Ambrose undertook to bring about a reform by introducing the four diatonic scales or modes, known as the authentic modes, and ordered all chants to be based on them.



The celebrated *Te Deum* is sometimes attributed to St. Ambrose, and by other authorities called the joint production of St. Ambrose and St. Augustine, upon the occasion of the baptism of St. Augustine. The singing in the church at Milan was thus described:

"How I wept, O God, deeply moved by the hymns and songs of praise as uttered by the voices of the sweetly singing congregation. The voices flowed in at my ears, truth was instilled into my heart, and the affection of piety overflowed in sweet tears of joy."

Singing in the churches was antiphonal, or alternating between priest and choir. For ages Cathedral choirs have been divided into two parts, facing each other, called *decani*, or side of the dean, and *cantoris*, or side of the cantor, or chief singer.

To the authentic modes, Gregory the Great, who did much for Church music, added four others. The two combined are known as the eight Gregorian modes. The music of the Roman Catholic ritual is, for the most part, founded on these modes. The classic forms of the old masses, motets, and hymns, including the works of Palestrina and his school, sprang from the Gregorian chant.

St. Gregory also established a school of music from which teachers and singers were sent to France and Germany. He took great interest in this school, which he often visited, and as his switch is shown in Rome, we may believe that the careless student received punishment at his hands.

At that time there were no means for indicating the length of tones, and the staff, as we know it, was not invented until nearly seven hundred years later. The words of psalms and hymns were marked by curious hooks and crooks indicating the tones to the singers. These were called *Neumae*.

All teaching was oral, the pupil singing after teacher, over and over, until he had learned the lesson.

Though these schools were signs of growth in the musical life of the Church, according to good authority one effect was to discourage congregational singing, which was actually forbidden by the Council of Laodicea, in these words: "None but those ordained as chanters shall sing in church."

There was no knowledge of harmony at this time, though it is thought the Greeks knew something of its principles. The oldest historical document on the subject of which we have any knowledge, is by Isadore, Archbishop of Seville, who lived contemporarily with St. Gregory of whom he was a friend. Though here were possessed certain rules, it took several centuries of labor and experiment before men were able to create works in which melody and harmony occurred to give adequate enjoyment. Up to the tenth century all music had been sung in unison. Huchald, a monk of St. Amand in northern France, attempted a kind of harmony, which was played on the rude organs of the time.

It is said that his efforts were accounted for in this way:

Two monks, singing different chants at the same time, noticed that when the voices were a certain distance apart, the sound was agreeable. These intervals of octaves and fifths seem to our ears crude and discordant, but the good old monks recommend them as sweet and pleasing. Huchald also did a little towards improving notation, using only spaces, however.

DISLOYALTY WITHIN THE CHURCH.

FROM A SERMON BY THE REV. J. ELDRÉD BROWN, RECTOR OF TRINITY CHURCH, NORWICH, CONN.

BUT the most dangerous and harmful of all the public manifestations of this evil, said the speaker, is that which has recently appeared in the Church itself. I say most dangerous and harmful because the Church is set to guard against these evils and maintain a uniformly high standard. But the Church of God is now called upon to resist and attack the evil as it manifests itself in the very ranks of the ministry itself. No one could accuse this age of being intolerant. The frightful excesses of un-Christian intolerance that disgrace the past history of the Church have led to a revulsion of feeling, in which even indifference is often honored with the name of charity. We are told it makes no difference what we believe. The advocate of any kind of intolerance is regarded with aversion as a bigot. We may explain much of this indifference as part and parcel of the revulsion of feeling from the cruel intolerance of the past. But, when in its all-pervasive effects it attacks the ministry of the Church and gives the supposed ground for attacking and stabbing and emasculating the very formularies they are sworn to maintain and teach, then is time to sound the alarm bell, indeed, and to proclaim the truth that intolerance is sometimes a duty. For example, when a clergyman who has ceased to believe in the Prayer Book and the doctrine of the Trinity impudently claims the right to still continue in the ministry and publicly to assault the Prayer Book and its doctrines, that clergyman should be taught in a drastic manner that the Episcopal Church has no tolerance for such glaring dishonesty. The heresy trial may be unpopular and hard to carry out in the face of a debased public sentiment. But woe be to the Church which for fear of popular disapproval, suffers such a man to remain in her ministry! She is not only untrue to her mission, she not only courts disaster, she crucifies the Lord Jesus afresh and puts him to an open shame before a scoffing and Godless world. There can be no greater evidence of the moral laxness of the times.

Time was, and that not so long ago, when common honesty demanded that a man who could not preach and teach the doctrines of the Church should resign and seek elsewhere a hearing for his beliefs. It is a notable and alarming sign of our degeneracy and moral confusion that such a man at present, not only dares to maintain his rights to stab the Church he is pledged to uphold, but is even applauded for so doing. Well thus may the prophet pronounce his divinely inspired woe upon this evil; for woeful indeed is the moral state that can permit and practise such an evil, and woeful the moral outlook for the people who are addicted to it.

BUT assuming that the pastor does make it a rule to preach at least one or two missionary sermons in the course of the year, how shall he go about it? What is a missionary sermon? It is a sermon designed to arouse the interest and move the wills of Christian people to do their part in supporting the missionary enterprise. Its purpose is not by any means the mere raising of money, for missions may be advanced by the sympathy and prayer as well as by the funds of the church; but sympathy and prayer that are not accompanied by material contributions are open to suspicion. We are not sure but such a sermon should be entirely separated from any appeal for funds. The missionary sermon should aim at the development of the missionary spirit rather than at the enticement of dollars from men's pockets by some appeal to sentiment or prejudice. This principle at once determines certain characteristics that the true missionary sermon must possess. It must be prepared and preached with the pastor's full measure of ability; not perfunctorily and slightly, as a disagreeable task that must be got through with somehow. It must be biblical in its substructure, and not merely by virtue of a motto text. It must be based on an intelligent knowledge of missions, not merely as they were seventy years ago or twenty years ago, but as they are to-day. The preacher who knows no missionary heroes save Judson and Carey, and no great missionary success save the conversion of the Telugus, is not properly equipped to preach a missionary sermon. The sermon must have a subject more specific than simply "missions." It must aim at something and hit it.—*The Standard*.

THERE is no wholesome and sensible minister who does not wish to have the good will of every class in his congregation, but he especially covets the respect and confidence of the young men. This is not because they are wiser than their elders, nor because they are more spiritual, but because they are unconventional and sincere to the last degree.—IAN MACLAREN, in the June *Ladies' Home Journal*.

HOW A CITY CHOIR IS TRAINED.

THE VESTED CHOIR OF TRINITY CHURCH, CHICAGO.

THE accompanying photograph portrays a choir boy in the uniform adopted by the choir of Trinity Church, Chicago. The idea so far as Chicago is concerned is a new one, and marks a step in the advance of choir work as applied to American ideas and American needs. The uniform is modelled somewhat on that worn by the choir of Grace Church, New York, with the difference, that the former is fashioned from a naval uniform, whilst the latter is after the military. At present it is only worn by the boys at full rehearsal and on Sunday; later the idea is to have it worn always so long as the boy remains a member of the choir.

The choir is divided into four classes, the 1st class being the highest and the 4th the lowest, their rank being designated by the number of stars on the sleeve. The introduction of the choir uniform has had a marked effect on the discipline and deportment of the boys, and has been the means of effecting a strong *esprit du corps* amongst them. The boys are promoted from class to class as they show improvement, and are paid according to the classification. In addition to this, there is a preparatory choir, into which boys are admitted between the ages of 8 and



J. ARTHUR SCHEIB.

Contralto Soloist, Trinity Church, Chicago. Age 14.

12½ years. They are here trained in voice production and enunciation, and it is from this preparatory choir that the ranks of the main choir are filled. As vacancies in the regular choir occur, they are promptly filled by the best voices taken from the preparatory choir, and so the work of construction goes on. In the case of a boy who possesses naturally a beautiful voice, or who has had at least one year's experience in some other choir, the rule of admitting boys only from the preparatory class is somewhat relaxed.

The boys are trained on a plan adopted in the various Cathedral and Collegiate choirs in England. They are at first taught the art of breathing properly, and have exercises given them to obtain perfect control and management of their breath. Many of the exercises are peculiar, but certainly very effective. The chorister places these as the foundation of the production

of a good, pure vocal tone. The use of the "head" voice is insisted on from the first, and the voices are trained down as low as possible, without sacrificing the round and full tone of the "chest" voice. The result is a pure tone throughout. The round, full, rich, and "velvety" quality of the boys' voices at Trinity Church, has frequently been commented upon.

There are four boys in the choir who possess natural alto voices. The present alto soloist, whose photograph appears herein, has a voice of remarkable beauty and resonance, and it has been very skilfully developed by the choirmaster, who will not allow any solo boys in the choir except those that are trained exclusively by himself. The boy altos are not taken from the ranks of the sopranos whose voices are on the verge of mutation, but are trained as altos from a very young age, and are chosen with regard to the natural quality of voice obtained when first tried for admission into the choir. Some choirmasters refuse to admit the existence of boy altos. The question seems to be solved in Trinity choir, Chicago.

The choirmaster is Mr. Cyril Edward Rudge, who is a graduate in Arts and Music, of one of the leading English Universities. He entered a choir when only nine years of age, and was himself a solo boy for over four years in a choir in England noted for its beauty and the grandness of its services, and he has been connected with Church choirs ever since. As a trainer of boys' voices, Mr. Rudge stands unsurpassed, and his influence and work at Trinity Church shows that he possesses not only great and natural musical ability, but also extensive executive ability. He is fairly worshipped by his choir boys, and right here lies the secret of his success. The rehearsals of the boys are held in the afternoon, as Mr. Rudge is adverse to bringing the boys out at night time. The full rehearsal is held on Friday evenings at 8 o'clock.

The choir is made up of 42 voices, divided as follows: 20 trebles, 4 altos, 8 tenors, 10 basses. It is the intention to increase the ranks to 50 when more room in the chancel can be obtained. The balance of tone is perfect. No shouting or extremely loud singing is allowed, marks of expression are insisted upon, and the choir is thoroughly drilled in the art of singing softly. The repertory of the choir is extensive, embracing anthems and cantatas from the works of all the great masters.

In order to keep the choir-boys together when their voices break and they have to leave, Mr. Rudge has formed an ex-choir-boys musical association, who have formed themselves into a mandolin club. The boys are drafted into this as soon as they leave the choir, and an instrument is at once provided for them. A regular teacher has been engaged, who is responsible to Mr. Rudge for the proper management of the club. The boys pay a small fee, monthly, towards the expenses of teaching, music, etc., the proceeds of concerts, etc., making up the difference. It can thus be self-supporting. The work has been taken up most enthusiastically by the boys, and has the effect of holding them together until they are able to come back as men. In addition to this, Mr. Rudge has established an employment bureau, by which chorister boys and men can be provided with situations if necessary. If any chorister boy has, through need, to work in an office, store, or warehouse, proper track is kept of him, and every influence is used to further his advancement and to help him along.

Positions in the choir are open to all boys possessing a quick ear, and a musical voice; brilliancy of voice and execution not being necessary. Those boys who are likely to be quickly responsive to training, are the ones Mr. Rudge invariably chooses.

There is an annual summer outing under canvas for the choir as a body, which generally lasts two weeks, at a cost of \$600, which is furnished by the vestry and by subscription.

ACCORDING to the reports of lynching for the past year, as tabulated by the *Chicago Tribune*, the number reached 107, which according to that paper, is a considerably less number than for fifteen years, and 20 less than the previous year, showing that the practice is surely diminishing. Of these 107 lynchings, 103 were in the Southern States, 3 in Kansas and 1 in Pennsylvania. Georgia heads the Southern list with 28, after which follow Mississippi with 14, Louisiana 13, Arkansas 11. The crimes alleged were: murder, 44; complicity in murder, 11; rape, 11; alleged rape, 6, and one for rape murder. The causes for the decrease probably include the increasing publicity given to them, the disgrace which that publicity involves, and the gradual progress toward better conditions as law and order find a swifter and surer expression in the courts. This decrease is especially gratifying and means much taken in connection with the increase in population.—*Christian Work*.

Anglican Missionary Work

JERUSALEM AND THE EAST.

BY THE RT. REV. GEO. F. POPHAM BLYTH, D.D., ANGLICAN
BISHOP IN JERUSALEM AND THE EAST.

THE Bishopric of the Church of England in Jerusalem and the East has aspects and prospects of work which should interest the whole Anglican Communion. It ought to be in touch with every Diocese of our vast communion. There are at the Holy City Bishops belonging to the various branches of the Church of Christ who represent their Churches, and are in friendly communication with each other. The revival of the Anglican Bishopric in Jerusalem by the late Archbishop Benson in 1887, placed an English Bishop among his episcopal brethren of these Churches gathered at Jerusalem. The effect has been happily successful. There is a considerable increase of friendly feeling towards the Anglican Church, and indeed amongst all Churches represented at the Holy City. They all declare that here was first breathed our Lord's prayer and will for the unity of the Catholic Church upon earth; and that throughout its branches there should be good-will and friendly feeling, and that points of difference (being often political and racial matters rather than theological) should as far as possible be set aside, and the many great features of Christian unity be brought into prominence.

The consecration of St. George's Collegiate Church, in which is the Anglican Bishop's official seat, has done much to render intelligible to other Churches the Catholic position of our communion. The building itself is very much admired, and its services, being fairly representative of what is legal and usual in all branches of the English Church, without party significance, have greatly improved our position here. The points of ceremonial in Divine worship declared by the "Lincoln Judgment," and on appeal to the Privy Council, to be legal and of ancient custom in the English Church, form the standard at St. George's. And it is a happy coincidence that they are common also to all other Churches episcopally represented at Jerusalem.

The opening of the church has also composed rather than accentuated differences of opinion amongst the English missions themselves; as members of all societies and schools of thought are usually found in the congregations at St. George's. The Bishop in Jerusalem has always shown his anxiety that clergy and Churchmen of all national, provincial, and colonial branches of the communion should feel at home here, and that their representation through the Bishopric is not nominal but a reality.

There is another point of interest in this Bishopric. We have shown that it is representative of the spiritual life of the whole communion. There are also many ways in which this its essential vitality can be legitimately represented. As a matter of fact missionary work within the area of our Bishopric in the Bible Lands should be primarily the concern and duty of the Churches of the land. As the Greek patriarch once remarked to the English Bishop, "Missionary work within the Eastern Patriarchates cannot at present be undertaken by ourselves, and therefore the missionary work of your communion where it is not made to aggress upon our own Churches, and especially your missions to Jews, has my sympathy and my blessing. And so it comes to pass that it is possible to make prominent here that spirit of missionary enterprise which is so distinct and vitalizing in the Anglican Communion."

It is very much to be desired, and would be most effective for good, if Anglican congregations and individuals would give increasing support to the missionary work of this Bishopric. About £4,500 (of which about one-third is taken up by the cost of deputations, printing, and making known what is going on and what is in prospect) is all that the whole communion places at the Bishop's disposal for the varied work which is in his charge. With a claim so widespread as his is, there should be more done to aid it; and when the Anglican Communion more generally understand the call there is for their help in this work, their prayers and alms, in memorial before heaven, must have some powerful result of good. The Jew and his destiny is a concern common to all Christianity.

EVERY man's task is his life-preserver. The conviction that his work is dear to God and cannot be spared defends him.—R. W. Emerson.

LETTERS FROM A PARSON LAID ON THE SHELF.

YOU sometimes have valuable old china which ordinarily reposes on the shelf; but there come times when you take it down, use it for an hour or so, and then put it back.

It is the same with parsons on the shelf. Sometimes they can be used for something and then carefully returned. I am being taken down just now and used as one of the Advisory Council of the National Civic Federation. I cannot talk for it, but I can write a little about it and urge my brother clergymen and the influential laymen with whom I have so wide an acquaintance, to take hold of it; for it promises to be a very important factor in the government of our country. Archbishop Ireland, who is as far from being a fool as any man I know, says of it, "It is a great work. I will be very glad to help it in every way possible." Bishop Tuttle, Bishop Potter, Floyd Tomkins, Beverly Warner, of our own Church, are also members of this Advisory Council.

Some old fossils may say, "Why, you are certainly urging priests to go into politics, and have we not heard you preach against that?"

Yes, you have; but that was a great many years ago. I am not so silly as never to change my opinions, and I now think that a priest who takes no part in politics, and who will not vote, nor mention in his pulpit great public questions bearing on ethics and religion, is very wanting in his duty.

By a priest mixing in politics I do not mean following the example of one whom I heard giving notice in church of the Republican primaries, and never mentioning when the Democratic ones would be. I, and the other Democrats present in church, took great exceptions to that. I do not mean that a clergyman ought to drum up voters, or dilate on purely party questions in his pulpit.

I mean that when any great issue is brought before the public which affects the social and moral conditions of the citizen (and they often do that in an indirect as well as a direct way), a preacher shall not be afraid to say to his people: "Such and such is the right course for a Christian man to take, and no considerations of party ought to induce him to take another."

I remember how I used to despise and jeer at the New England preachers who had the courage to attack slavery; and now I worship their memory and consider them splendid heroes.

My preface is getting long; let me get at my subject—which is the scope, the aims, advantages, and prospects of the National Civic Federation.

Its object is to have such great questions as foreign relations, insular affairs, banking and currency, industrial combinations, inter-state and foreign commerce, consular and diplomatic service, labor, municipal government, taxation, liquor law, management of betting games, sanitation, etc., etc., discussed outside of party relations, by persons whose intelligence and whose position render their opinions of value. If I am asked whether such questions cannot be discussed in the political meetings held by the great parties, I answer, No; for these old parties seem to be almost entirely devoted to electing men to office, and they frame their principles entirely with that end in view. There cannot be unprejudiced discussion in these party organizations, for they are simply machines for political purposes. We want an untrammelled body, a sort of "forum" where men of all parties and that large cultured class who belong to no party, could come together and discuss broad, far-reaching national questions.

I am by no means so dead sure of the final success of government by the people as I once was; but since such is our mode of government, let us have a place where democratic institutions can be discussed apart from the shifting sands of party prejudice and popular passion, and on the rock basis of intelligence and fairmindedness. Government is not a thing to be administered in a slipshod, hazardous way, as is too often the case. It is the greatest of all services and should call to its aid the very best thought of the nation.

The National Civic Federation is meant to fill just that place. It has already enlisted over five hundred men prominent in Manufactures, Agriculture, Labor, College, the Church, Finance, Commerce, Law, Transportation, Insurance, and other like bodies, who will contribute speeches and papers from standpoints where they are perfectly at home, and which cannot help influencing very greatly governmental action. Every day is teaching us more and more the value of organizations for the true estimate of any question. We have Labor Unions and Bank and Bar Associations and Social Science and Traffic gath-

erings. Why not have a union to talk about the best way of governing a country, a state, a city?

Independent of their positive duty as sworn officers in an institution which exists only to elevate humanity and bring it nearer to God, embracing in its scope far more than church-going and devout reception of the sacraments; it will do clergymen a great deal of good to take part in this Federation. It will widen the slit between their eyelids. I am sorry to say it, but so many priests read so little outside a few books of theology, think so little outside their Church rut, esteem so lightly everything that is not "Catholic," that nothing more blessed could happen to them than a plunge into the larger life the Civic Federation will open before them.

CLINTON LOCKE.

THE DECLINE OF CHURCH GOING.

By THE REV. THOMAS P. HUGHES, D.D., LL.D.

ONE of the New York dailies had, recently, a well written article on the decline of Church attendance. And, although the writer generously allowed that both the Episcopal Church and the Roman Catholics succeeded in keeping up a very fair attendance at the Sunday services, it was asserted that there was a general decline in church attendance among the various Protestant religious bodies.

It seems probable that as regards church going, things are not very different from what they were fifty years ago, when people crowded to hear their favorite preacher, but the average place of worship was by no means filled. There has always been an ebb and flow of church-going. Still the question "Why do people stay away from church?" is always timely. And, assuming that there is an apparent decline in church attendance, we will endeavor to state what seems to be the cause of it.

The secular paper to which we have referred, asserts that people stay away from church because there is an absence of definite and fixed belief among preachers. In these days dogma is ignored, and the preacher either confines himself to moral truisms which might be taught by any Sufi mystic or Taoist priest, or when an attempt is made to "draw" he will lecture on political depravity, or some sensational subject such as "How to choose a wife," *ad nauseam*. An evident reason why people are indifferent to church attendance is that in the transition from Puritan sabbath-keeping, Church people have drifted into a manifest indifference as to the religious observance of the Lord's Day. For the Jew the Sabbath was a day of rest, rather than a day of worship. For the Christian the Lord's Day should be a day of worship, rather than a day of rest. And it is the duty of the clergy to insist upon the essentially religious character of the Sunday, and not to tacitly allow that it can be used as a day for social enjoyment and physical recreation. The whole traditions of the Church are against such a conception, as Archdeacon Hessey has demonstrated in his *Bampton Lectures* on the subject.

Then, the modern idea of "attracting" people to church, not by the legitimate attractions of gospel truth, but by making the church a lecture hall or a place of musical entertainment, has done much towards breaking down regular church attendance.

It has made church going not so much a religious duty, as a mental choice, and consequently when the attractions fail there is a falling off in church attendance.

The assertion that the Sunday School does in any way cause a falling off in church attendance will be a surprise to many. Nevertheless it is a fact. We know of one Sunday School which has Bible classes numbering 300 individuals, and yet the rector of the church admits that very few of the members of these Bible classes attend church regularly. They regard the Bible class and the Sunday School as substitutes for church. This is the case with the majority of Sunday Schools. Young people attend the school, but when they grow older or enter upon married life, they leave the Sunday School and do not attempt to begin life anew by going to church regularly. Having "done with Sunday School," they enter upon a life of neglect of Church ordinances, and then "the cares of this life" seem to justify staying away from church altogether. To some extent a remedy for this can be found in making the morning session of the Sunday School an introduction to church attendance. Children should be expected to go to church, but the younger children may be allowed to leave before the sermon. Children's services do not create the habit of church going.

One would imagine that our church organizations would create the habit of church attendance, but very often these

organizations are substituted for the church. Young men and young women will become devoted to the work of their special organization, but they are satisfied with attendance at their meetings and reckon it as a part of church going. It very frequently happens, in a large city, that the members of these societies are drawn away from their own church to attend special services elsewhere. In some churches the members of the Brotherhood receive the Holy Communion in a corporate body. The idea is a good one. But it, quite unintentionally, seems to make an inroad on the "family pew"!

It is here, probably, that our present church conditions compare unfavorably with those of fifty years ago. The "family pew" no longer exists. That is to say, families are so divided in their church affiliations, that parents and their children are not found attending church together. In fact parents too frequently "dump" their children into a Sunday School in order to escape the responsibility of instructing them in religion; whereas it should be remembered that Robert Raikes established the Sunday School for "the lowest class of children," and never intended that it should take the place of religious instruction at home.

Parents are not sufficiently careful to check a diversity of church affiliation in families. We know of a family consisting of a father and mother and six grown-up daughters, attending six different churches. The family pew has been extinguished by sectarianism.

It is generally claimed that there is among the Roman Catholics a more regular and stated system of church-going. But it must be stated that the majority of Roman Catholics crowd into their city churches for an early mass of half an hour, and then never enter church again during the day. Still, we have much to learn from the Roman Catholics, in their persistent requirement of church attendance among the faithful.

We must insist upon church attendance. Insist upon attendance at both morning and evening prayer on Sundays, and not give our church wardens and our vestrymen and our Brotherhood men to understand that "good Churchmanship" consists in attending just one service on the Sunday, and devoting the rest of the day to pleasure and recreation. This must be inculcated "line upon line, precept upon precept, here a little and there a little," until habits of church-going are created which will bear fruit in the next generation. At present people are too fond of saying that after all it does not matter whether people stay away or go to church, provided they live good lives. But this is not a conception of good living which should be endorsed by the Church.

ANSWERS TO POPULAR OBJECTIONS.

By THE REV. S. BARING GOULD.

I CANNOT BELIEVE IN THE REAL PRESENCE.

Answer.

YOU cannot *understand* it maybe, but believe it you certainly can. We will not argue from Scripture here, for Scriptural argument has been pressed elsewhere. But let us see whether nature itself does not help us to grasp the doctrine. Now what becomes of the water you pour on the roots of the vine? It is taken up into the plant, and, by God's power, is changed into grape juice. Christ once, at Cana of Galilee, by a word turned water into wine, but in the ordinary course of nature water is being constantly turned into wine through a lengthy process. Again, the bread you eat is changed by the mysterious process of digestion into your flesh. This is being performed every day, and you think nothing of it. Why, then, cannot God turn bread and wine sacramentally into the flesh and blood of Christ? But you say, "Yes, but my senses tell me that the wine and bread remain sensibly identical with what they were before consecration." Quite so, but for all that they may be different. The Church does not teach that the bread and wine become *materially* changed into Flesh and Blood, but that they are *spiritually* and sacramentally changed.

Again, you object, "Christ according to you is offered on many altars all over the world. How can He be in many places at the same time?" We answer, Because His is a spiritual Body. In the same manner the one and the same sun shines at one and the same time on Iceland, England and Africa. The Iclander, the Englishman, and the African, look up and see at the same moment the sun, and enjoy its light and warmth.

*From *The Golden Gate*.

THE CHURCH AND FALSE TEACHING.

BY THE REV. ERASTUS W. SPALDING, D.D.

THE Church is an organized body over eighteen hundred years old, with officers deriving commission from the apostles, exercising, as a government, Christ's authority upon earth. It has a defined membership, its own specific doctrines, its own fixed principles of propagation and extension, and its own peculiar constitution and laws, as much so as any earthly kingdom or human association. The Church is built by Christ, and is called in the New Testament "*The Kingdom of God*" and "*The Kingdom of Heaven*," as being a section of the kingdom above transplanted in this world. It is not a republic, nor a confederation of republics, much less a chaos of man-made societies, or a conglomeration of wilful and opinionated individuals.

When Christ said, "I will build My Church, and the gates of hell shall never prevail against it," He meant what He said. He built it, and is building it. He commissioned its officers and gave them His own authority. "As My Father hath sent Me, even so send I you." "He that receiveth you receiveth Me"; "Whatsoever ye shall bind on earth shall be bound in heaven"; "Lo, I am with you alway, even unto the end of the world."

He still commissions them, with the same authority, through His Spirit. He specified the sacrament which admits into His Kingdom, and the sacrament that retains in the enjoyment of its privileges. He defined the Church's office as conveying His grace, and its office as delivering His truth.

The Church's doctrine was to be "Whatsoever I have commanded you" (St. Matt. xxviii. 20). The doctrine was a *Revelation*, and so above human rationalizing. And its *meaning*, not merely its letter, was the Church set to keep and to deliver from age to age.

And the Church so built became "*His Body*, the fulness of Him that filleth all in all" (Eph. i. 22, 23), and took His Name, Christ (I. Cor. xii. 12), and its members are consequently styled *Christians*.

And the Church, constituted in this way, naturally became "the pillar and ground of the truth," and is so referred to by St. Paul (I. Tim. iii. 15).

In the Creeds, at the very entrance into the Church, and constantly thereafter, is attention called to the Church, and in connection with the Holy Ghost who descended upon it and abides in it: "I believe in the Holy Ghost, the Holy Catholic Church." "I believe one Catholic and Apostolic Church." I believe in it, and I believe what it says when it speaks. All this is of the Church's inner consciousness, as evidenced by its historical claims and acts; and every baptized person is committed to it.

I have elaborated this point because so many seem unaware in the midst of all the confusion of doctrine and practice, that there is a divinely-appointed guide, to whom one can refer when in doubt as to faith or practice.

There is, however, such a guide, and its rule from the beginning has been, *What has always, everywhere, and by all been received, is Catholic and true*. In that way, by constant reference to universal consent, the truth committed to the Church's keeping has been maintained and preserved.

So when a new doctrine or a new construction of God's Word is being exploited, one has only to turn away from the *man*, to the Church, with its Catholic rule and changeless doctrine, and find rest for his soul. Till the Church organically vitiates or changes its standard of truth, there will be no real occasion for alarm, however many, or howsoever brilliant, *individuals* may challenge its teaching. The *Church*, not the individual, inspiration points out as "the pillar and ground of the truth."

I recall a story told of the old slavery times in the South. On a certain plantation, the slaves, rising early to work, discovered a meteoric shower, and rushing into the house awoke the master, declaring that the heavens were falling. The master assuaged their terror by telling them that that kind of star could do no serious damage; but he pointed out the collection of stars known as The Big Dipper, and told them to keep an eye on that while they worked, and if that fell to come and let him know and he would see what he could do.

IT IS THEREFORE worth observing that objectionable statements are merely *individual* opinions. The Church has officially sent out no such messages. On the contrary, the Church's

traditional understanding and teaching is entirely different, and *that is why people are so startled and shocked by such novelties*.

The Church accepts and acts upon the Divine bidding of ages past, "Stand ye in the ways and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi. 16). That is the only way one can do *when there is a revelation*—a "faith once" (for all, in its entirety) "delivered to the saints" (Jude v. 3). "And thine ears shall hear a voice *behind* thee saying, This is the way; walk ye in it, when ye turn to the right hand and when ye turn to the left" (Isa. xxx. 21).

And so the Church's early bidding was, "As ye have heard from the beginning ye should walk in it" (II. John v. 7). "Earnestly contend for the faith which was once (for all) delivered to the saints" (Jude v. 3). "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i. 8, 9).

And while delivering its traditional Gospel, the Church has had an ancient habit of compelling those officially representing it, however skilful they might appear to be in dialectics, or attractive in person or manners, when they became *heretics* (i.e., *choosers*, persons more enamored of their individual and novel conceits than of the message with which they had been intrusted) to do their choosing *outside* instead of inside its organization.

And the faithful said to those who followed the *choosers*, "We are Catholics; you are followers of a mere individual."

What seems most needed at this time, in order to clear the atmosphere, is a renewal of that kind of discipline.

REFLECT that the Old Testament Scriptures have been handed down for many generations. They have passed in review before devout and holy men and scholars of vast learning who have studied them on their knees. These Scriptures have been *subjected to no destructive criticism by the Church*, although certain not too-reverent *individuals* have occasionally taken a fling at them. Neither the Saviour nor His apostles questioned their genuineness, authenticity or authority, but commended and expounded them. They accepted as their authors those to whom they were attributed. *It will be safe to abide by their treatment of them till we hear from them again and to the contrary*.

Observe that the Catholic Church in all its branches is still organically sound upon the verities of the faith. It has not turned "facts" into "truths" (*vide* Dr. Rainsford's Nashville argument), nor occurrences into parables. Existing as it does, and as we all do, in a cosmos of miracles, it has *not flinched from miracles*, but has rather been on the lookout for them; so much so, indeed, as to be considered by the ungodly world superstitious. Its system of life and thought and act has been a supernatural one. A miracle to it has been the touch of the "finger of God" (Exod. viii. 19; St. Luke xi. 20).

The Church appeals to miracles as proof of divine endorsement and guaranty, as its Lord and Builder did (St. John xiv. 11; xv. 24). Through its teaching and sacraments, miracles are constantly wrought by the Spirit of God.

And the Church has changed the titles of no sacred books, nor disputed officially their authorship, any more than Christ and His apostles did.

It is also worthy of notice that those holding and pressing the new constructions and interpretations, whether inside or outside of the Church, are men who do not recognize the divine office and authority of the Church as delineated in the foregoing quotations of scripture, and in manifold others that might be made; and of course failure to recognize any authority over them gives them great license. They are men with whom the undisputed General Councils, the approved Fathers of the Church, and the consentient understanding and teaching from apostolic time, carry little weight. They partake of the self-sufficiency and self-confidence of this very individualistic age. They are ready, for policy's sake, to conform the Church to those who dissented from it and left it, notwithstanding St. John's commentary (I. John ii. 19); and even to conform it to the world. They talk of *liberalizing the Church* and adapting it to the age, instead of trying to adapt the age to the Church, which is the "*Kingdom of Heaven*." Indeed some talk of a "Church

of the future," to be quite different from the Church of the past and the present; as if Christ's appointed means of doing His work had failed, and the "gates of hell" (oblivion) had prevailed.

IT IS ALSO worthy of note that we know of no instance where a scripture "truth" being mistaken for a "fact" has harmed any devout person. And as to miracles, so far from those recorded in scripture having proved injurious, belief in them has led to a larger and richer faith in God, greater ventures in serving Him, and fuller trust in His Fatherly love and power, since He has interfered in such cases recorded in the Old Testament as those of Joshua, Balaam, Elijah, Elisha, David, Daniel, Jonah, the three occupants of the burning fiery furnace, Esther, and in fact of the whole Jewish nation; and in the New Testament, in numberless instances through the Saviour, the apostles, and some of their successors.

The mere "stories" with their "splendid lessons" will not compare in influence with the accepted facts of God's mighty works.

Therefore the Holy Spirit exhorts in the Psalms, written for the singing of God's people constantly in His Temple, "Seek the Lord and His strength, seek His face evermore. Remember the marvelous works that He hath done, His wonders and the judgments of His mouth" (Ps. cv. 5). "Marvelous things did He in the sight of our forefathers, in the land of Egypt, even in the field of Zoan. He divided the sea," etc. (Ps. lxxviii. 12, 13). "I will remember Thy wonders of old" . . . "Thou art the God that doeth wonders" (Ps. lxxvii. 11, 14). "The heavens shall praise Thy wonders, O Lord" (Ps. lxxxix. 5).

In the present distress much depends upon courageous Bishops and faithful priests. A Bishop can inhibit the priest whose mission consists in sowing the seeds of doubt and dissent, and in undermining the foundations of the ancient faith, or in weakening or destroying the confidence of Christ's flock in their divinely-appointed Guide. And a priest can certainly protect his own charge as far as preaching is concerned.

"Moreover it is required in stewards that a man be found faithful" (I. Cor. iv. 2).

It will be a fearful thing for us priests if our flocks are scattered in this "cloudy and dark day." We need to walk circumspectly and with much prayer. It is well to read over and ponder frequently such scripture as Ezek. xxxiii. and xxxiv., and Acts xx, 28-31, in connection with the service for the ordering of priests.

THE CHILDREN'S EUCHARIST—A NEED.

BY THE REV. P. GAVAN DUFFY.

HERE are comparatively few priests who do not come away from the altar after early celebration with a sense of disappointment at the meagre attendance. Even in parishes where the faith is taught in its fulness, the complaint is not unknown that the number present at the early Eucharist is not what it should be. And priests shake their heads and say, "It is hopeless to improve matters much with the adults, but the children—ah! they are the hope of the Church."

But what business have we to suppose that when our children are grown up they will prove better than their parents in this respect? Is there anything really to warrant the supposition? As a matter of fact are not our Sunday Schools (in some parishes put in the place of the Church), turning out constantly young men and women who immediately slide off into the present day indifference?

It is not altogether to be wondered at. We send our children to schools from which even the mention of Christianity is banished, and we give them about thirty minutes' instruction on Sundays with a wonderful system of leaflets and ill-instructed teachers, and this is the food on which we expect children to thrive and develop into strong Churchmen! No, it is not all. On the great Feasts we have either glorified matins or an elaborate evensong with a few moments' catechising or address, and just before Confirmation we literally cram instruction into them. And these are the children who are to grow up devout communicants, fulfilling our expectations! A continuation of these methods and they will disappoint us assuredly.

One thing is certain, viz., if we are to expect good and faithful communicants when the children grow up, we must teach them now to love the blessed Sacrament of the Altar. And this can only be done by not simply teaching them the doctrine of the Real Presence and the Eucharistic Sacrifice, but

by showing them frequently the august service in which the Saviour comes to His people—to bless the children as well as the parents.

If there is one lesson before another that the Catholic Revival has taught us it is the power of teaching by the eye; and yet, strange to say, the Lord's Own Service is often pushed off further from the sight of His little ones to-day, than it was fifty years ago from adults. The children are not encouraged to attend the Divine Service, they are not taught the privilege and blessing that must attend those who are present when Jesus comes in their midst. The result is that whilst many a child can state correctly the doctrine of the Holy Eucharist, few, alas! have any real practical knowledge of the Holy Service. And the fault lies with the clergy. The fact is with all our boasted advance our children are shamefully neglected. The divine injunction to "Feed My lambs" is too often but poorly carried out, whilst the actual leading of the children into the green pastures is sadly overlooked.

Now, no matter what a man's views may be upon the doctrine of the Blessed Sacrament, we are at least all agreed upon this truth; that our dear Lord is nearer to His people in this service than at any other time. Even Protestant sectarians believe that. Then why is it the children are not more generally encouraged to avail themselves of the great privilege we Churchmen impress upon their parents, the joy of coming in to that Presence? Somehow there is still much of that unaccountable prejudice in the minds of many of our clergy, not to mention the laity, which will not suffer the little children to come unto Him when He vouchsafes His Blessed Presence. It is a repetition of the story of the disciples of old. It is true we baptize them, but there we stop. We keep them in ignorance of their right to join with all the faithful of Christ's Church in taking their part in offering the Holy Sacrifice. The Presence is for the parents, the adults, and the children must wait! And this is the way, knowingly or unknowingly, we are feeding and preparing those whom we speak of as the "hope of the Church."

The clergy are losing a tremendous opportunity in not more generally introducing the Children's Eucharist. No one who has seen it tried can doubt its value or question its results. If, in this age of indifference and religion-run-mad, we would just instil into the minds of the children the old precious truths of the Real Presence and the Sacrifice of the Altar, and teach them in practice as well as theory to worship a Christ ever dwelling in His Church, tabernacling under the forms of Bread and Wine, we should give a wonderful life to the Church a few years hence.

A Saturday morning Children's Eucharist is a possibility in every parish, be it large or small. The children will only be too happy to attend it. Set the hour at nine o'clock, begin punctually, and give a few moments' instruction after the Creed. The greatest good could be accomplished in this way, and above all, the children would be taught to realize that Christianity is not merely for Sundays only. Give them a week-day service at the hour which on other days they begin school, and teach them that it is their very own. It will be surprising how soon they will take to it and love it. A children's Eucharist appeals to children, and as a consequence does wonders for their spiritual life where it is rightly conducted.

Of course, such a service requires a great deal of preparation. It cannot be arranged in a hurry. There must be much solid positive instruction first. Let the parish priest faithfully discharge his duty in catechising on Sundays, if only for a few minutes. Impress upon them the great truth that in this Holy Sacrament Jesus comes in the midst of His children to bless them, just as centuries ago, when He came in the Flesh. Let the little ones be taught to look forward to the Children's Eucharist as a great event, the event, of their parochial and spiritual life. Above all things be practical in the teaching. Show them the Holy Vessels and tell them of the reverent way they are regarded by devout minds. Let them see the Sacred Vestments and explain their use.

Next it is important to select a good Churchly service for them to sing. Most children can master Merbecke, or the Creed arranged by Gilbert to the Eighth tone, and Stainer's arrangement of the *Paternoster* with a simple *Kyrie* and a hymn in place of the *Gloria in Excelsis* can easily be learned. Simple settings can be found for the *Benedictus* and *Agnus*. A little painstaking and the service will present no difficulty to the children, especially when they know it is theirs, to be sung by them. It is wonderful what extra effort children will make for something which is to be their very own. Teach them some

good Eucharistic hymns and have enough of them. They like to sing them, especially after the *Agnus*, kneeling.

Care should be taken to select a devout communicant for a Conductor to lead the children in their devotions. If a man cannot be found, a woman will answer just as well, or the priest can dispense with either if absolutely necessary, though much is gained by having a good Conductor. Let him kneel at a Faldstool in the Nave and a few moments before the priest comes in, say some prayers of preparation aloud, the children repeating after him. This plan should be followed throughout.

The children must be taught to worship just as they were taught how to walk. That is one great advantage of the Children's Eucharist. They can be taught to employ every precious moment in devotion—a lesson which it is impossible to teach at an ordinary celebration with, perhaps, their parents listlessly lolling, with absolutely no conception of Eucharistic worship. So, at the children's celebration the prayers which ordinarily are said privately by the devout, should be repeated after the Conductor aloud. The directions to kneel or stand can easily and reverently be given either by word of mouth or by the ringing of a bell. At the close of the service a short office of thanksgiving should be said, and then the children can quietly depart.

The writer has seen this plan successfully carried out in England, where hundreds of children formed the congregation, and in some cities in America. He has demonstrated the possibility of it in a country parish by the success which has attended his own efforts. The children soon grow to love their Eucharist, they become powerful examples to adults in reverence and devotion, and, above all, they rarely lose their love for the Lord's Own Service when they grow up to be men and women. It is THE service in their minds; they learn the obligation and the joy of attendance at the Blessed Eucharist as children, and the truths instilled into their minds then, by the eye as well as the ear, are never forgotten.

What a power the Church might be to-day if the Children's Eucharist had been practised for the past forty or fifty years! We should not now be looking forward to great things and speaking of the hope of the Church, but enjoying them.

It is surely a question which demands the consideration of every thoughtful-minded priest. The children have a right to their Eucharist. We must train them now and encourage them to attend it. Unquestionably this would go a very long way towards solving the problem of indifference, and give us something solid on which to base our expectations of better things in the communicant life when our children grow up to be men and women. The good example, and the effect, of a Children's Eucharist in any parish cannot be overestimated, and, again and again, the clergy will find in the deepening of the spiritual life of their parishioners that it is as true to-day as ever, that "a little child shall lead them."

A Plea for the Children's Eucharist (Mowbray, Oxford), is the title of an excellent treatise which will repay perusal by those interested in the subject. The writer of this article is indebted to the author, the Rev. F. S. Willoughby, vicar of Hooton Pagnell, Yorks, for the insight he gained some years ago in England as to practical methods of conducting Children's Eucharists.

CHURCH LAW WITH REGARD TO THE VESTRY, THE CHOIR, AND THE MINISTRY.

BY THE REV. F. S. JEWELL, D.D.

QUESTIONS not infrequently arise between rectors, the vestry, and the choir, as to their respective rights and duties, which, if they do not grow out of it, are aggravated by ignorance of Church Law. These questions are often referred to the Episcopal or Canonical authorities for information or decision, when it is too late to effect an amicable adjustment of the difficulty involved.

Recent instances of the kind have called for official pronouncement as to the scope and terms of the law by which the contending parties should be governed. It is improbable that the occurrence of other disagreements of the kind may be obviated by putting before the Church public the plain law of the Church on the relations and respective rights of the rector, vestry, and choir, as concerning the music.

In doing so, it must be premised that the relations of these parties to each other, are in this particular matter often of the most delicate character. Between the *Persona sola*, the *corpus honorabile*, and the *genus irritabile*, there too generally lies an amount of explosive material, which in its handling requires

fine tact and "exceeding grace." Hence, the Rector who knows little or nothing about music, can do nothing without the constant exercise of these qualities; and even with them, he may have to keep himself practically oblivious of the manifestations of the Choir.

Even though he may be equally skilled in music and choir-management, he may be handicapped by the fact that a preceding Rector has suffered the control of the Choir to lapse entirely into the hands of the Vestry. In this case, unless the Vestry with due considerateness vacates this abnormal office until the new Rector sees fit to relegate it to them, the strength of the Rector is "to sit still" until this "tyranny be overpast." He can do nothing until existing agreements or contracts have expired, and may even then have to struggle for the recovery of his vested rights. Power once suffered to lapse into the hands of the people, is rarely recovered without an ill-tempered conflict. Hence, let the Rector beware. Let him be sure of his ground! Let him simply stand for the law. If he has to strike, let it be with the gloved hand.

The law of the Church on the questions involved, is plain; but, unfortunately, Church people depend for their knowledge of the law, not upon the study of the Rubrics and Canons, but upon what they have been accustomed to do or see done. Hence, Choirs, quite oblivious of both the terms and the existence of Canon 25 of the Digest, and Vestries, unfamiliar with the terms of both that and their own Diocesan Canon on the subject, get altogether mistaken ideas of their relation to public worship in the Church Services, and assume prerogatives which are consistent with neither law, religious propriety, nor good order.

Their consequent errors are grounded upon and enhanced by an unfortunate overlooking of two fundamental principles in the Church system; 1st, that proper Church worship is, by the very terms of the Prayer Book, the common function of the congregation as a whole; and 2nd, that the Rector is, by the very nature and terms of his office, the sole director and leader of the services.

Hence, music in the Services, as an element of Common Praise, is for the whole, and not for any individual, whether Rector, Vestryman, Choirmaster, Organist, or (least of all), any Solo Performer. The authority of the Rector as the sole director of Public Worship in the Services, is, in the case of the hymns and music, not only absolute, but it is even less restricted than it is in relation to the other parts of the Service. The Worship, and the music in that Worship, belong wholly to the spiritual side of the Church system, and over those spiritualities, neither the Vestry, the Choir, nor the Congregation, have any authoritative control.

Canon 25 of the Digest, Sec. 1, sets forth what hymns and anthems only shall be sung; when they may be used in the Services; subjects that use to "the discretion of the Minister"; and declares it to be his duty, "By standing directions, or from time to time, to appoint such authorized hymns or anthems as are to be sung." With regard, then, to the selection of the hymns or anthems, neither the Organist, Choirmaster, nor Soloists in the Choir, have any proper authority or independent prerogative; the Minister even has no right to leave the selection of what is to be sung, to them; and in selecting, he himself has no right to go outside of what is authorized. The Choir is not in the church for its own pleasure or purposes. It is there simply to do the worshipful work assigned to it by the Minister. He, too, is there to do only the will and ordering of the Church.

Sec. 2 is explicit with regard to the constitution or composition of the Choir, and the kind of music employed in singing the hymns and anthems. "It shall be the duty of every Minister of this Church, with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung at any time in his church."

Now, the breadth and precision of these provisions is most noticeable. It is the *duty*, not the mere privilege of the Minister; it is not the Minister in general, but every Minister in particular; and it is not with such assistance as may be employed, or as the Vestry shall see fit to employ, but it is expressly and solely "as he may see fit to employ." The Choir are the *employees* and assistants of the Minister.

This is the more evident from the further language of the section: "Especially it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance." If, now, the Choir are not employed by him, but by the Vestry, by what right can he exercise such severe

control over them as is here especially ordered? He may complain to the Vestry, but nothing more.

But the Vestry have no authority for interfering in the Services. Their function and prerogatives are secular, not spiritual. They may provide the natural utilities needed for the Choir, and the money required for its support, or the compensation of its members; but nothing more.

It is the duty of the Vestry to make these secular provisions, and according to their best judgment and ability. They may rightfully refuse to make such expenditure as goes beyond the means of the parish, but only on that ground; not at all because they disagree with the Minister as to the composition of the Choir or the ordering of the music. If they refuse, on the first ground, to go beyond such appropriation as seems to the Minister to be proper; or if, on the second, they refuse to make any appropriation whatever, the minister may, as the employer and director of the Choir, take the support and compensation of the Choir into his own hands, and may in such ways as he may see fit, provide the means requisite thereto.

But in this case, while the Vestry are morally bound to supply such means as are generally requisite, and as come within their ability, the Minister cannot hold them legally bound to meet any expenditure beyond that, which may grow out of any contract of his, either for or with his Choir, which they have not in their organic capacity officially ordered or authorized.

With this, the provisions of our Diocesan Canons* (Canon 23) perfectly agree. Sec. 1: (1) "The Rector has under the Canons, and subject only to the Bishop, the exclusive charge of all things pertaining to the spiritual interests of the parish; (2) it is his right and duty to order and direct the Services and Worship of the Church and all that appertains thereto, whether it belongs to the Chancel, the Choir, or the Congregations."

Manifestly, he cannot do all this as subject only to the Bishop, and may even not be able to do it at all, if the Vestry has the power to create and control the Choir, and through it, practically to control the music. Furthermore, later sub-sections give him power "to appoint as he may deem expedient, fit and proper persons to perform under his supervision such duties pertaining to the Services and other exercises," "as may be properly performed by lay members"; and it is made his duty to "see that the same be done reverently and in order."

Manifestly, he cannot do this in the case of the Choir, if the Vestry are to determine its character and composition; fix upon the terms of its support, or compensation, and grant or withhold, at pleasure, the means required for the fulfilment of those terms.

He must, then, have the power to do what the general Canon makes it his duty to do; to employ, if needs be, to contract with, and remunerate, such persons as he shall see fit to organize into a Choir, and in the case of the default of the Vestry to do it, to raise in such way as he may deem expedient, the funds necessary therefor.

That he may do this last, provided, as before stated, the Vestry be not held legally responsible for expenditures which they have not, in their official capacity, authorized, is further apparent from Sec. 2, sub-sections 2 and 3, of this same Canon: "He may also arrange, modify, or improve the appointments and conveniences of the church or chapel as he may deem desirable, provided always that he does not disturb the material fabric, or involve the parish in any expenditure of its funds not regularly authorized by the Vestry."

Manifestly, the Canon here contemplates the possible expenditure of money as the cost of such modifications and improvements, and the right of the Minister to provide or procure such funds at his own instance and on his own responsibility, in entire independence of the Vestry.

But if he is empowered to do this in this case, he is equally empowered to do it in his efforts to change, modify, or improve the Choir. The authority of the Minister over the constitution, control, and support of his Choir is, then, complete and absolute; but for that very reason is not to be exercised indiscreetly or arbitrarily.

For a Choir, or any of its members, to assume to be in any way independent of the Minister, is little short of an impertinence; and for the Vestry to insist on Choir arrangements of its own making, to interfere with the plans of the Minister with regard to the Choir, which do not involve the repudiation of contracts already existent, or to obstruct his efforts officially, either by withholding the usual appropriations or otherwise, is to forget both the proprieties of Holy Worship, and the provisions of Canon Law.

CHURCH NEWSPAPERS.

BY THE REV. CHARLES HOLLAND KIDDER.

ONE of the main hindrances to the progress of the Church in this country is the fact that there are thousands of Church people who neither take nor read a Church paper. In the religious bodies around us it seems to be a point of honor for the members to take at least one of their papers, and thus to keep informed of the condition and work of their respective organizations. The system of the Church and her methods of work are so different, in the main, from those which prevail in the denominations, that it is specially important that our people should get the news at first hand, and not depend upon the secular papers, which avowedly give no preference to the religious news. To them, with all the various interests claiming their attention, religious questions take their places in the line, with a special good word, in many cases, for the anti-Christian movement.

Even where this is not the case, the same noble impartiality is shown as that with which the United States Census enrolls Felix Adler's followers in the column of "Communicants or Members." One leading metropolitan journal even went so far, several years ago, as to assert, in a snappish answer to a pulpit criticism of the ultra secularity of the press, that sermons and religious matters were reported as a part of the news of the day, just as prize-fights and horse-races, or other matters of general interest, are laid before the public. It would be well if the average reporter were as careful about his work in describing religious services as when giving the details of a prize-fight.

The following was actually printed in a daily paper of large circulation as a report of a Garfield Memorial Service:

"The services opened with a chant, followed by the reading of the burial service and the resurrection of life, by Rev. Mr. J—. He then called for St. Paul's Episcopal Corinthian chant, Psalms 39 & 40. Mr. J— then delivered an effective address, relative to the good example shown by the President during his life. The Litany was sung and benediction followed."

When doctrinal matters are touched upon, the errors are even worse than in the record of events. The admirable Pastoral Letter issued in 1894 by the House of Bishops, in which every precaution was taken that could be provided by clear and scholarly diction to make it plain that it was the purpose of the paper not to "re-state" doctrine; but only to declare what the Church holds and teaches on certain vitally important points, was described by a leading paper as being virtually "a re-statement of the doctrine of the Church, adapting it to modern modes of thought." The designation (by the same journal) of the ordination of Dr. Briggs as "an act of simple justice," is another case in point.

The prevailing appetite for "sensations" has affected the "religious news" of secular journals fully as much as any other department. Just as, in secular matters, the quiet, orderly routine of work is taken as a matter of course, and is necessarily devoid of the general interest which is required in "news," so even successful religious work is of little interest to the general reader. In the religious world, therefore, as in the secular world, it is the abnormal, the unusual, the bizarre, which commends itself to the secular journalist as being worthy of note. "Is it spicy?" asked a city editor of a metropolitan journal, when a report of a meeting of clergymen was offered him. "No," was the reply, "the attempt was made to avoid being spicy."

It is a remarkable fact that many who profess to be devoted Churchmen, some of them people of more than ordinary intelligence and general information, who would be ashamed if they did not "keep up with the times" in secular affairs, are profoundly ignorant of the progress and work of the Church. There would be no annual deficit in the receipts of the Board of Missions if Churchmen were to use one-tenth as much effort to acquaint themselves with the condition and needs of the Church as they put forth to keep in touch with the secular progress of the world. The expression, "sins of ignorance," gets a new meaning in this connection, and it is a sin of wilful ignorance for a Churchman to lack specific knowledge of the work and literature of the Church.

IF THE Church treated her ministers generously in the matter of holidays she would reap all the gain. For every new idea which comes to the minister's mind, and every new book he reads, and every new sight he sees, and every new gallery he visits during his holidays pass into his words and into his life, and the thoughtfulness and generosity of congregations would come back to their own souls with usury of reward.—Ian Maclaren, in the June *Ladies' Home Journal*.

* Diocese of Milwaukee.

Correspondence

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

THE EPISTLES IN CURRENT IDIOM.

To the Editor of *The Living Church*:

I DISLIKE very much to differ from one whose learning and quiet dignity of character I so greatly admire, but I really cannot let Dr. Gold's very flattering review of Hayman's *Epistles of the New Testament in Current and Popular Idiom* in *THE LIVING CHURCH* of July 7th, pass without a little word of protest.

Will you permit me in support of my protest to give a few extracts from Hayman? I will make no argument, for the extracts will be sufficient. The Latin proverb says, "From the size of the foot we know that the statue was Hercules!"

Take first that magnificent passage in Philipians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

Here is the "current and popular idiom" Hayman gives us: "Finally, brethren, let every principle of truth, reverence, rectitude, purity, all that is endearing, all that is auspicious, whatever there be that is excellent and praiseworthy, dwell in your thoughts."

"Oh what a fall is here, my countrymen!"

Or again: Take those glowing words, so dear to every English-speaking Christian: "So fight I, not as one that beateth the air, but I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

Here it is in "Haymanese":

"I accordingly so run as if I meant to win, and so plant my hits, not as idly sparring, but I hit home at my own fleshly frame and tame it into subserviency for fear I who proclaim the contest to others, should come to be rejected myself."

There are plenty of other equally choice bits; but I should think these two ought to be enough to "hang Haman."

CLINTON LOCKE.

CONDITIONS IN THE PHILIPPINES.

To the Editor of *The Living Church*:

I AM glad to see that you have admitted to your columns such an impartial and candid account of the religious, social, and civil conditions of the Filipino people as that of the Rev. Henry Swift. The condition of war which has been forced upon that unfortunate race has challenged misrepresentation and prevented a just appreciation of their capability for self-government. The truth is that the intelligence and aptitude of the Filipinos have been developed by an actual experience in affairs which the Spanish rulers were perfectly willing to allow them to administer, so long as their taxes were paid. We have had and we have made public a vast mass of similar evidence, but, oddly enough, the religious newspapers of the country have been slow to adopt the altruistic view of the case, and have persistently allied themselves with the strange policy of subjugation which the Administration has pursued towards the former allies of our forces in the war against Spain. That these people are capable of rapid development in Eastern civilization and of thus becoming useful allies of the United States is as true as it is certain that the effort to reduce them to our civilization will result in their extinction. If the scheme of the Imperialist party is not defeated, the religious element which Mr. Swift so justly emphasizes will be outraged, because the ingenuity of the Spanish commission at Paris succeeded in obtaining the insertion in the treaty of a clause ratifying the possessions of the Dominicans—whether secured by title or not! The Catholic secular clergy and laity would have doubtless coöperated in alienating those ill-gotten possessions under an independent Filipino government, but the United States has not only entered upon the task of creating civil despotism over this wretched people, but has engaged to bind upon them ecclesiastical land-

lordism against which the modern Roman Church itself protests.

There is only one way to treat this gordian knot—to cut it.

ERVING WINSLOW,

Secretary N. E. Anti-Imperialist League.

MR. TUCKERMAN'S TRACTATE.

To the Editor of *The Living Church*:

IT seems to me, that your Houghton correspondent entirely fails to understand Mr. Tuckerman and is, consequently, unnecessarily severe in his criticism of both the man and his tract on *The Relation of the Religious Classes to Social Regeneration*. As I have had the pleasure of knowing the one somewhat intimately, and have taken pains to read the other carefully, I do not think either deserving of harsh treatment. A more thoroughly earnest, indefatigable, self-sacrificing, and Christian priest than Mr. Tuckerman is not easily to be found in the Church; and it is just because he is this, that he writes what, to others, seems so unreasonably doubtful, disparaging, and pessimistic. But how can the fruit be so utterly evil as your correspondent seems to think it, when the tree is at heart so genuine, sound, and good?

As for the tract in question, while it may show too strong a leaning toward the Social Reform theory of "up-to-date" Church work just now so much in favor; it contains much food for thought, in that it does touch certain sore and cankerous spots in the average Christianity of the age, wounds in "The daughter of my people" which need healing. I am not sure that I should agree with my friend, Mr. Tuckerman, in his contemplated remedies; but the evils which evidently weigh heavily upon him and his work, I believe to be real, and feel to be most painful.

Those evils grow out of the fact that the Christianity of the age is turning for power and progress to the secular rather than the spiritual. Its reliance is placed upon the organic, the material, the mechanical, and the monetary, and not on the personally pure, spiritual, upright, brotherly, and benevolent. The absorbing aim has too much come to be, not the genuine conversion of sinners to righteousness, but a larger ingathering of numbers; not the perfecting of Christians in the "Godly, righteous, and sober life"; but the upbuilding or aggrandizing of the parish or society; not the winning of souls to Christ by the sweetness and power of a holy life, but the working of men into the interest of the Church by attractions, reforms, and beneficences.

I take it that it is just the strong conviction of the reality and power of these evil departures from the aims and teachings of the Master, which inspired Mr. Tuckerman's tract; and if so, it is fitter to be thoughtfully studied than to be either flung aside with an exclamation or plastered with caustic adjectives.

Fond du Lac, Wis.

FRED'K S. JEWELL.

OUR PARISH IS IN DEBT.

I RECALL the remark of the Rector of a parish where a clergyman had come to town asking aid for his feeble work, and was telling how another rector had repulsed him, on the ground, "Our parish is in debt"—it seems to me it is a capital thing for a parish to have a debt, for it can head off all such applications.

And certainly this is the policy of some parishes that have a debt. They make it a valuable factor. The established charities of the Church get the cold shoulder. When there is the opportunity for a good collection, "it must go for our debt"—the parochial report has a good showing for parochial sustentation and church adornment, but that is all, or nearly all. Even the children must lose the training that would ensure their giving, in time, "as God hath prospered them"—"we must have their Easter offerings for our debt."

So there is a Church that is in conflict with the word of the Lord Jesus, "it is more blessed to give than to receive." And when in time this debt is paid, the people have become so selfish by this policy that they cannot bring themselves to use their ability, and redeem the time past while they were paying the debt; but they will devise some other excuse, perhaps make up another debt.

A rector who falls in with this policy is not only false to his obligation to the Church that is not his parish, but he is educating his people in the way that will stamp the future of the parish, and make trouble for his successor who is of a different spirit and is not bossed by a debt.—G. D. G., in the *Church Helper*.

BISHOP DOANE, in a paper read at the Missionary Council, said: "Surely it is a shame that we should be content, year after year, to struggle on with no increased appropriations and no enlargement of our work. And the shame grows deeper as it becomes true that year after year even this is only accomplished by the stress and strain of special appeals."

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THE CHINESE HORROR.

WORDS fail to give expression to one's thoughts concerning the terrible tragedy in Peking. The world is knitted together in grief and in mourning, and almost no civilized land is without its victims. Civilization and Christianity have been wiped out by the forces of barbarism, in the parts of China tributary to the capital. One can only recall the precedent of Calvary's hill; for since that event there has probably been no such triumph of death over life.

Yet the precedent of Calvary's dark tragedy shows what will be the ultimate outcome of this frightful massacre alike of diplomats and missionaries, men, women, and children. Faith can see the cross changed from the emblem of death to the certain sign of life. Christ has been confessed by hundreds—perhaps thousands—of martyrs, foreigners and natives, within the last few weeks, from the midst of great tribulations, and fiery trials. He shall yet be seen to be the victor.

As Churchmen we note especially the presence of Bishop Scott, the brave missionary of the S. P. G., among this newest roll of the noble army of martyrs. He was one of the noblest of the band of noblemen who have been sent into all the world by this venerable Society. A Cambridge graduate, he began his ministry as curate at the wealthy and influential parish of St. Peter's, Eaton square, in the West End of London, and was well on the road toward advancement in honors, when, in 1874, he turned his back on them all, enlisted in the service of the S. P. G., and was sent to Chefoo, a seaport in north China. In 1880 the missionary Diocese of North China was created, and Dr. Scott was sent home to England for consecration as its first Bishop. His jurisdiction included the six northern Provinces of China, with a population estimated at 70,000,000. Three of his clergy preceded him during the past spring and winter in martyrs' deaths, and the Bishop no doubt knew that his own life must be given as well. How many of his clergy were also massacred with him at this time cannot now be said. The priest in charge of the Pro-Cathedral was the Rev. R. Allen. It is likely that he also was at the post of duty.

To our brethren of the American missions who have given so many martyrs, our sympathy is given without stint. Hearts are bound together more truly by the catastrophe, and a new element of union between Christians has been created. We mourn them as fellow citizens and fellow Christians. Nor do

we forget the Roman Bishop who was numbered with them; a German, if we remember rightly.

And as Americans the loss of the chosen representative of our government, of his wife, his two daughters, and several lady guests from this country, with those other officials of the diplomatic service and the brave sailors and marines, make of the event a personal loss to each family. Never before was it more truly shown that when one suffers the whole body suffers with him.

The immediate need of the hour is succor, sympathy, and prayers, with and for those who are still in danger. The garrison at Tien Tsin is in imminent danger; and in Shanghai and the Yang-tsze Valley, wherein the missions of our own American Church are situated, the gloom and uncertainty are increasing. The American missionaries at Shanghai sent out on Sunday last the appeal:

"To the Christian People of the United States:

"The missionaries in China ask special prayer from every pulpit for the guidance of the government and the speedy succor of Americans and native converts in extreme peril."

The prayer set forth by Bishop Graves was published in our issue for last week. We urge that it be widely used. The Bishop of Western Michigan has also set forth the following prayer for use in his Diocese, and wherever it may be desired:

"O, Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; in this day when tidings are coming to us of the heathen furiously raging, laying waste Thine heritage and murdering Thy people; we pray Thee that Thou wouldst be the defense of Thy chosen, that Thou wouldst stay the fierceness of heathen cruelty and hatred. We implore Thee that through Thy grace there may be the constancy and comfort of faith on the minds and hearts of the missionaries and their converts, and all to whom may come fearfulness and distress. We beseech Thee that the civil powers of the earth may be guided to see the duty of the hour, and constrained to its discharge. That all may be to Thy glory in the extension of Thy kingdom, through Jesus Christ, our Mediator and Redeemer." Amen.

Our prayers should all be couched in the spirit of that of our Lord—"Thy will be done." Martyrdom and death are not the greatest foes of the Christian religion. We do not pray directly that they may be averted. The Eternal God is the Refuge of all His people, in the midst of the raging of the heathen, though the people imagine a vain thing, and though the kings of the earth take counsel against the Lord and against His Anointed. The Eternal God is our Refuge, and underneath are the Everlasting Arms. Our prayers should be that He would have our beloved ones in His keeping; that He would reveal to them His love in the midst of trials and dangers that may beset them; that out of darkness He will send light.

Let Americans remember, too, that the security of Chinese in this country is a test of the reality of the Christian religion. Let there be no thought of reprisals on the defenseless here. Let the whole power of the American people be exerted, if necessary, for their protection.

For those still in danger in China, foreigners and natives, unto God's gracious mercy and protection do we commit them; the Lord bless and keep them; the Lord make His face to shine upon them and be gracious unto them; the Lord lift up His countenance upon them and give them peace; both now and forevermore.

THE EPISCOPATE OF ALABAMA.

THE question has been raised whether it is canonical to consecrate the Rev. R. W. Barnwell as Bishop of Alabama, without re-election, when he was elected as Bishop Coadjutor, Bishop Wilmer having died between the election and the time appointed for consecration.

We cannot feel that any further election or delay is necessary. The offices of Bishop and Bishop Coadjutor are not two offices, but two grades of one office, both alike requiring the same ecclesiastical order; and an election of a Coadjutor is in effect an election of a Diocesan, the time of full entry upon the office being contingent on the death of his predecessor.

The election of a Bishop by a Diocese is also, technically speaking, only a nomination. The episcopate is not only the

fountain of order, but the fountain of jurisdiction as well. Jurisdiction in Alabama is not a gift which can be bestowed by the diocesan convention, but only by the national episcopate. The national episcopate are limited in their right to grant jurisdiction, by the order that they may act only on behalf of one already chosen by the Diocese over which he is to exercise jurisdiction; but yet the fact of the source of jurisdiction is undoubted.

The Diocese of Alabama have already chosen Dr. Barnwell as their nominee to the national episcopate for jurisdiction in Alabama. The fact that at the time the choice was made, the jurisdiction which was proposed to be immediately assigned to him was to be temporarily a limited jurisdiction, though afterward on the death of the Bishop to be developed into complete control, may be said to be an accident which does not affect the case. Dr. Barnwell was chosen to be Bishop of Alabama as truly as though no Bishop was then living; but the time of entrance into the full duties of Diocesan was contingent upon the life of the then living Bishop. If a Bishop Coadjutor did not possess the right of succession without re-election it could not be held that Dr. Barnwell is at the present time Bishop-elect of Alabama. The fact being, however, that the choice of a Bishop Coadjutor is always at one and the same time a choice for Diocesan as well, makes it in our opinion certain that there can be no occasion for further election before he can be consecrated.

The case is not wholly unprecedented, though the question has not previously arisen in precisely the same form.

In 1801 Bishop Provoost executed a paper resigning his jurisdiction as Bishop of the Diocese of New York, and presented that paper to the diocesan convention, which thereupon accepted his resignation and entered upon the election of Dr. Benjamin Moore to succeed him as Bishop of New York. Dr. Moore's testimonials were presented to the General Convention of 1801. The House of Bishops received in connection with the testimonials of Dr. Moore, a letter from Bishop Provoost addressed to Bishop White, informing the Bishops that he had already resigned his jurisdiction at the last diocesan convention of New York. The House of Bishops thereupon ruled that the purported resignation of Bishop Provoost, being addressed to the diocesan convention rather than to the House of Bishops which alone had given him jurisdiction, was invalid and could not be recognized. Instead, however, of remanding the case to the diocesan convention of New York for re-election, they proceeded to the consecration of Dr. Moore as Assistant Bishop of New York, although the testimonials which he had presented declared his election by the diocesan convention, not as Assistant Bishop, but as Bishop of the Diocese. The House of Bishops thus established the precedent that as jurisdiction flows wholly from them and not from any diocesan convention, an election as Diocesan where a vacancy does not canonically exist at the time, does not make it illegal for the Bishops to consecrate the chosen Bishop-elect as Assistant Bishop by virtue of the same election. In other words, they held that a diocesan convention is empowered merely to name the party who shall be granted jurisdiction by the collective episcopate, and that the form by which such powers shall be granted, whether as Bishop or as Assistant Bishop, rests with the Bishops alone and not with the diocesan convention. According to the same precedent, in which the case is simply reversed, but where the principle is the same, the election of Dr. Barnwell as Bishop Coadjutor of Alabama—the term Bishop Coadjutor being now substituted for the former term, Assistant Bishop—does not prevent his consecration by the Bishops as Bishop of the Diocese. A careful consideration of this precedent will show that the case is really the same, the facts as to the election being exactly reversed.

This is wholly different from the case of the Bishopric of Boise, in which we urged delay until an election, which many believed to have lapsed, or at best to be questionable, might be legalized by curative action, which was properly taken at the succeeding meeting of the House of Bishops. In that case the election itself seemed to be invalid. In the present case there is no question as to the validity of the election, the only form in which question arises being as to whether an election which is directly to the office of Bishop Coadjutor, in which, however, the party elected is also chosen to be Bishop of the Diocese on the death of the Bishop then living, can be understood to stand, when the temporary necessity for Coadjutorship is removed by the death of the Bishop before the consecration of his successor.

We cannot feel that any further action is canonically required, or that there is any reason why the consecration of Dr. Barnwell should be delayed, after he has been confirmed by the Standing Committees and the Bishops.

THE KINGDOM OF CONTENT.

THE Kingdom of Content, even as the Kingdom of God, is within.

That is not to say that environment has no influence and may be altogether disregarded. It affects every one, more or less, and some it affects profoundly. I have known people who were wretched every time the east wind blew. A slight illness may set a strong man into a flutter, while a harmless, necessary cat, or an unnecessary mouse, drives a healthy woman into hysterics.

Yes, environment means a good deal for all of us; quite enough for most of us! It is of vast importance, even for the right living of this present life, that we should be masters of our moods as well as of our tempers, and be able to maintain our peace of mind in the most unfavorable environment, "even if we have to fight for it."

The first step in the establishment of the Kingdom of Content is a happy heredity. As this is a matter over which for ourselves we have no control, it would seem hardly worth while to discuss it. But we ought to note in passing that any deficiency or perversity of nature in this direction may be largely overcome by conscientious effort and the grace of God. Heredity is an ever ready excuse for a multitude of sins, though it is not nearly so important a factor of life and character as is generally supposed. The faults and failings and more serious evils that are charged against it are generally the result of our own weak yielding to influences which we might have resisted. I have not much patience with people who insist that they were born so and so, and "never could" do this and that as they ought to do. The color of one's hair is sometimes counted a sufficient excuse for irascible temper, and even the shape of the ears is supposed to indicate in some cases a natural tendency to crime. There is doubtless a difference in temperament which has to be reckoned with; but what we lack by birth I believe we may win by work. The gate to the Kingdom of Content is straight, but they who strive may enter therein.

Yet another consideration as to the influence of heredity should not be overlooked. While we cannot control it for ourselves, we may be the means of transmitting it, for good or evil, to the generations that follow. If a contented, peaceful disposition is a real blessing (a proposition which I think needs no discussion), we may make it easier for our children to enjoy it by cultivating it before they are born; so they shall be born into the Kingdom of Content, predisposed to peace and in the midst of its blessed environment. The family life and the national life with each generation will be more equable, restful, and composed. Men will live longer and be more happy as they become more self-controlled and contented. Such a modification of our Anglo-Saxon temperament is surely desirable. We are the most uneasy, restless, dissatisfied race that the world has ever produced. Especially is it true of the American man that he "never is but always to be blessed."

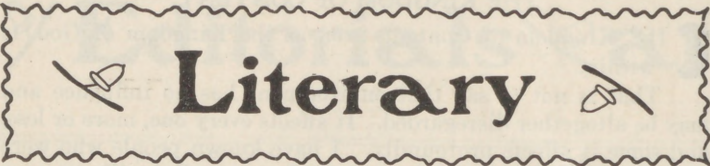
The main proposition, however, should be stated without any more skirmishing: The Kingdom of Content may be attained without any especial advantage of heredity or environment. It is one of the things of the spirit which must be spiritually discerned and courageously maintained. Some who profess and call themselves Christians, who often hear the Blessing of Peace from the altar, fail to appropriate it because they are looking for something outside to help them. When some advantage is gained or some annoying perplexity is put away, they hope to enter into the Kingdom. But the time never comes in this world when everything is satisfactory. The way of life, like the way of the iron track, is bordered with telegraph poles and wires along which the current of discontent is flowing, and many a traveler is like a Marconi receiver, responding to every vibration of the current. If we would enjoy the journey and appreciate the beauty of the country we must not count the poles or attend to what is passing on the wires. We shall never get ahead of our troubles. We shall never find here any Utopia, free from perplexity and pain; but we may find, by the grace of God, the Kingdom of Content within. C. W. L.

Old Mission, Mich., July, 1900.

ANSWERS TO CORRESPONDENTS.

W. C. P.—To say "what proportion of Christians believe in Apostolic Succession" is impossible without adequate statistics. The total number of Christians throughout the world is commonly placed at somewhat over 400,000,000, of whom perhaps 75,000,000, or about 20 per cent., are Protestants who repudiate that succession.

A. K. G.—The Betrothal, in the Marriage service, ends with the giving of the bride to the hand of the groom, after the question, "Who giveth this Woman to be married to this Man?" After that the bridal couple may pass from the chancel rail to the altar rail, and the marriage proper follows.



Literary

Our Native Trees and How to Identify Them. A Popular Study of Their Habits and Their Peculiarities. By Harriet L. Keeler. With 178 Illustrations from Photographs and with 162 Illustrations from Drawings. New York: Charles Scribner's Sons. Price, \$2.00.

The indigenous trees of the region lying between the Atlantic and the Rocky Mountains are here described and illustrated in a clear and not too technical manner. It would seem as if such a book would appeal to hundreds of readers in these days of a renaissance in Nature study. The style is pleasant and attractive, the descriptions sufficient and clear. There seems to be a healthy desire in these days for more intimate knowledge of the things of nature that lie all about us. What with Bird Studies, now a considerable number, the Animal Stories of Mr. Seton Thomson, How to know the Ferns, and others of like value, the knowledge of our native trees seems equally appropriate and desirable. We can heartily recommend Miss Keeler's book to those students of nature whose appetites are already whetted for further knowledge.

Heredity and Morals as Affected by the Use and Abuse of the Sexual Instinct. Essentials to the welfare of the individual and the future of the race. By James Foster Scott, M.D. New York: E. B. Treat & Co. Price, \$2.00.

This is a book of a class which one hardly knows how to treat. Undoubtedly there is much that can be and ought to be told to our growing boys and girls, our young men and women, on the subjects treated of in this book. There are sins rushed into through ignorance, and evils that might be avoided by knowledge; but the knowledge is itself dangerous also, and if the skill which enables one tactfully to tell what should be told is rare, the ability to write of it for the masses is almost non-existent. With regret we cannot feel that it has been shown in this book.

The author traces the results of sensual sin to their hideous ends, with the desire of showing the resulting horror and bondage of them. This is done at much length and with realistic detail. The intention is certainly good; but we cannot feel that the methods are successful.

In the first place the book is too long. There is much repetition, and there is far too elaborate detail in depicting the carnal sins and their results. It is of course extremely difficult to draw the line between what ought and what ought not to be said; but we feel that the safe line has been exceeded here. There are also chapters on the debasements of marital relations that ought under no circumstances to be bound with those portions intended for young people. Some parts of them, more judiciously treated, would be useful for the class particularly involved, but that class is entirely distinct from those for whom the book is primarily written. Again, the biological principle that the sexual instinct is the seat of the love of beauty and of the emotions, is treated too much as though a moral necessity of trampling upon the aesthetic cravings was a necessary result. The true way to consider this phase of the subject is that the instinct is itself perfectly natural and right, God-bestowed and honorable, and that only its abuse is wrong and to be condemned.

There is a large class to which such a treatise, if much shorter and more carefully penned, would be useful; but to Christian people the question is best treated as one of morals rather than of medical science. The life safeguarded by the purer atmosphere of the Church and nourished by the sacraments, is better able to withstand the temptations of the carnal nature than is that which has only been scared into avoiding open sin. The prayer "Cleanse Thou the thoughts of my heart" has in it a greater protection than the whole bulk of this well-intended production. We grant the necessity for judiciously imparting knowledge; but we cannot feel that the author of this work has succeeded in his own aim.

Christus Victor. A Student's Reverie of Henry Nehemiah Dodge. G. P. Putnam's Sons. New York and London: The Knickerbocker Press. 1899

The world problem, with its sins, its seeming failures, its strifes, its selfishness, its appalling mysteries, is the subject of this serious poem. It moves on through many strophes, of

varied length and rhythm, some of rare beauty and deep philosophic thought. The writer is an ardent American, one who feels the mysterious dignity of this great land, and its wondrous place, both in time and place, for the outgrowth of true liberty and the world-wide elevation of the human race. He feels too, the difficulties of sectarian dogma, until at last the vision of the Crucified reveals to him that love will triumph over every ill, and all shall be as Christ—one with God.

One must always regard a poet with respect. He is in his sphere, as one inspired. It requires some courage to speak in numbers, and to call out to men to look up from a selfish, narrow view of things, to the wider outlook of things in their universal relation, and as they exist in the Infinite Mind. Our author has done his work modestly and well.

Quaint Nuggets: Selections from Fuller, Hall, Selden, Herbert, and Watson. Compiled by Eveline Warner Brainard. New York: Fords, Howard, & Hulbert. Cloth, flexible, gilt top, 45 cts.

Elizabethan authors all. From these old worthies Miss Brainard has made her interesting selections. She has been studious and critical, and the quaint sayings of the dear old friends, tied up in pretty green and gold, slipped into the pocket, will beguile and flatter any who may purchase.

Living by the Spirit. By Horatio W. Dresser. New York and London: G. P. Putnam's Sons.

One cannot read this little book, which contains many striking thoughts and many valuable suggestions, without an impression that its point of view is radically different from that with which the Churchman is familiar. The spirit, spoken of throughout as "it," seems not to be the Holy Ghost, but rather the spiritual nature of man. The thought of revealed religion is wholly absent. The reader is asked to live by the spirit, not upon the high vantage-ground of knowledge given him by God as to how this great thing may be done, but rather as a discoverer, looking within, a student mainly of himself and of the natural world. However valuable may be such introspection, and however lofty its flight in one like Marcus Aurelius, we seriously doubt whether the Christian may profitably look within for spiritual direction, except he first be taught to look up, and except he be filled with the knowledge and the all-illuminating faith which are possible for him through the revelation that is in Christ Jesus. We are confident, at least, that St. Paul meant far more than the recognition and the contemplation of one's own spiritual nature, and referred to a power and a person not to be spoken of as "it," when he wrote to the Galatians: "If we live in the Spirit, let us also walk in the Spirit."

A Dream of a Throne. By Charles F. Embree. Boston: Little, Brown & Co. Price, \$1.50.

This story of Mexican life and love and intrigue, fifty years ago, lacks but little of being a great novel. The style and manner are singularly happy and attractive. The description of the lake country amid its setting of mountains, in places is exquisite. The author has transferred to these pages the soft slumberous air of the Mexican sky and Mexican temperament. The continued revolutions of the middle of the century have given abundant opportunity for a theme. The *dramatis personae* have birth and breeding in fit atmosphere.

The man who dreams of the throne? With a Spanish priest for a father, and a woman of pure Aztec blood for a mother, what but a dreamer could he be? Nurtured by the Church for this great mission, the boy studied and dreamed till manhood. There grew up beside him Clarite, the lovely, the good; not by reason of this a weak woman, but clear-minded, clear-souled Clarite. Then one other woman also, Pepeta. One cannot describe Pepeta. She is almost a new creation. She was like the "Lake" when storm-tossed, and like the lake, when, calm as glass, it reflected the fire of the blazing orb that burned its way over the tops of the mountains, to rest on that shimmering bosom.

Pepeta had the blood of Aztec and Spaniard, and what other no one may know; but the mixture—made Pepeta!

For such a woman to love, meant devastation and destruction to any who might happen in the way, even to the loved. And yet the reader will almost love Pepeta.

Roderigo, the American, who for some reason had left his native country and joined his fortunes to those of Mexico—Roderigo is named as the besom, who must pursue and destroy the dreamer, and Roderigo, Pepeta loves. But Roderigo loves

Clarite and wins that priceless heart. The king that is to be and Pepeta are promised lovers.

But why tell the story here, when another has performed the task with such art? The tale is a tragedy that moves to its end relentlessly and pitilessly; the looker-on sits enraptured before the picture of wild scenery, changing from sunny slope and dancing waters, to wild, cloud-topped mountains, bordering raging seas. Human passions beat their hearts out amid these scenes. And yet the looker-on sits still, held fast by the splendid pageant.

The Shellback. By Alex J. Boyd. Edited by Archie Campbell. With an Introduction by Morgan Robertson. New York: Brentano's.

"Shellback" seems to be sea talk for an American sailor, and sailors abound in this story, which is full of belaying pins and marlinspikes and "splicing the main brace" and "taking in the main mast" and all that sort of lingo. The introduction (written by the last of the trinity of authors) says that the book is written to show the frightful tyranny and the atrocious tortures which are inflicted by American captains in American sailing ships on American sailors. The recital is too gruesome to be exactly true. It is simply a record of whippings and cursings and disgustingly cruel treatment. We do not doubt there are brutal captains, but we do not believe they are the rule. We cannot recommend this book, except as a prophylactic for boys who are inclined to run away to sea.

Wotan, Siegfried, and Brünnhilde. By Anna Alice Chapin. New York and London: Harper & Brothers. Price, \$1.25.

A Wagner literature, of immense extent, witnesses the attraction and power of the great composer. At one time the musical world might have been considered as two contending camps—the Wagnerites and the Anti-Wagnerites. Fierce was the war, and tremendous the crescendo of applause and worship from the lovers of the Wagnercult; and loud the denunciations and mockery of those who could see no good in what they called the mad ravings of the so-called "master."

But Wagner lived on. He wrote his poems, he made his music, he poured all his soul and its philosophy into both, with the result that each rolling year adds to his admirers, and gives fresh scope to his productions. It, however, requires a patient, teachable spirit to study "The Master." To such students Wagner does speak, and the more one hears and studies the more marvelous does the music, the poetry, and the philosophy become.

In this spirit the author has given us character studies of three principal personages in the celebrated Wagner cycle. It is in continuance of other works which have appeared from the same pen, on *The Story of the Rhinegold*, and *Wonder Tales from Wagner*. It is not easy to turn the old mythic legends into plain prose, and the light of ordinary things. They have in them "the light that never was on sea or land," and need the chanted utterance, and the ideal picturing of the stage. To say that this author has done fairly well is giving great praise.

A RECENT issue of "The Riverside Art Series" is devoted to Jean Francois Millet and his works. It contains fifteen full-page plates, from his paintings and drawings, a portrait of the artist, with introduction and interpretation by Estelle M. Hurl. While the "interpretation" sometimes verges upon the puerile in its simplicity (being intended for young students), it gives a good many points of interest and value to the general reader. The subject is one in which all cultivated readers are interested. Perhaps more has been said and written about "The Angelus" and "The Man with the Hoe" than about any other two pictures produced in the nineteenth century. It will surprise some to hear that the former was not satisfactory to the patron who ordered it, and that Millet found some difficulty in disposing of it. We are not surprised to learn that the artist was not pleased with some interpretations of his works, such as have been made of "The Man with the Hoe." He disclaimed any intention of suggesting the degradation of labor. He was himself the son of a peasant, worked in the fields, and was a young man with a hoe before he became an artist with a pencil. The man with the hoe, in the picture, is a sturdy peasant, engaged in the very hard work of clearing a field of stubble. He is very tired, and pauses, panting, while he looks over the field. He is not so much "brother to the ox," perhaps, as his critic is to the ass! (Boston and New York: Houghton, Mifflin & Co.)

The Happenings at St. Jude's.

*By ETHEL M. COLSON.

CHAPTER VII.

FOR nearly three years after the closing of the episode narrated in the last chapter the doors of St. Jude's Church remained persistently closed, in spite of the fact that there seemed a real need for Church ministrations in that particular locality. The Church over which the Rev. Mr. Newton presided, and from which St. Jude's, as a tiny and struggling mission, had originally sprung, was now far too small to contain a large number of people who would have worshipped there had there been room for them. There was no Episcopal Church, upon the other side of the St. Jude's neighborhood, for several miles. And a number of Church families had moved into the St. Jude's neighborhood, during the past year or two, and were really anxious for Church privileges, to say nothing of the old-time St. Jude's worshippers, many of whom had been without any Church home for some time.

The Reformed Episcopal mission with which some of them had been connected, both before and after the final closing of St. Jude's Church, no longer existed. Quarrelling and strife—sometimes attributed, by unkind or thoughtless critics, to the fact that a number of the old St. Jude's people had been numbered among its members—had first crippled it, then laid it low entirely, some time before. The minister who had done so much to get it started and keep it going had turned his attention to other labors shortly after the Bishop had decided upon closing St. Jude's Church. With his departure the energy and enthusiasm of its members had abated, perceptibly; the breath of disharmony put out the fires of affection and interest completely.

A few of the Mission members, Mr. Snowdon, Mr. Drewly, and a number of other old-time St. Jude's parishioners among them, tried hard to keep them alive for a time, but in vain. Quarrels, and bickerings, and disagreements, and jealousies, within their own ranks prevented them from making any progress, and the Mission expired, presently, from slow starvation and lack of any real life. After that there was no attempt at anything at all approaching the nature of a Church service in the neighborhood for many months.

But there was a decided desire, upon the part of many people, for Church ministrations and privileges, as has been said, and just as this desire showed signs of blossoming out into some active effort toward securing such ministrations and privileges, it so fell out that Mr. Drewly was taken very ill. Lying there, helpless and inactive, but with brain and mind as clear as ever, the busy, hurried, success-intoxicated business man had time and opportunity to think, such as he had not had for many years. At a period when he was supposed to be dying, he sent for some of his fellow-fighters of the old, combative days of St. Jude's Parish, and talked with them seriously.

"It seems to me, now that we've been very foolish and headstrong and impatient," he said; "what does it matter, anyway, High or Low Church, so long as it is the Church, and the Church Service? I've been one of the hardest fighters among you, I know that—and I'm honestly sorry for it, too, and not too proud to say so, into the bargain—but I feel as if I'd been fighting straws all the time, as I lie here. I wanted to see the rest of you because I wanted to say this: Why don't some of you get up a petition and go to the Bishop and ask him to open St. Jude's again, and give the neighborhood a chance of Church privileges? It would comfort me not a little, as I find myself slipping out of this world, to think that this was going to be. I'd like to feel that I've undone a little of the mischief I've helped to bring about, when I come to die."

Nobody said anything definite in reply to this—perhaps because everybody present was really attached to the headstrong and hasty but always good-hearted and well-meaning man who uttered it—and nobody made any promise of stirring in the matter. But by and by, when Mr. Drewly was nearly well and about again—for he did not die, after all, but lived for nearly ten years longer—he finally succeeded in having his project carried through, and a delegation was sent to confer with the Bishop's Secretary, and, if possible, secure a personal interview with the Bishop himself upon his next visit to the city. And when this

actually occurred, the personal interview was granted to the delegation seeking it, and the petition was duly registered.

It was a very humble and submissive petition, by no means such a petition as the St. Jude's delegation had been in the habit of sending in, perennially, in the old days. The individuals making it merely requested the Bishop to accede to their request for Church privileges, and suggested that, should he see fit to re-open St. Jude's Church, they would do their best to support it and its incumbent adequately, and to work together in peace and harmony. They admitted that they would prefer to have it re-opened, if at all, as a parish rather than a mission, and submitted that they believed a parish could now be successfully maintained. But they would be only too glad to have it re-opened as a mission, if the Bishop thought this best, and even Church services in a rented hall or in the parlor of a private house they would be more than thankful for.

The Bishop, although evidently impressed by the sincerity and the earnest humility of the petitioners, would render no decided answer at that time. The memory of other promises of not unlike character, which had been made to him, and made only to be broken, was strongly with him. Perhaps, too, he thought it best to look the ground over, once more, and to take the matter under advisement for a time, before coming to a decision. At all events, he sent the petitioners away still unsatisfied, nor would he consent to set any definite time for the rendering of his reply.

"I will communicate with you within a reasonable period," he told them, as they took leave of him and with this answer they were forced to content themselves as best they might.

The "reasonable period" proved to be a period of something like three months, but the desire for the re-opening of the church and for the enjoyment of Church privileges did not abate or vanish—as a number of people, the Bishop, perhaps, among them, had more than half expected that it would do; and there was great rejoicing when, finally, the Bishop's answer reached Mr. Drewly, and was duly communicated to all the other individuals and families interested.

The Bishop would allow the church to be re-opened, upon a sort of probationary basis, and would do all in his power to further its work and its growth. But this work must be commenced as a mission, although the mission would be allowed to develop into a parish just as soon as the Bishop was firmly assured of its proper support, spiritual growth, and permanence, and the Priest-in-Charge of the Mission—who was afterward to become Rector of the Parish, should his work and conduct prove satisfactory to the Bishop, must be selected by the Bishop himself. Under these conditions, and these alone, St. Jude's Church would be once more opened for public service, and the work and influence of which it should form a nucleus, be allowed to go on.

The conditions were joyously acceded to, the church was opened, cleaned, and refurnished immediately, and in due time the new incumbent appeared. And even the most critical student of the matter would have been forced to admit that the Bishop had chosen with consummate wisdom, and that the very man for the place had been discovered.

The Rev. Mr. Langworthy was neither old nor young. He was sufficiently far along the road toward middle age to feel keen sympathy with elderly people, while he had by no means lost his sympathy with and interest in young people, being, in fact, very fond of youthful company. He was decided without being didactic; gentle without being too yielding. He loved peace, but he would not sacrifice the smallest real belief or principle for the sake of it; he liked his own way—which he had generally decided to be the right way, after serious thought, study, and prayer if the question involved was an important one—but he was willing to renounce it, for the sake of peace and harmony, provided no principle was involved. He firmly believed that it was the right and duty of every parish priest or rector to know of and be in touch with everything that took place in regard to the parish, but he did not think it necessary to attend every meeting of every organization or society belonging to the Church. He had long since learned the wisdom of being a little blind and deaf, upon occasion, when the necessity for remonstrance or reproof might be obviated or rendered unnecessary by the exercise of a little timely patience. He was married, but his wife was a charming woman, and he had no young children. He might have been truthfully described, in fact, as literally obeying St. Paul's injunction to "be moderate in all things," and his heart was fairly overflowing with love for humanity and for the Church.

He found it quite possible, as a rule, to "love the sinner, while hating the sin," and he was possessed of a large fund of charity as wide and tender as it was discriminating. He was a man of great cheerfulness, moreover, and had no objection to a joke. He had long ago learned to be very patient, and he was fond of declaring that hard work agreed with him—which was very fortunate, since there was plenty of it to be done at St. Jude's, even in the renewed and seemingly regenerated condition of that parish. And, best of all, perhaps, he hailed from a distant city, in a far-away State, and knew nothing whatever of all the previous misfortunes which had befallen his charge. So he plunged, heart and soul, into the work of the parish, and, being ignorant of most of the pitfalls surrounding it, escaped, through this very ignorance, perhaps, at least in part, the dangers attached and belonging to them.

As a missionary worker, also, the Rev. Mr. Langworthy, with his wife's assistance, soon made himself a power for good among the poorer neighborhoods in the vicinity of his charge. Bravely, faithfully, and lovingly he labored, both among his "own people" proper, and among the other people who were only his because they had first belonged to his Master, and very soon, all things considered, he had his reward. Like the loving and tender Master whom he did his best to serve nobly, "the common people heard him gladly"; it was but a short time before the church was well filled, both at morning and evening service, with many kinds and conditions of listeners, and as "dear Mr. Langworthy" he was shortly afterward known, both far and wide. Still, obeying the injunctions and following the practice of the Man whose name he bore, and in whose service he had enlisted, he clothed the naked, fed the hungry, visited the sick and the prisoners, helped the suffering and the sorrowful to bear up and be cheerful, and, while working always for the good as he saw and conceived it, became the "friend of publicans and sinners" in many, many instances. He listened to tales of sin and sorrow and misery with a hope which was only unailing because it was so firmly rooted in faith and the courage which springs from a sure and certain ground and reason for hope, and he helped lift the burdens of his fellows wherever and whenever he could. Upon only one point was he as adamant; there was but one story which he had decided never to hear. He gently but resolutely refused to listen to, or have related to him, any statement concerning the troubles and tribulations, difficulties and disasters, which had fallen to the lot of St. Jude's and its people in the past. He absolutely declined to be made acquainted with any unpleasantness which had previously happened.

"We've had a lot of quarrelling, and disagreement, and even fighting, here in the past," one of the old-time St. Jude's parishioners remarked, tentatively, to Mr. Langworthy, upon the occasion of a social meeting which was being greatly enjoyed.

"We should be very thankful that no such unpleasantness makes us all miserable now, and pray that no danger of it may ever threaten St. Jude's again," was the quiet reply of the rector—for St. Jude's had been once more transformed into a parish before this happened.

"I could tell many a long story concerning St. Jude's and its troubles, if I chose," a feminine parishioner told him, meaningly, when the Church had been re-opened for about a year.

"But, seeing that no possible good could be accomplished by the telling, and some harm might possibly be done, you do not choose," answered Mr. Langworthy, with a smile which disarmed any possible indignation which she might feel at being thus summarily, if gently, silenced.

"I've been a member of this Church for over fourteen years, and in that time we've had a number of ministers," this from still another old-time parishioner.

"Yes," was the non-committal reply of the latest incumbent, "I have been told that St. Jude's has had many faithful workers."

So gently and so tactfully were these kindly rebukes administered that nobody, however super-sensitive or ready to take offence, dreamed of thinking the Rev. Mr. Langworthy harsh or "snubby"; but there was a decision and a firmness about them which forbade and effectually prevented anything like a repetition of the mistake, and in this atmosphere, and under these conditions, the spirit of criticism and of fault-finding which had so long characterized St. Jude's died a natural death. The church itself flourished and prospered correspondingly—and amazingly—and new and desirable activities sprung up and blossomed forth from time to time. All these new interests

and activities the new rector managed and controlled with a skill and a tactfulness as fine as it was almost imperceptible—and which certainly hinted, from time to time, at a knowledge of old-time troubles and difficulties both deeper and wider than Mr. Langworthy was generally credited with possessing.

The offices and dignities attached to the various Church organizations, and divisions of parish labor, were wisely and quietly distributed among "old" and "new" parishioners, in such a way that "feeling" was never manifested or indulged in over any of them. Mrs. Drewly was elected president of the new Ladies' Auxiliary, but women quite new to the parish were chosen to assist her as vice-president, secretary, treasurer, and directoresses, and Mr. Drewly, although promptly elected a vestryman, was not offered any office or distinction within the vestry, and was wise enough to bear but a moderate part in its workings. Miss Annice Drewly and Mr. Alfred Gorton, both of whom had returned to the Church along with the elder Drewlys, were cordially invited, in turn, and in company with other "old" members, to serve the parish in the capacity of Sunday School teachers, and to become members of the Young Ladies' Auxiliary and in the St. Andrew's Brotherhood, respectively; but the Rector himself selected the Superintendent of the Sunday School, and took care, although very skilfully and with much tact, to nominate comparative "outsiders" for all the offices connected with both of the young peoples' societies. Solos, medals, and other honors and emoluments belonging to the choir were distributed strictly according to merit, and the work of the Sunday School was carried on along similar lines. Every member of the church, young and old, great and small, was induced, by force of example and a gentle diplomacy rather than by precept or exhortation, to do his or her best, at all times and seasons, and thus, by means as natural and inevitable as they were effectual, the prosperity and success of the church was assured, and all danger of the unpleasantness and quarrelling so long connected with the very name of St. Jude's parish, obviated and rendered a thing of the past.

"By cords of love he led them, and they became subservient to his will."

This statement might very easily and truthfully have been made concerning the Rev. Mr. Langworthy and his administration, and it was by a strict adherence to this policy, combined with gentleness, decision, long patience, and an unflinching tenderness toward all the world, and toward the St. Jude's parishioners in particular, that he led them out of the bondage of debt and unpleasantness, and into the safe, sure, praiseworthy ways of prosperity and peace. Five years after his initial service in St. Jude's Church, the mortgage on the Church buildings had been completely liquidated, the buildings themselves greatly improved and beautified, a mission started in one of the dingiest and most desolate locations of the vicinity, and work commenced upon a modest but attractive Parish House. Best of all, not a single quarrel or bit of open fault-finding had been allowed to hinder or disfigure the work of all that long and successful period—a state of affairs utterly new and unprecedented with St. Jude's parish—and the parish itself had lived down, partially at least, the undesirable reputation which had once been attached to it by all the city.

When the mortgage had been completely liquidated, and the corner-stone of the new Parish House was ready to be placed in position, a special Thanksgiving Service was held to commemorate the double cause for rejoicing. And it was at the social occasion immediately following this service that Mr. Drewly stood up and delivered at once his own personal *Te Deum* and his *Nunc Dimittis*.

"I have been a member of St. Jude's Church for more years than many of the younger people present can remember," he said, earnestly, and in a voice which was not unbroken by emotion at several points of his brief oration, "and I have seen and known many things concerning the parish and its progress. But this is something which, at one time, and for many years, I never hoped to see—Peace and Prosperity. I have worked for this church, first and last, for many years also, and always with a zeal as earnest and devoted as I now believe it to have been mistaken, many, many times. I shall work for the church and the parish little more, comparatively speaking, for I am growing old, and I am not so strong as I used to be. But I am more glad and thankful than I can tell you, to have seen this day. I am ready to lay down the work now, to give it over, my share of it, into younger and stronger hands, for my day is practically done. And there are no words in the English language—in any language, which can express the joy and thankfulness I feel

to know St. Jude's Church to be in the condition which it now is. And, in a double sense, a sense, perhaps, which some of you younger people may not understand, I am ready to say, as I retire from all active connection with the Church work, and particularly with the vestry, of which I have been a member so many years, 'Lord, now lettest Thou Thy servant depart in Peace.'

"May the peaceful and happy conditions which now make us all joyous and thankful continue forever, or so long as the church shall stand, and may God bless us all, each and every one, and particularly our faithful and devoted Rector, the Rev. Mr. Langworthy. Eternal Peace be granted him, both here and in the hereafter, and light perpetual shine upon him; now and forever more."

And all the people said "Amen."

[THE END.]

A VISION.

THE aged Bishop slept. The sands of life
Had well-nigh run; and, to the watchers round
The couch, the smile that o'er his features stole
Was as a beam from heaven. At length he woke.
With eyes of deepest love, upon the form
Beside the couch and following the group
Around the room, the sick man slowly spoke.
"Wife, daughter, sons, I have been greatly blessed.
In vision, I have seen the Lord. For, when
The Sacred Rite was o'er, with thankful heart,
That once again 'twas given us in band
Unbroken to partake the Feast, quiet,
I fell asleep; and, as I slept, I thought
I sat within the chancel rail, where you,
My first-born son, were ministr'ring; but, in
The vision, I was weak and ill as now,
I had not even strength to kneel before
My Lord.

"Up the broad aisle the people came
In reverent throngs. Right there before me, those
Who long ago have passed within the veil
And those who now kneel at the altar rail.
It was as though they all had come to whom
I've ministered in the long years. Upon
The foreheads of the men, in youth, I'd traced
The soldier's cross. In turn, their children I
Had blessed at font and altar rail. There was
The little white-robed band who latest knelt
For apostolic blessing from my hands.
Your mother knelt, and you my daughter and
My sons. And thus I saw as though the fruit
Of all my years was garnered in. Trembling,
I thought these souls, my children in the Lord,
As jewels do they shine the brighter for
My care? I noted not the lapse of time,
Nor wondered that, beside the living, knelt
The forms of those long dead. A change crept o'er
My limbs, my body seemed to vanish and,
Invisible to all, I felt myself
All soul save that my senses grew more keen
Than wont in life; enwrapped in thought, I seemed
To stay before the altar gazing on
My flock.

"As you, my son, gave unto each
The Body broken and the Blood outpoured,
Beside you, yet above you and around,
Walked One, invisible to all save me;
The vision was, I knew, for me alone.
On me alone there lay the care of these
My flock.

"At once I knew it was the Lord.
I cannot tell you of the Form 'beyond
All telling wonderful,' the Face 'beyond
All seeing beautiful.' Unto my thought
There came the words of that inspired saint
Who wrote of things to come. 'A figure with
A garment to the foot and girt about
With golden band, the head and hair like wool
As white as snow, with eyes of flame and feet
Of brass' and with a voice whose tones were as
'The sound of many waters, deep and full.'
But to my sight, the hovering Form, now full
And bright, then shadowy, indistinct, was as
A human form and yet all glorious, all
Divine.

"Long time I mused this change from dim
To bright, and why? At last a thought. Ah! could
It be that unto each was given all
He knew and asked? That the clear brightness of
The Form, the glory of the Face shone full
Round those who saw the Sacred Presence in
The Bread and Wine?

"At times, alas! the Face
Grew sad and seemed to fade away. How sad
My heart became, when o'er those souls who'd been
My fondest care, the Face and Form shone not

In brightness of the vision full! Then, the
Quick thought, Oh, had I failed in watchful love
And patient care? Ah! what a fearful weight
This charge of souls! To render an account
Unto the Maker great, of every one
Entrusted to my care.

"Amid the throng
Knelt one, whose life had not been what the world
Calls great and good. By right of human law
He died convicted of a crime; and yet,
Assured of his deep penitence, I'd given
Him Food Divine, in presence e'en of death.
And o'er the kneeling form, the low-bowed head,
The holy Presence seemed to wax and grow
Most strong and bright until it filled the place
Where knelt the man, and into It his form
Was tak'n, I cannot tell you how my heart
Rejoiced. Long years ago, I'd known the man
And yet the mem'ry of the day never
Will be effaced. He had confessed his crime,
Acknowledged that the punishment was right
And just, and knelt in humble penitence
And love. In all my days of minist'ring,
The leading of that soul sank deepest in
My heart.

"Another, and this time, a girl
Whom human love had led astray. A child
A happy, laughing, winsome child, I'd known
Her first; these arms had held her at the font;
These hands had traced the cross upon her brow;
Then know my grief when next I saw her in
The wicked purlieus of a town, whither
I had been called to minister unto
A dying soul! In life, I never saw
Her more. But now she seemed like to the one
To whom 'loving so much, much was forgiven;'
For, as she humbly knelt, the Presence glowed
Above her and around, and filled the space.

"The sweetest solace was to see these two,
For whom my heart had borne a heavy load;
It seemed assurance that my stewardship
Was not unblest.

"More might I tell you, but
Although I've paused so oft, my waning strength
Forbids.

"Bear with me if, from this, my dream,
A truth I read for you, in sooth for all.
In Eucharistic Feast, does not each soul
Receive all it can see and grasp? On whom
The Presence dimly shone, they dimly saw;
And they o'er whom the Presence glowed most strong
And bright, how great soe'er their sins had been,
In loving penitence and faith, they full
Discerned the Lord."

ABBY STUART MARSH.

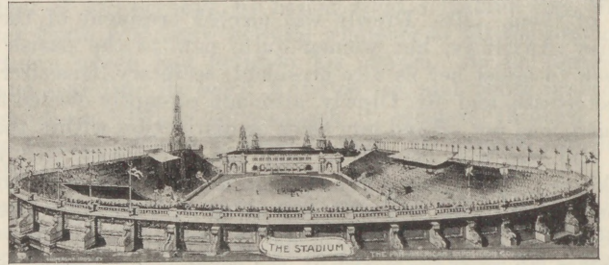
The Family Fireside

PAN-AMERICAN EXPOSITION.

ENTERTAINMENT FEATURES TO BE PROVIDED IN THE MIDWAY AND STADIUM.

AT THE Pan-American Exposition at Buffalo in 1901, industrial or instructive features will be amply provided, but in addition rational entertainment will be fully furnished. The eye will be gratified by the beauty of the grounds and buildings and by a magnificent outdoor display of the choicest gems of the floral kingdom, and the ear will be charmed by delightful music rendered by orchestra and bands of the highest excellence. Besides the attractions of flowers and music the Pan-American Exposition will have a vast "Midway" or entertainment enclosure, in which a great variety of amusements will be provided. Diversion of another character will be found in the vast Stadium, or athletic field of the Exposition, which will have a larger arena than that of the great Colosseum at Rome, which was built in the first century of the Christian Era, and will have a seating capacity for 25,000 people. The highest row of seats will be 60 feet above the ground and each seat will command a perfect view of every part of the arena. Awnings will be stretched above the spectators in such a way as not to obstruct the view. In the arena will be a quarter mile track affording ample space for athletic contests and sports of various kinds. In this arena will be held exhibitions of automobiles and other vehicles, and it will also be utilized for the display of live stock, horses, agricultural machinery, road machinery, etc., and will be

singularly well adapted for various open air exhibition purposes. The great Athletic Carnival to be held during the Exposition will be the most notable in the history of American sports. The main entrance to the Stadium will be a large and picturesque building, 241 feet long, 52 feet wide, with towers 164 feet high. It will be in the general style, Spanish Renaissance, adopted for the various buildings of the Exposition, and will have an arched effect in the lower story, red tiled roof, broad eaves and walls



tinted in bright colors. The Stadium, which will cover ten acres of ground, will be situated on the east side of the Plaza opposite the "Midway" and near the great entrances from the steam and trolley stations at the extreme north end of the Exposition grounds. The Stadium will resemble in a general way the arena erected at Athens a few years ago and will be a model in every way for the purposes for which it is intended. Every possible facility will be provided on the grounds of the Exposition to enable the visitor to enjoy its attractions without discomfort or great fatigue. An intramural railway will run to all the principal points, and launches on the canal and lagoons will furnish an agreeable means of locomotion about the principal buildings.

"TO GIVE LIGHT TO THEM THAT SIT IN DARKNESS."

BY JAMES LOUIS SMALL.

WHAT is the mission of the Church upon earth? How often and with what earnestness do we, her children, hear this question put, as we go in and out among our fellow men, bearing our parts in the life of the great world about us, and sharing, as we must, whether it be willingly or unwillingly, in the burdens and responsibilities of others.

You and I are members of the Church Catholic. We were made so on that all-eventful day of our lives when the waters of regeneration were poured upon us and we were signed with the sign of the cross. And why the latter? Was it an idle thing—a beautiful symbolism only, or did it convey to the minds of those who stood by, some real, tangible, definite meaning?

Ah, yes! We were signed with it in token that "hereafter we should not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldiers and servants unto our lives' end."

Consider only the last clause in this most solemn of all seals of allegiance. "To continue Christ's faithful soldiers and servants."

The Christian's life is essentially one of warfare. It must necessarily be so. You and I have heard over and over the recital of the attributes of a good soldier as applied to our daily life in God—that life which is beautifully and tritely termed the "Holy Warfare."

But there is one quality among others which stands pre-eminent, and it is this: the true soldier's forgetfulness of self and his devotion to the needs of others. I love that sweet old story of Saint Martin; how when a heathen soldier, subject to the gross temptations and vicious influences which surrounded a man of his age and country, passing along the highway one day, he parted with his coat that a traveler, perhaps, he thought, more weary than himself, might profit by its warmth; and that then there came to him the blessed assurance that the recipient of the kind act had been the dear Christ Himself. After this, the story goes on to tell that through and by this revelation, the rough life was forsaken, and the remainder of the days granted to the soldier were used by him to follow humbly and devoutly the footsteps of his Master.

Nor should we consider it in the least degree a detraction from our manhood or womanhood to stoop however low to those beneath us, to whom God has not granted blessings such as we

possess, and in each one of whom we may see the Master if we will but search faithfully and with all diligence for His manifestation.

What then is the Church's mission upon earth? Her greatest work, let us assuredly believe, we may find best summed up and expressed in the words of our glorious *Benedictus*: "To give light to them that sit in darkness and in the shadow of death."

And, oh, there are so many that are sitting in darkness—not only in the darkness of vice and sin, but in the gloom of sorrow and harrowing grief. There are so many whom we greet day after day, who carry with them smiling faces, but underneath the cheerful exteriors there are breaking hearts, which mayhap have not yet learned to cast their care upon "Him who careth for them," and who are but awaiting the magic breath of sympathy and love to tune themselves to chords of heavenly sweetness.

And how can this great mission of our holy Church be carried on but by the individual efforts of her members? If you and I bear with us through our working hours the same spirit which animates our moments of prayer, we shall be as the small parts of a grand harmony; around our lives and conversation there will be an odor of the Master (I say it and think it with all reverence) which shall penetrate to the dullest corner of earth.

And then—some day you and I will be called hence. The Lord of the Harvest shall ask for a reckoning. We shall come either in gladness, bringing with us a goodly burden of sheaves from the ripened fields of earth, or else we shall carry in our hands only the poor, withered stalks of disappointment.

"To give light to them that sit in darkness and in the shadow of death." Then there is another clause: "To guide our feet into the way of peace"; that way which leadeth unto life eternal.

The surety of the one depends solely upon the faithful fulfillment of the other. Day by day the glorious light of Christ's Gospel is diffusing itself over this world of ours, and those who have, apparently, but a small part in the great work, are laying up for themselves treasures everlasting in heaven, a surety of the continuing presence of their King, and a crown of glory which shall shine as the sun, when the Lord of Hosts indeed cometh to make up His jewels.

May this thought, then, animate us, giving us strength for our daily work, knowing that to each is given, not only opportunity for his own salvation, but also for the imparting of influences which, in God's providence, may be the means of guiding some other human soul out from the shadow of death, into the glorious light of truth; from the darksome road of doubt and unbelief, into the clear way of faith; and to the obtaining of all grace and comfort here, and boundless peace in the world which is to come.

THE SALEM WITCHCRAFT.

BY THE REV. JOS. HOOPER, M.A.

THE Salem witchcraft excitement is a proof that superstition was not left behind by the founders of New England. Although confined to a small area, and affecting comparatively few persons, it had a widespread influence, and created excitement throughout the colonies. In 1688 the children of John Goodwin, of the south end of Boston, acted strangely and accused a poor Irish washerwoman, after a quarrel about some missing clothes, of being a witch. Dr. Palfrey says: "They mewed like kittens, they barked like dogs; one while their tongues would be drawn down their throats; another they would be pulled out upon their chins to a prodigious length.*"

The test of their being bewitched was their ability to read fluently in popish and Quaker books and the Book of Common Prayer, but they were found to be unable to read a word in the Westminster Catechism, the works of President Mather, or John Cotton's *Milk for Babies*. Cotton took up the cause of the children, affirmed they were grievously tormented, and led the assault upon the poor old woman, who was tried, condemned, and hung.

It was the conversation and interest about these children that led the children and niece of Mr. Samuel Parris, the minister of Salem Village (now Danvers) to imitate them, to mew, cry, speak gibberish, refuse to eat, and mystify all who saw them. This was in the spring of 1691-92. After much prayer, fasting,

and anxious thought, after long pleading with them by ministers and elders, "they pronounced the names of Good Osborn, and Tituba."† Tituba was an Indian servant of Mr. Parris; Sarah Good, a poor old woman; Sarah Osborn, a poverty-stricken, bedridden invalid. A hasty trial before ignorant members of the colonial council, and imprisonment was the beginning of a fury and rage against witches, which resulted in the accusation of nearly four hundred persons. Fifty confessed and were pardoned, one hundred and fifty were imprisoned, and two hundred more carefully watched. Nineteen persons, old men, women, and children, were hung. Giles Corey, for his boldness in declaring the whole agitation an imposture, suffered the penalty then in use in English common law, the *peine fortier dure*, of being pressed to death with heavy weights laid upon his body. The whole agitation lasted from March to October, when gleams of common sense lightened the darkness and confusion of universal panic, and the prosecutions were quietly dropped.

The authorities are: Upham's *Salem Witchcraft*; Cotton Mather's *Magnalia*; vi. 79 (The narrative is by John Hales, but adopted by the writer and approved by him); Palfrey's *New England*, iv. 96-133.

Dr Palfrey is calm and judicial in treating this topic, and gives many references to contemporary authorities. Prof. Upham treats it fully from the point of view of an impartial observer. Many writers have followed him.

† Palfrey, iv. 103.

WHITE SAVAGES OF OUR LAND.

ALTHOUGH it is generally known what a "moonshiner" is—a person who distills whiskey without a license from the United States government—yet few are aware of what interesting personalities these strange people possess. This is due to the great inaccessibility of the regions which they inhabit, and also to their objection to visitors, but I had the good fortune to make a tour among them recently and learned many odd facts.

The great majority of moonshiners are to be found in the mountain fastnesses of Georgia, Alabama and Tennessee, and here they live in conditions of civilization as crude as their ancestors, most of whom were English fugitives from justice who reached this country more than a century ago. Indeed, in many respects these descendants have retrograded rather than advanced. Had they been surrounded for a century by a Chinese wall they could not have been more destitute or ignorant of the modern conveniences and even decencies of civilized life. . . . Cut off from all educational advantages, they have no knowledge of even the rudimentary "three R's." . . .

It is very difficult for any outsider to get a look into the real life of these people, for without exception the moonshiners are suspicious of all strangers, and every unfamiliar face that comes among them is at once suspected of belonging to a revenue officer in disguise or otherwise. It is really dangerous for a stranger to venture into a moonshiner community, for the chances are even that he will never live to recount his experiences among them. Let him go as a teacher, a philanthropist interested in their own welfare, or even a priest—nothing will save him from the deadly vengeance of these people if once it be whispered, or even suspected, that there is any danger of his revealing the location of their concealed distilleries. A murder can be committed with greater impunity in their mountain fastnesses than perhaps anywhere else in the United States, for it is only too easy to dispose of the body of the victim in one of the numerous concealed caves the exact location of which is known only to themselves; and there is a sort of clanish loyalty among them which precludes all possibility of their "telling on" one another or—when the murder has been discovered—revealing the whereabouts of the murderer.

It is much safer for a woman to venture among the moonshiners than it is for a man to do so, for, with all their faults and almost barbarous uncouthness, these people have a certain sense of honor which forbids their making war on a woman under any circumstances. If missionary work is to be attempted among them it will undoubtedly be accomplished by women only. But these women will have to be brave, and must not only be strong enough to endure the physical discomfort of living among such people, but must have sensibilities not too easily shocked at the social customs existing among them, and at their strangely distorted ideas of right and wrong.

As much as these mountain men stand in need of education

* Palfrey's *New England*, iv. p. 98. Boston: Little, Brown & Co. 1875.

and of better and more civilized environment, it is the women who appeal most strongly to one's pity. More suspicious even than the men, at first they seem not only ignorant and uncouth, but sullen, stupid and degraded. However, like all wild creatures, they can finally be won by genuine sympathy and interest, and one finds that at bottom many of them are really noble women, with keen though untrained intellects, and with unconscious longings for something higher and better than the life they have always known. Many beautiful and touching things are sometimes confided by them to a member of their own sex who has won their confidence and affection. These people, both men and women, are sincerely appreciative when they are convinced that a stranger is a friend in reality and not an enemy in disguise.—From "The Mountain Outlaws of the South," by J. Montgomery M'Govern, in *The International* (Chicago) for June.

ON THE CARE OF CHILDREN.

FOOD FOR CHILDREN.

The following extracts may well be copied in large letters and hung in the kitchen or pantry wherever children's food is prepared:

"The amount of nutrition required in every instance must be carefully considered. One of the most important reasons for this is that energy must not be wasted in getting rid of superfluous material, as organic disease may result. A little food thoroughly digested is far better than much that is half digested. Many of the diseases to which children are liable would disappear under strict supervision of hygiene and diet, especially the various intestinal disorders, including many resultant throat, catarrhal and nervous troubles. Nature resents carelessness, and is relentless in her punishments.

"A legal enactment in France prohibits the giving of any form of solid food to infants under 1 year of age without authority of a prescription from a qualified medical man. The employment of the rubber tube for nursing is also forbidden, as it is almost impossible to keep it clean.

"'Left-overs' are decidedly not to be used in the nursery, if for no other reason than in many houses cooked and uncooked foods of various kinds are kept in uncovered dishes from day to day in one common refrigerator or closet, absorbing unwholesome germs from surroundings that, to say the least, are not sanitary."

KEEP THE CHILDREN BUSY.

Teach children to do little things about the house. It trains them to be useful, not awkward in later and more important affairs; it gives them occupation while they are small, and it really is an assistance to the mother in the end, although she always feels during the training period that it is much easier to do the things herself than to show another how. This last excuse has done much to make selfish, idle, unhandy members of an older society, and should be remembered, in its effects, by the mother, while her little ones are beginning to learn all things, good and bad, at her knee. Occupation makes happiness, and occupation cannot be acquired too young.

CHILDREN SHOULD READ ALOUD.

A mother should take great pains to teach her children to read aloud distinctly and pleasantly.

Much time and money are often expended in cultivating the voice for singing, and yet quite as much pleasure may be given by the person who reads aloud in a pleasing manner, says the *New York Telegram*.

No attempt need be made at elocution, as the word is ordinarily understood; distinct utterance and proper emphasis, so as to convey easily to the mind of the hearer the meaning of the sentence read, are all that is necessary. To be able to read aloud is a most satisfactory accomplishment.

PADEREWSKI ON CHILDREN'S MUSIC.

In my opinion, says Paderewski in *Harper's Bazar*, every child should be taught the piano. I know that it is considered an open question nowadays as to whether it is worth while for a child to study music unless it shows special aptitude in that direction. It is not now unusual to find young women in society totally ignorant of the piano; but, to my mind, general culture demands that every civilized person should be acquainted with all the manifestations of culture. The only way to comprehend art is to have some knowledge of art. As the piano is the best instrument to show all species of music, every child should study it.

As to the length of time to be devoted to practice, for those who treat music an additional subject of general education, one hour and a half or two hours daily are usually sufficient. For children I should recommend several periods of practice a day, each of about half hour duration. Young students should never be allowed to practise over an hour at one time, as the fatigue attending prolonged exercise of this kind is apt to counterbalance any good attained. The two hours' daily practice can easily be divided into two, three, or even four periods.

Advanced students should devote at least three hours a day to practice.

The first thing to be learned is the elementary study of theory.

The time at which a child may take his first "piece," as it is commonly called, depends entirely upon the pupil's aptitude and zeal. The teacher must be the best judge of that.

A great deal of attention should be given to memorizing, and it should be begun as soon as possible.

KISSING CHILDREN.

Children are kissed too freely by relatives, friends, and strangers. I know a lady who insists always on kissing her friends upon the lips when she meets them. The ordeal for her friends is a terrible one, yet not one of them has the heart to refuse the proffered caress, or to give the cheek in place of the lips. They would love her just as dearly and thank her just as feelingly if she pressed their hands merely and withheld her lips.

Parents ought to teach their children from their very earliest years to be chary in giving their lips. Parents themselves ought to avoid kissing infants on the mouth. The sweet cheeks, the dear little soft necks, the dimpled hands, all offer tempting nooks for kisses without endangering the child's comfort or health. I have seen a father, whose breath was vile with stale tobacco smoke, press his mouth to that of a tiny infant, never thinking that the poor baby's lungs were being poisoned by the contact, says a writer in the *New York Telegram*.

TRUE ECONOMY.

SOME women entertain curious ideas of what constitutes economy.

A fragile little housewife saves seventy-five cents each week because she cannot afford to hire someone to do the ironing. But she never hesitates to pay a dollar for a pair of stockings, or two dollars for a pair of gloves, or three for the doctor's visit occasioned by overtaxing her strength. Another considers fruit a luxury beyond the reach of the family purse, but she has no scruple whatever in buying new material for the dress which she has worn only a few months, and employing a dressmaker to alter the sleeves to accord with the present fashion. We recall a dear woman, the delicate mother of six active children, who would not save her strength by using a carpet sweeper, because, she said, "they do wear out the carpet so." But the habit of what she called economy wore her out long before the carpets, and the motherless children have the things mother saved instead of her precious self. True economy considers other values than dollars and cents. It also studies how to secure the largest returns from the expenditure of money. The purchasing power of a dollar varies greatly in the hands of different women. She who has the most to show, not necessarily in material goods or increased savings in the bank, but in health and comfort, in friendships and growth of character, is the one who has most wisely used her Lord's talent.—*Christian Observer*.

HOW TO FEED THE SICK.

NEVER hurry the sick while eating.

Pleasant little surprises help greatly.

Never talk about disagreeable things then.

Something from a neighbor's is often a treat.

It is oftenest best not to speak of the food until served.

A cheery face and voice help to make the tray attractive.

Have everything neat and dainty about the tray, stand, or table.

Anything disliked should be carefully put out of sight or changed.

Wet a clean wash cloth and freshen the face and hands before eating.

If there is a great weakness, give a little at a time every two or three hours.

Neighbors, just please remember this when you can furnish some little relish.

A hot drink at bedtime often rests, refreshes, and soothes both the sick and the well.

A little nourishment at regular hours during the night is needed by the very weak.

A little hot drink to sip between meals for the weak or the aged, and the tired also, is a tonic.

The remembrance and thoughtfulness of one's weakness and need warms the heart and aids digestion.

If food must be given when there is no relish for it, make it plain but nourishing. Give it in such cases punctually, as you would a medicine.

A cup of hot milk, a little thickened milk, or hot drink of any kind preferred, on waking in the morning, helps to give tone for the coming breakfast.—*Southern Churchman*.

A LITTLE case for fancy work is made of a piece of ribbon four inches wide and ten inches long. A four-inch piece of whalebone is fitted into a close hem at either end. The ribbon is then doubled so the whalebones rest one on the other, and the selvege edges are overhanded together from the ends of the whalebones to the folds in the ribbon. This makes a four or five-inch bag, whose opening is kept closed by the whalebones. A pressure on the ends of these whalebones opens the bag, which may be lined if desired. This forms a safe receptacle for scissors, thimble, spools, and small bits of fancy work. Two of these bags may be fastened to the inner sides of a leather cover, and when closed may be carried as would be a card-case. A silk elastic band should hold them together.

Church Calendar.



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

Personal Mention.

THE address of the Rev. M. A. BARBER from July 24 to Sept. 1 will be Fletcher, N. C.

THE Rev. J. D. H. BROWNE, after three years' most successful work at San Bernardino, has become rector of St. Augustine's Church, Santa Monica, Calif.

THE Rev. Dr. PERCY T. FENN is spending a vacation of two months, with his family, in the Osark Mountains. His address is Eureka Springs, Arkansas.

THE Rev. D. C. GARRETT has completely recovered his health and is minister in charge, for the summer, of Zion Church, Oconomowoc, Wis.

THE address of the Rev. Wm. J. GOLD, D.D., Warden of the Western Theological Seminary, for the present is Lima, Ind.

THE address of the Rev. R. E. GRUEBER, late rector of Christ Church, Cleveland, O., is, until further notice, Worcester, Otsego Co., N. Y.

THE Rev. THOS. HINES has resigned the rectorship of Trinity Church, Cedar Rapids, Neb., and has accepted that of St. Paul's Church, Warsaw, Ill., and will enter upon his new work Sept. 1st.

THE Rev. ROGERS ISRAEL is spending the summer at Eagles Mere, Sullivan Co., Pa. Address accordingly.

THE Rev. E. P. LITTLE, of Hannibal, Mo., is spending the summer at Nantucket, Mass. Address accordingly, P. O. Box 224.

THE Rev. F. W. MACCAUD has been assigned by the Bishop of South Dakota to the charge of Grace Church, Huron, S. D.

THE vestry of St. John's Church, Kewanee, Ill., has extended a call to the Rev. W. DONALD MCLEAN.

THE Rev. AUSTIN W. MANN, the General Missionary to Deaf Mutes, has changed his address from Gambier to 21 Wilbur St., Cleveland, Ohio.

THE Rev. FRANCIS MANSFIELD should be addressed, Box 356, Chelmsford, Mass.; instead of Callicoon Depot, N. Y., as formerly.

BISHOP MORELAND's address is changed from San Mateo, Cal., to 1902 Sutter St., San Francisco. After Oct. 1st it will be Sacramento, Cal.

THE address of the Rt. Rev. J. D. MORRISON, D.D., LL.D., Bishop of Duluth, from July 15th to Sept. 1st, will be Merrill, Clinton Co., New York.

THE Rev. G. L. PAINE has become an assistant at St. Mark's Church, New York City.

THE address of the Rev. A. T. RANDALL has been changed from Meriden, Conn., to Stony Creek, Conn. Address accordingly.

THE Rev. A. G. SINGSEN has resigned the rectorship of the Church of the Good Shepherd, Oriskany Falls, and accepted that of Christ Church, Sherburne, Diocese of Central New York.

THE Rev. CHESTER MANSFIELD SMITH, who recently resigned from Trinity Church, Long Green, Md., to undertake mission work in Nebraska, left for his new home at Lexington, Nebraska, on July 4. His wife and daughter will join him in the fall.

THE address of the Rev. Canon R. C. TALBOT is changed from Mapleton, Iowa, to Omaha, Neb.

THE Rev. D. C. WRIGHT, rector of the Church of the Epiphany, Urbana, O., has received a call to St. Paul's Church, New Albany, Ind.

THE address of the Rev. JOHN R. WIGHTMAN is changed to 5701 Callowhill St., Pittsburgh, Pa.

THE address of the Rev. RICHARD P. WILLIAMS is changed from Washington, D. C., to Fauquier, White Sulphur Springs, Va.

THE Rev. A. T. YOUNG, rector of St. Mary's Church, Blair, Neb., should be addressed, from July 11th to August 21st, at Barron, Wis.

THE address of the Rev. E. B. YOUNG is changed from Toronto, Canada, to Hollis, Long Island, N. Y.

ORDINATIONS.

DEACONS.

SOUTHERN OHIO. On St. Peter's Day, at St. John's Church, Worthington, by the Bishop Coadjutor: CHARLES E. BYRER, THOMAS JENKINS, and HERBERT J. STOCK. The candidates were presented by the Rev. N. N. Badger and the Rev. J. W. Atwood.

PRIESTS.

SOUTHERN OHIO. In St. Paul's Cathedral, Cincinnati, Bishop Vincent advanced to the priesthood the Rev. Messrs. ALBERT N. SLAYTON, F. J. WALTON, GEORGE BUNDAY, and WILLIAM P. DOWNES. The Rev. Edwin F. Small was the preacher. The candidates were presented by the Rev. Messrs. R. R. Graham, A. C. McCabe, Ph.D., and Peter Tinsley, D.D.

DIED.

ELLIOTT.—Entered into life eternal on Friday, July 6th, at Mayville, N. Y., JENNIE FLAGG, only daughter of N. Y. and Charlotte ELLIOTT, aged 22 years.

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

APPEALS.

THE work of the Church Training and Deaconess House, 708 Spruce Street, Philadelphia, was begun ten years ago. It has had a remarkable growth and increased accommodations have become a necessity. With the advice and consent of the Bishop of the Diocese and the Board of Council, the Board of Managers decided to purchase 710 Spruce Street, the adjoining property, which at this time was offered for sale. For this purpose the sum of \$19,500 must be raised.

The Church Training and Deaconess House trains devout women to work in parishes and as missionaries to Japan, Africa, China, and the isles of the sea. They go out fully equipped, thus avoiding many mistakes which might occur through ignorance. The work is quiet, effective, and practical, and well deserves the support of Churchmen and women.

Donations may be sent to Mr. George C. Thomas, of Drexel & Co., Fifth and Chestnut Sts., Philadelphia, Treasurer, for this sum. The managers greatly desire to begin fall work unhampered by debt.

THE "Twelfth Sunday after Trinity"; "Ephphatha Sunday," and "Deaf-Mute Sunday," are the names appropriately associated with the Church's "Silent Mission." The day comes on September 2nd this year. Again the undersigned appeals for offerings from the Mid-Western parishes to meet the expenses of this wide-reaching work.

REV. AUSTIN W. MANN,
 General Missionary,

21 Wilbur Street, Cleveland, Ohio.

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

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

work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

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

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

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

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

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

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

WANTED.

ASSISTANT WANTED.—Priest or deacon, young, unmarried, Catholic, for large city parish. Daily Eucharist, six points, small stipend. Address SACERDOS, care THE LIVING CHURCH, Milwaukee.

POSITION.—Wanted, by organist of exceptional ability and training, position as organist and choirmaster. European training in organ and singing. Address, ORGANIST, care THE LIVING CHURCH, Milwaukee.

REPRESENTATIVE.—Middle-aged or elderly clergyman or Churchman to represent the undersigned School. Address with reference.

ST. JOHN'S INDUSTRIAL SCHOOL,
 Siloam Springs, Ark.

CHOIR MASTER.—At once, organist and choir-master; vested male choir; ability to train boys an essential. Fine pneumatic tubular organ. Address, stating terms, experience, and references, Rev. A. SIDNEY DEALBY, Rector St. Luke's Church, Jamestown, N. Y.

PLEASANT Suburban Parish, Memphis, Tenn., desires correspondence with a priest of the Church, looking to an engagement as rector. Unmarried man preferred. Salary, \$900. per annum. Address, J. J. FREEMAN, *Secretary*, 42 Madison Street.

BOOKS RECEIVED.

FLEMING H. REVELL COMPANY.

Black Rock. A Tale of the Selkirks. By Ralph Connor. With an introduction by Prof. George Adam Smith, LL.D. Paper, 25 cents.

SMALL, MAYNARD & CO.

Robert Browning. By Arthur Waugh. The Westminster Biographies. 75 cents.
Up in Maine. Stories of Yankee Life Told in Verse by Holman F. Day. With an Introduction by C. E. Littlefield. \$1.00.

LONGMANS, GREEN & CO.

Outlines of Christian Dogma. By Darwell Stone, M.A., Principal of Dorchester Missionary College.

FUNK & WAGNALLS COMPANY.

The Work of the Holy Spirit. By Abraham Kuyper, D.D., LL.D., Professor of Systematic Theology in the University of Amsterdam. Translated from the Dutch, with Explanatory Notes, by Rev. Henri de Vries. With an Introduction by Prof. Benjamin B. Warfield, D.D., LL.D., of Princeton Theological Seminary. 8vo, cloth, 703 pages. Price, \$3.00.

PAMPHLETS.

Parish Year Book of Calvary Church, Utica, N. Y. 1900. Semi-Centennial Number.

The Ministers' Club. 1870-1899. An Historical Sketch read at the Hotel Brunswick in Boston, by the Secretary, Edward J. Young, Printed by vote of the Club.

The Church at Work

ALABAMA.

Memorial Organ at Mobile.

THE congregation of Trinity Church, Mobile (Rev. D. C. Peabody, rector), knowing how deeply their late and much loved Bishop Wilmer, loved and advocated true devotional and Churchly music, and fully appreciating his dying words to their rector, in so warmly commending his efforts in introducing his well trained vested choir, and in raising the tone of the music of the parish, have just held a largely attended parish meeting at which it was unanimously decided to place a new organ in the church, and call it the Bishop Wilmer Memorial Organ. The vestry met, and have carried out the wishes of all the members of the parish, by giving the order for the new organ, to Messrs. Henry Pilecher's Sons, Louisville. Opportunity is given in this connection to any who may desire to contribute toward this memorial, by sending their gifts to the rector.

CENTRAL NEW YORK.

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

Gifts to Churches.

A HANDSOME black walnut altar rail with brass trimmings and standards was recently placed in Grace Church, Syracuse (the Rev. H. G. Coddington, rector). It is the gift of St. Edith's guild and a memorial of Sophia Edith Pattison, wife of the Rev. Thos. E. Pattison, the first rector.

CHURCH services at Sylvan Beach, a large and attractive summer resort at the head of Oneida Lake, will be conducted this season by the Rev. Messrs. C. J. Shrimpton of Athol, Mass., and B. T. Stafford of Cleveland, N. Y.

AN ASH and brass pulpit erected "To the Glory of God and in loving memory of the Rev. James Ferdinand Taunt, Rector of this Church 1878-1886, by his many friends," now stands in Zion Church, Greene (the Rev. H. E. Hubbard, rector), and was used for the first time Sunday, July 8th. It is hexagonal in shape and is approached by three steps with a heavy brass railing. The pulpit was designed and splendidly executed by Mr. R. Geissler, and accords with the woodwork of the church. The rector's sermon, from Joshua iv., part verse 6, was a clear presentation of the reason and the uses of memorials.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Church Struck by Lightning—False Alarm.

ON THE evening of July 3rd, the steeple of St. Luke's Church, Reading, was struck by lightning, and considerable damage was done to the slate roofing and some of the boards beneath. The carpet in the nave of the church was also saturated with water that poured down from the steeple after the slate roofing had been knocked off.

ACCORDING to the Philadelphia *Record*, a laughable affair occurred in the village of Knoxville recently. Archdeacon Radcliffe was scheduled to hold special services in the church that evening, and a goodly number of men, women, and children assembled early. The sexton of the church was not on duty, and the task of ringing the bell was given to a 12-year-old son of Rector Robinson. The lad went to work with a zeal and soon the ponderous bell was ringing with such unwonted activity, that somebody, seeing the brightly illuminated edifice, set up the cry of fire. The members of the village fire company were in evening session and when the alarm reached their ears they were off in a

jiffy to the supposed burning church. The people inside, ignorant of the excitement without, were a few moments later startled by a deluge of water that crashed through a stained glass window. A panic ensued, and all thought of devotion was lost in the mad rush for escape. About this time the firemen discovered their mistake and the half-drenched worshippers went home.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Anniversary at Golden.

ON SUNDAY, June 24th, the sixth anniversary of the rectorship of the Rev. V. O. Penley at Calvary Church, Golden, was observed. There was a choral service in the evening, at which Mr. Penley read a brief history of the parish from its inception. Mr. Penley came to the parish in 1894, having then been quite lately ordained. In addition to Golden he is in charge of the mission at Idaho Springs, and formerly had the care of Georgetown as well. His work at Golden has been much appreciated, both in that community and in the Diocese at large.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Corner Stone Laid at Brainerd.

ON FRIDAY evening of last week Bishop Morrison laid the corner stone of the new rectory of St. Paul's Church, Brainerd (Rev. R. J. Mooney, rector), which is now in course of erection and to be completed in the fall. The corner stone is one of the stones taken from the ruins of an old church in Crow Wing, which was one of the first churches erected in the State. Crow Wing was one of the famous stopping places in the Mississippi River years ago.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

Bishop's Request for a Coadjutor.

THE Bishop has addressed to the Standing Committee a request for the election of a Bishop Coadjutor by reason of old age and infirmity, in accordance with the provisions of Title I., Canon 19, sec. 5. It is stated that the Bishop will make provision for his support by surrendering his own episcopal salary from the Diocese. A special council has been called to meet at the Cathedral on Thursday, August 30th, at 10 o'clock, opening with a high celebration of the Holy Communion. The clergy are invited by the Bishop to go into retreat with him on the two days previous. On Thursday there will be early celebrations at 7 and 8 at St. Augustine's chapel, at 7:30 at St. Ambrose' chapel, and also at Grafton Hall, at the Choir School, at the Sisters' chapel, and at the episcopal residence.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Archdeaconry at Riverside—Chaffey College.

A MEETING of the clergy and lay delegates of the Archdeaconry of San Bernardino and Riverside Counties was held recently in All Saints' Church, Riverside. The Bishop presided. The Ven. Archdeacon Browne presented his resignation of the office of Archdeacon, which was made necessary by his removal from the limits of the Archdeaconry. It was accepted with much regret. On the unanimous nomination of the clergy and laity present, the Bishop appointed as the new Archdeacon the Rev. Milton C. Dotten, Ph.D., rector of All Saints' parish, Riverside. Ar-

rangements were made by which services will be kept up in the Church of St. John the Baptist, Corona, Riverside County.

CHAFFEY COLLEGE, at Ontario, Cal., is an affiliated branch of the (Methodist) University of Southern California. It is distinctively a Methodist institution. Much interest, therefore, was occasioned by the announcement that the baccalaureate sermon would be preached by the Right Rev. Joseph H. Johnson, D.D., the "Episcopal" Bishop of Los Angeles. The commencement exercises were held in the week beginning June 10th; and on the evening of that day (Trinity Sunday) the sermon was preached in the First Methodist Church of Ontario. The Rev. Richard H. Gushée, the rector of the "Episcopal" church of Ontario, accompanied the Bishop, and by the request of the faculty of the college, made the prayer before the sermon. The Bishop took as his subject, Religion an essential factor of true Education. Education, he said, must correspond with and touch the trinity that is in man; and its subject matter includes all that follows legitimately from faith in the Trinity in God. To be true and complete it must develop all the faculties belonging to man's threefold nature, Body, Soul, and Spirit; and all that man can learn, through whatever faculties of his threefold nature; and in whatever varying forms it may come before him and reach his consciousness—whether as the subject of revelation, or through the study of created nature—should be to him the means of an ever growing knowledge of the Triune God. An education which is not Christian is false to the facts of human nature; and its results will condemn it. Statistics show us that popular education is more widely diffused than in any previous generation; but they tell us that the percentage of crime has increased with even greater rapidity. Evidently the sharpening of the mental faculties alone does not lead to higher morality or more honest living. Any system of education which leaves the religious faculties dormant and undeveloped writes failure across its own face.

The church was packed to the doors, and the Bishop's strong arguments and striking illustrations made a profound impression upon the large audience.

MARYLAND.

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

Several Bequests for the Church.

BY THE provisions of the will of the late Miss Susan B Perine, the Church has been benefited to the extent of \$15,000. The bequests are as follows: \$5,000 to St. Paul's parish, Baltimore, for the endowment fund of the church; \$5,000 for the Boys' School of St. Paul's Church; \$4,000 to the Church Home and Infirmary; \$1,000 to St. Paul's House on Cathedral Street.

The church was also handsomely remembered in the will of Miss Perine's sister, Miss Mary G. Perine, who died a few years ago. Among the legacies were the following: \$5,000 to St. Paul's Church, for the endowment fund; \$1,000 for the work of the parish in connection with St. Paul's House; \$2,000 to the Boys' School of St. Paul's parish; \$2,000 to the diocesan convention of Maryland, for general missionary work in the Diocese; \$1,000 to the same for superannuated and disabled clergymen; \$1,000 to the same for the support of the Bishop.

THE endowment fund of St. Paul's parish was started about a dozen years ago by the

Rev. Dr. J. S. B. Hodges, the rector. The purpose was to acquire a fund for the support of the church, and the result has been very satisfactory. Dr. Hodges realized that as the church is so near the center of the city, the population is moving away from it. The endowment fund is to support the church under such a condition.

BY THE will of Mrs. Susan R. Bonsall, who died in Frederick, last week, in which the Rev. Osborne Ingle is named as one of the executors, the following bequests are made: Evangelical Educational Society, \$1,000; the Rev. Osborne Ingle, \$2,000, also \$8,000 in trust, to be used according to private written instructions; the Rev. John W. Larmour, of Upper Falls, \$1,000. The sum of \$6,000 is also left in trust, the income to be equally divided among certain relatives, at the death of the last survivor the principle to be given to the trustees of the Domestic and Foreign Missionary Society of the Church.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Illness of the Bishop—The Cathedral.

BISHOP WHITE has been seriously ill and is now at Harbor Point, Mich., to recuperate. Dean Howard is away on a month's vacation and the Cathedral is in charge of the Rev. A. W. Seabrease, of Fort Wayne, during his absence.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.

Commencement of St. Mary's Hall.

ST. MARY'S HALL, Faribault, closed a successful year June 12th with a graduating class of sixteen young ladies to whom Bishop Whipple gave the usual diplomas and golden crosses. The only shadow was the absence of our late beloved and lamented Coadjutor, Bishop Gilbert.

After an excellent musicale on Monday evening, the chapel service was intoned by the Rev. Dr. J. J. Faude, one of the trustees, at 10 a.m. on Tuesday, and the commencement exercises followed in the gymnasium. Miss Alice Thompson gave the valedictory and received as a prize a scholarship in the University of Chicago. The Pinkney medal went to Miss Bessie Bouck, the reading medal to Miss Jean Hand, the Bishop's medal to Miss Margaret Booth. After the Bishop's address and benediction, Miss Eells gave a reception in the parlors with the Bishop and Mrs. Whipple. On Wednesday the triennial meeting of the alumnae was held at the Hall with a large attendance and much enthusiasm. Miss Eells is at the seashore for the summer. Her address is Green Harbor, Mass., until September.

MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.

Dr. Logan's Farewell.

THE Rev. Dr. Logan preached a farewell sermon at the Church of the Holy Trinity, Vicksburg, on Sunday, July 8th, prior to leaving for his new parish at Pass Christian. Dr. Logan took his theme from St. Paul's leave-taking of the Church in Ephesus. His address was followed by appreciative words from Archdeacon Harris, who was present as representative of the Bishop, and who bore witness to the excellence of Dr. Logan's work in Vicksburg. "When you came," he said, "almost a stranger, to take this rectorship, you found a parish burdened with a heavy debt. That debt has been paid. Another visible result of your work is that beautiful parish building—a building far better than many of the pretentious church buildings in other parishes. But these are material results only. Other results there are of which no one can take the measure or the weight—no one but God Himself—what impress you have made upon the hearts and minds of men and women; how you have deepened in them

the fair image, the beautiful face and likeness of Jesus Christ."

OLYMPIA.

WM. MORRIS BARKER, D.D., Miss. Bp.

Death of Rev. H. H. Cole.

THE Rev. Hiram H. Cole, canonically resident in this jurisdiction, though for some years resident in New York, died on July 7th. He was a brother-in-law of the Rev. John W. Buckmaster, rector of St. John's Church, Tuckahoe, N. Y. Writing of his death, Canon Knowles, of St. Chrysostom's chapel, New York, says: "Through all those years since 1864 I have known him. I saw his brave, disinterested work in Chicago for the Church, and I always felt his sincerity and bravery all through his eventful life. He was really in one aspect of his career a Bishop at large, bringing brightness and cheer to many a parson's heart, as he went up and down over all the land."

PENNSYLVANIA.

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

Fire at Episcopal Hospital—Boys' Club House—Death of Dr. Ashhurst and of Mrs. McEwen—Charitable Excursions.

FIREWORKS from a private residence, on the night of the 4th inst., set fire to the wood work of the engine house of the Episcopal hospital, causing considerable excitement among the patients who had been aroused by the clanging of the fire bells. Superintendent Sykes, with a corps of assistants, quieted the fears of the patients, and the speedy advent of the fire department soon extinguished the blaze.

IN THE will of Elizabeth Brooks, estate valued at \$1,500, is a bequest of \$500 to old St. Peter's Church, Philadelphia.

REVISED plans for the erection of the Church Boys' Club House have been submitted to the Board of Building Inspectors for their approval. They call for a two-story brick building with peaked roof 89.8 by 102.2 feet on the north side of Somerset Street between Howard and Waterloo Sts., Philadelphia. The estimated cost is \$21,000. Messrs. Duhring, Oklie & Ziegler are the architects.

ALL THE legal requirements having been fulfilled, the charter of the Corporation of All Saints' Sisters of the Poor was approved

by the Court on the 9th inst., and has since been enrolled in the Prothonotary's office.

THE terrific heat of the weather during the first week of July caused many sudden deaths, especially those enfeebled by sickness and debilitated constitutions. Among these, was one of our most prominent Churchmen, Dr. John Ashhurst, Jr., who passed away on the 7th inst. in the 61st year of his age. Dr. Ashhurst was born in Philadelphia, August 23, 1839. Educated by a private tutor, at the age of 14 years he entered the University of Pennsylvania, from which he was graduated with the highest honors in 1857, receiving the degree of B.A. It is said that his average was the highest ever attained by any student of the college up to that time (14.997 out of a possible 15). Entering the medical department of the University, he pursued his studies with alacrity and earnestness, and received the degrees of M.A. and M.D. in 1860. After being a resident physician at the Pennsylvania hospital for a year, he became acting assistant surgeon U. S. A. stationed at the Chester hospital until Christmas, 1863, when he was transferred to the Germantown U. S. A. hospital as executive officer until the close of the war in 1865. His connection with the Episcopal hospital dates from 1863, when he was elected surgeon of that institution, continuing such until 1880, when he was elected a member of the Board of Managers, serving as such until his decease. In 1870 he became surgeon of the Children's hospital, consulting surgeon to the hospital of the Good Shepherd in 1874; to St. Christopher's hospital in 1875; to the Woman's hospital in 1879; and to the Institution for the Blind in 1890. He was elected in 1877 professor of clinical surgery in the University of Pennsylvania, and subsequently succeeded to the chair of surgery and clinical surgery in that institution. He was a member of very many learned societies—Academy of Sciences (1860), Pathological Society (1861), and in 1877 was president of the latter. Four other medical societies claimed him as a member, fellow, and Vice-President. With the American Philosophical Society, Historical Society of Pennsylvania, Christ Church Historical Society, he was prominently identified, and he was an honorary member of the South Carolina Medical Association and the Muskingum County Medical Society of Ohio. He was a member of the Centennial Medical Commission which con-

ROYAL BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Made from pure, grape cream of tartar.

vened in Philadelphia 1875-76, and was honored with the office of vice-president of the surgical section of the International Medical Congress, which assembled in Philadelphia in 1876. He received, in 1895, the honorary degree of LL.D. from Lafayette College. He was a profuse medical writer. His most laborious undertaking was the editorship of the *International Encyclopedia of Surgery*, a voluminous work, to which he contributed a number of articles. Dr. Ashhurst about two years ago suffered a stroke of apoplexy, which left him paralyzed, and since then he passed most of his time in a rolling chair. His mind was perfectly clear up to the end. In cooperation with Dr. H. W. Cattell of Philadelphia, and the renowned Dr. James T. Whittaker of Cincinnati, he edited *International Clinics*, the publication of which was begun in April, 1900. It is a coincidence that Dr. Whittaker died a few days before his associate, Dr. Ashhurst.

Notwithstanding the many exactions of his profession, Dr. Ashhurst found time to take an active interest and participation in Church and philanthropic affairs. He frequently served as a delegate to the diocesan convention, was a member of the Standing Committee of the Diocese, and a vestryman of the Church of the Mediator, Philadelphia. He was also an overseer of the Philadelphia Divinity School, an overseer of the Deaconess' Training House, a trustee of the House of Rest for the Aged, a manager of the Bishop White Prayer Book Society, a trustee of the Pennsylvania Military College, a director of the Christian League, a member of the Evangelical Alliance and its president since 1897, a member of the Advisory Board of the Frederick Douglass Memorial Hospital and Training School, member of the Medical Board of the Sheltering Arms, a manager of the Church League for work among the Colored People, and a member of the Evangelical Education Society.

Although so many prominent people are absent from town, the funeral services of Dr. Ashhurst were largely attended on Tuesday, 10th inst., at the Church of the Mediator, Philadelphia. Bishop Whitaker said the opening sentences, the Rev. Dr. Samuel E. Appleton, rector, reading the lesson. The prayers were said by the Rev. J. Alan Montgomery, and assisting in the chancel were the Rev. Messrs. C. E. Milnor, curate, and T. S. Rumney, D.D. The Rev. Dr. James S. Stone, of Chicago, and several of the city rectors, were seated among the congregation, which included many members of the medical profession. The musical portion of the service was rendered by the church choir, including several favorite hymns of Dr. Ashhurst.

The interment was in Woodlands cemetery, West Philadelphia.

ON THE day following the decease of Dr. John Ashhurst, a cablegram was received by his family announcing the death of his aunt, Mrs. Mary Ashhurst McEwen, at her residence, Villa Luzzara, Gozzano, Italy, in her 89th year, which occurred on the 8th inst. Her husband being an invalid, they passed much of their married life abroad. After his death some forty years ago, she returned to Philadelphia, where she resided until about 1875, when she again sailed for Italy and resided in her villa on the Lago di Orta, Piedmont. She was a Churchwoman of the Evangelical school of thought. Much of her time was devoted to proselytism, endeavoring with unwonted zeal to "convert" members of the national Churches of Spain and Italy to Protestant views. It is said that her efforts did not meet with much success. At one time, while engaged in this work, she established in Spain a mission school for the evangelical education of boys and young men. Mrs. McEwen was childless.

ON TUESDAY, 10th inst., Mr. and Mrs. Alexander Van Rensselaer had as their guests on the steam yacht *May*, 106 aged men, resi-

dents of the Masonic, Hayes Mechanic, and Old Men's Homes. The yacht left Arch St. wharf, Philadelphia, at 11 a.m., steamed down the Delaware River as far as New Castle, Del., and on the return trip proceeded up the river as far as Cramps' ship-yard. As each of the aged guests stepped aboard the yacht he was cordially welcomed by the host and hostess and by the Rev. Dr. H. L. Duhring, superintendent of the City Mission, who assisted in their entertainment. Dinner was served on the beautiful vessel at noon, and supper just before the yacht returned to her moorings at 5:30. The trip was enlivened with vocal and instrumental music and dancing. The men were supplied with all the cigars they cared for, and each was presented with a pipe or pocket knife as a souvenir. The outing was heartily enjoyed by the old men, who were profuse in their thanks to their generous host and hostess. On the day following, the *May* received on board 122 aged women from different Homes, and several invalids from the Hospital for diseases of the Lungs (City Mission) who were taken down the river, returning to the city at an early hour. All the guests received souvenirs of the excursion in the shape of a tiny flask of lavender smelling salts as a preventive against sea sickness! The Rev. Dr. Duhring was again on hand, with the Rev. H. C. McHenry, one of his assistants at the City Mission, who looked after the comforts for and entertainment of the old ladies. Commodore Van Rensselaer said that he and his wife enjoyed the trip as much as the guests did.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Anniversary at Brownsville.

THE seventy-fifth anniversary of the foundation of Christ Church, Brownsville, was observed on June 22nd. At eight o'clock there was a celebration of the Holy Communion by the rector, the Rev. W. E. Rambo, and at a later hour morning prayer was said and address made by the Rev. J. S. Lightbourn, of Uniontown, and the rector. A letter from the Rev. Dr. Ohl, a former rector, and other congratulatory messages were read. In the evening there was held a largely attended and very pleasant parish reception, in the parish house.

On June 22nd, 1825, the first Christ Church was consecrated by Bishop William White, during his first visit to western Pennsylvania. The parish was admitted into union with the Convention of the Diocese of Pennsylvania in the same year. Among the early missionaries at this place were the Rev. Jackson Kemper, afterwards Missionary Bishop of the Northwest, and the Rev. Jehu C. Clay, for many years the rector of old Gloria Dei Church, Philadelphia. Since 1825 the parish has had twelve rectors, as follows: Rev. John Bausman (1823-1827); Rev. H. Peiffer (1827-1829); Rev. Lyman N. Freeman (1830-1841); Rev. Enos Woodward (1841-1845); Rev. Samuel Cowell (1845-1852); Rev. Richard Temple (1853-1854); Rev. James J. Page (1855-1862); Rev. J. F. Ohl, D.D. (1862-1866); Rev. Henry H. Loring (1866-1872); Rev. S. Denman Day (1873-1885); Rev. Henry B. Ensworth (1885-1897); Rev. William E. Rambo (1897-).

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. McVICKAR, D.D., Bp. Coadj.

Masonic Service at Wickford.

ON ST. JOHN BAPTIST'S DAY, June 2nd, the service at the beautiful little church of St. Paul's, Wickford, was especially impressive. The Masonic Order, "St. John's Commandery," marched in procession up the nave and filled the body pews, while the exceptionally fine choir, with the addition of violin and cornet, sounded God's praises in the grand hymn, "Onward Christian Soldiers." A pair of ele-

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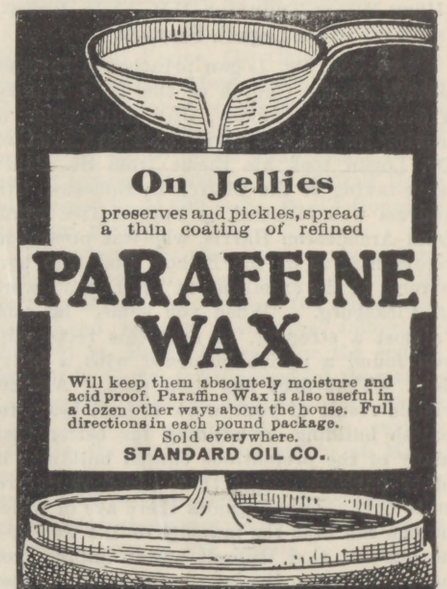
gant brass altar-vases, inscribed, "To the Glory of God and in Loving Memory of John P. C. Shand," were presented to the church. The congregation was large, and the rector, Rev. F. B. Cole, preached an impressive and appropriate sermon.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bp. Coadj.

Bequest for Cathedral Sunday School.

BY THE will of the late Edward Boyd of Cincinnati, the Sunday School of the Cathedral has been left \$2,600, "the income from which is to be used for the benefit of its Sunday School, in the purchase of library books, banners, or other permanent betterments."



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preserves and pickles, spread
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SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Convocation at Abingdon.

THE Convocation of Southwestern Virginia met at Abingdon, Tuesday, June 26th, 1900, at St. Thomas' Church, the Rev. R. E. Boykin, rector. The first service was at 8:30 p. m., evening prayer being said by the Rev. Messrs. U. B. Thomas and T. S. Russell, the Rev. W. H. Milton, of St. John's, Roanoke, being preacher.

On Wednesday morning there was a celebration of the Holy Eucharist, the Rev. Dr. McBride, acting Dean of the Convocation, being celebrant, assisted by the rector of the parish; the Rev. Dr. Logan being epistoler and the Rev. A. P. Gray gospeller; at which service the Rev. Dallas Tucker, of Bedford City, preached the Convocation sermon. Wednesday afternoon was devoted to the discussion of business and seeing how weak churches and vacant fields could be helped by the Convocation. On Wednesday night, the Rev. R. J. McBride, D.D., of Lexington, was preacher.

Thursday morning there was a missionary sermon by the Rev. F. L. LeMosy, of Forest. After service, the morning was spent most profitably in discussing the subject, "The Limit of Religious Thought in the Episcopal Church." The discussion was lively, able, interesting, and helpful.

On Thursday afternoon all of the clergy were driven to a typical mountain mission among the poor mountaineers, about three miles distant, at which time six clergymen made addresses. This was a very pleasant feature of the Convocation, as most of the missionary counties of the Diocese are within the bounds of this Convocation, and thus the clergy were brought in actual touch with a people that the Church has largely reclaimed in the last fifteen years from ignorance and vice. This work was founded and carried on for many years by the Rev. J. J. Lloyd, D.D., when rector of St. Thomas' Church.

Thursday night, there was a missionary service and address by the Rev. J. J. Lloyd, D.D., of Lynchburg, and five-minute addresses by all of the clergy present, giving in verbal reports of their parish work, showing that this Church of ours is alive to her every duty in carrying the Gospel "as this Church hath received the same" to every nook and corner within their parish bounds, and to all sorts and conditions of men.

On Friday morning, the sermon was by the Rev. C. C. Randolph, of Evinston, and the last service was Friday night, when the Rev. U. B. Thomas, of Blacksburg, was preacher. The discussions, sermons, and addresses were far above the average in ability. This Convocation was pronounced by all present to be one of the most successful and pleasant they had ever attended. It was a typical old Virginia gathering, in a hospitable old Virginia town—and one familiar with such gatherings knows well enough what this means.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Marriage of a Priest.

THE marriage of the Rev. H. Norwood Bowne, missionary at Palouse, Wash., with Miss Marie Wood, was performed at St. Ann's Church, Brooklyn, N. Y., early in July. Mr. Bowne arrived at his home, with his bride, after a journey across the continent.

WASHINGTON.

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

Country Homes—Choral Society.

IT is pleasing to be able to record that owing to the generosity shown at the large garden party held in May, a sufficient sum was realized to enable the associates of the G. F. S. to obtain a suitable house in West Virginia, about one and a half miles from

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Harper's Ferry, as a country home for its members. Already one party of girls from St. Michael and All Angels' branch, accompanied by an associate, has spent a delightful time amidst lovely scenery on the banks of the Potomac, returning on Saturday, July 7th, when another from Epiphany started to enjoy the same privileges.

SISTER ALICE, from England, arrived at the Children's Country Home on Wednesday, July 11th, taking the place of Sister Amy, of Boston, and caring for thirty-seven poor little ones who, were it not for this delightful retreat, would be compelled to bear the fearful heat of the city.

THE Board of Managers of the Choral Society has adopted the following programme for the season of 1900-1901:

- 1st, In December, at Christmas time, the "Messiah" as usual, in response to the expressed wish for its regular rendition at that season.
- 2nd, In January, a lecture-recital by Mr. David Bispham, assisted by the society.
- 3d, In February, "Hora Novissima," a religious work by American composers that has received marked approval abroad. Its

FACTS ABOUT FLOUR:

MADE WHITE BY LEAVING OUT THE PART WHICH HELPS DIGEST.

Modern methods of milling separate the parts of the wheat berry that contain the diastatic element, and furnish only the white flour made up almost entirely of starch.

One of the principal elements needed to digest this starch has been left out in the process, and therefore the person who eats much white bread is almost sure to have intestinal troubles, for the starch does not digest properly and must, of necessity, decay, and cause all sorts of trouble.

Grape-Nuts food, on the contrary, is made up of the entire wheat and barley, and the processes of digestion as shown in the human body, are copied as exactly as possible, in a mechanical way, by the use of moisture, time, and warmth. No chemicals or other ingredients are used, but the simple methods scientifically arranged.

In this way the starch of the grain is transformed into grape sugar, and the Grape-Nuts food, which appears in a granular form, shows on the outside of the little granules, glittering specks of this grape sugar, which is not put onto the food from the outside, but is a result of the change of the starch into grape sugar, which works out to the surface, very much as the sap of the hickory or maple tree will frequently show in the shape of white sugar on the sawed-off ends of logs.

A handful of Grape-Nuts held to the light will show the little glittering particles of grape sugar. It is naturally and scientifically predigested, therefore the food agrees with the weakest sort of a stomach. It must not be used in large quantities at one meal, for it is concentrated, and over-feeding of even the choicest food is not advisable.

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composer, Dr. Horatio W. Parker, holds the Chair of Music at Yale University. 4th, In March, a lecture by Mr. H. E. Krehbiel, probably on "How to Listen to Music." 5th, and last, closing what will be by far the most ambitious programme yet undertaken by this local choral organization, Mendelssohn's "Elijah."

CANADA.

News of the Dioceses.

Diocese of Moosonee.

NEWS from this far-off Diocese comes so seldom—only three or four times a year—and so slowly, that the latest accounts from Bishop Newnham are dated March 6th. The Bishop would not receive the news of the birth of his little twin daughters in Montreal in the beginning of May, until the end of June. When last heard from, he was at Fort York, having walked from Fort Churchill to York, a distance of 200 miles, in seven days. He was badly frost-bitten but quite well. An encouraging feature of his work while at York, was the visit of 27 Chipewyans to the place to see him, thinking that, as he was the "praying great chief," he would be able to tell them new things from the Bible. Four of them had been confirmed ten years ago, but had never received Holy Communion. Three others the Bishop thought fit to be confirmed, and he afterwards admitted all seven to the Holy Feast. News of the South African war had reached Fort York at last, and prayers for the soldiers were at once offered in the Church and a collection taken for the widows and orphans.

Diocese of Ontario.

THE Rt. Rev. Chas. P. Anderson, D.D., Bishop Coadjutor of Chicago, held Confirmation services in several of the city churches in Kingston, Sunday, July 8th. He preached a brilliant sermon in St. James' Church. The Bishop was at one time a missionary in the Diocese of Ontario.

Diocese of Montreal.

AN INTERESTING service was held in Trinity Church, Montreal, July 8th, when the officers and men of H. M. warship, *Tribune*, in port for a few days, attended morning prayer. At the close of the service the National Anthem was heartily sung by the sailors. A large number of the city clergy are away on their vacations.

Diocese of Quebec.

BISHOP HAMILTON, of Ottawa, acting under commission from Bishop Dunn, who is absent on his visitation to the Labrador coast, held an ordination in the Cathedral, Quebec, July 1st, when two candidates were admitted to the diaconate. The sermon was preached by the Very Rev. Dean Williams, whose determination to remain in Quebec at his post in the Cathedral, and decline the Ontario Bishopric, has been greeted with great satisfaction by his fellow workers in the ancient capital. At a recent meeting of the Central Board of the Church Society of the Diocese, permission was granted to remove the disused church at Hall's Stream, making it a free gift to the Diocese of Vermont. The Board recorded their belief that the prosperity of the Church in this wide mission field, international in character, would be furthered by the removal asked for to Canaan in the Diocese of Vermont, just over the boundary line.

ANNOUNCEMENT has been made to the Paris academy of sciences by Maurice Loewy, manager of the Paris observatory, that the map of the heavens on which work has been progressing for nearly ten years, is nearly completed. It will show nearly 30,000,000 stars down to the fourteenth magnitude.—*Popular Science*.

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The Magazines

Two of the freshest and most important of recent articles on China, namely, Mr. Gundry's account of "The Last Palace Intrigue at Peking" and Mr. Douglas' hopeful view of "The Intellectual Awakening of China" will be found in *The Living Age*—Mr. Gundry's article in the number for July 7 and Mr. Douglas' in the number for July 21. One crisis at a time is all that most people have leisure to consider; and the very grave crisis in China may distract attention from "The Coming Afghan Crisis," which Mr. Demetrius C. Boulger considers in an article reprinted from *The Fortnightly Review* in *The Living Age* for July 14. Nevertheless, the facts which Mr. Boulger presents are interesting and, to the English reader, must be somewhat startling.

SCRIBNER'S was the first of the magazines to publish a special Summer Number devoted particularly to short fiction, and in it have appeared some of the most notable and best-remembered short stories of recent years. The August, Fiction Number, for this year will be found especially attractive, both in its stories and the unusual number of illustrations, as well as in the high character of its other features. Mr. Richard Harding Davis' article on "Pretoria in War Time," in the August, Fiction Number, of *Scribner's*, gives a sympathetic impression of the dignified and vigorous personality of President Kruger and of his attitude toward the war, and contains some comments on the conduct of captured British officers that will cause a lot of discussion. Mr. Davis says: "Some day we shall wake up to the fact that the Englishman, in spite of his universal reputation to the contrary, is not a good sportsman because he is not a good loser." "Tito, the Story of the Coyote that Learned How," is the title of the story by Ernest Seton-Thompson in the August, Fiction Number, of *Scribner's Magazine*. It tells how this clever little animal, learned in the ways of men, overcame her enemies and saved her kind from annihilation. There are a number of illustrations by the author. *Scribner's Magazine* was among the first, if not the very leader, in the use of colored illustrations, and it has for several years had some special color feature in the August, Fiction Number. This year, Mr. Henry McCarter has made a series of original landscape drawings, called "Mid-summer," which have been printed in five colors with very pleasing results.

CURRENT HISTORY truly enables its readers to keep in touch with the world. At a cost of 15 cents and a single hour's perusal each month, the reader knows exactly what is transpiring in every center of the world's activity. He knows the "when," "where," and "why" of every important event. He sees at a glance the subtle movements that contribute to the conditions of trade. He discerns with true perspective the epoch-making features of his time; and he can do so as clearly, as quickly, as easily as the man who turns from one continent to another by a simple touch of the hand on a globe of the world. *Current History* is edited and published for "the man who wants to know." It applies the reducing glass of judicious selection, concentrated information, crisp analysis, so that in a few minutes of time the reader may take a comprehensive glance and understand the situation—not in one corner of the earth only—but in every part of the world.

Its cost is but a fraction of its worth. The information a single issue gives is worth many times the amount. The June number is one of exceptional interest in view of the stirring developments in South Africa, Labor circles, United States politics, Porto Rico

and the Philippines, Europe, Asia, the fields of Science, Archaeology and Religion, etc. It contains 36 portraits of prominent people of the day, 7 maps, and numerous biographies. Price \$1.50 a year. Single numbers, 15 cents Boston: Current History Co.

THE *International Monthly* has finished its first volume and contains a notable array of titles from eminent specialists. The July number concludes Prof. Robot's article on "The Creative Imagination." William Morton Payne writes of "American Literary Criticism," in his best manner, which is always clear, incisive, and comprehensive. "Popular Histories," their defects and possibilities, is an able and thoughtful expose of defects, at least in the text books of the day, while the possibilities, he claims, are to be hoped for. It seems as if they may be far in the future. Edmund B. Wilson, of Columbia University, deals with "Some Aspects of Biological Research," and Cyrus Edson, M. D., writes of "The Bubonic Plague." The numbers are constantly increasing in interest and the bound volumes will be of permanent value.

THE *American Journal Of Sociology* for July begins a new volume, and contains as a leading article "One Aspect of Vice," written by Prof. Ernest Carroll Moore. The theme is Stimulation, and the author has noted here the different kinds of stimulation men employ for methods of rest, recreation, and work. Among the favorites most used are books, the theater, gambling; but the chief form is found in the saloon. "Men drink for various reasons, chief among which is this: That the normal process of life is dependent upon certain forms of stimuli for its furthering, in the failure to find which, men are drawn to a false form of stimulus—a stimulant." The article should be read entire, for it is logical and convincing. The articles by Prof. Meyer on "Cross-Sections From Compte, Spencer, Lilienfeld, and Schaeffle; "Social Control," a continuation of Mr. Edward Alsworth Ross' study; "The Scope of Sociology," by Albion Small; "A Sociological View of Sovereignty" (concluded), are notable. "Public Outdoor Relief," by Charles A. Ellwood; "Eccentric Official Statistics"; and "The Quincey Method," complete a valuable number.

THE July number of the *Magazine of Art* is, as usual, full of reproductions of beauty, but two plates call for especial mention. One is a colored reproduction from a drawing by J. MacWhirter, R. A. in "Landscape Painting in Water Colors," in which the colors are reproduced so faithfully and the shades so perfectly that the effect is that of a water-color on the paper before one. Seldom have we seen so perfect a reproduction of this character. The other of the two plates to which

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"THE REIGN OF LAW."

JAMES LANE ALLEN's new novel, which was noticed at length in a recent issue of this paper, is just from the press. It will doubtless out-sell any of the great novels of the past two years, and everyone knows what phenomenal sales have been made. The book is published at \$1.50. The Young Churchman Co. will forward it to any address, postpaid, for \$1.23.

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we made allusion is a photogravure entitled "The Plough Boy," taken from a painting at the Royal Academy by H. H. La Thangue, which serves as a frontispiece to the number, and which amply deserves framing. Other articles, all of them illustrated, include a continuation of the papers on the Royal Academy for the present year; a paper on the changes of the past few years in the New Gallery; a continuation of the series by Mr. W. Robert on Recent Acquisitions to the British Museum; a sympathetic memorial paper on the sculptor, Alexander Falguiere, who has lately died, with reproductions of some of his best work. There is also an illustrated memorial of Aivazowski, who is described as the best Russian marine painter, but whose work we imagine is not so well known on this side of the water. (New York: Cassell & Co., 7 and 9 W. 18th St.)

"WE ARE moved to say that among the most serious hindrances to denominational co-operation are denominational newspapers. We have grown weary," says the *Congregationalist* of Boston, "of their exhortations to their readers to be loyal to so-called principles which are only opinions, and to line up for the exclusion of heretics, and of their defence of time-worn creeds which were written by controversialists of other ages no better instructed than Christian teachers of to-day. If the *Congregationalist* has sinned in this way, it repents. We know what are the essentials of faith. They are held by the vast army of Christians who can stand shoulder to shoulder in a great assembly like the Ecumenical Conference. We will labor to make our own denomination as efficient as possible to do its part in bringing the world to Christ. We will strive to do this in as close fellowship with other denominations as they will offer to us. But we will not encourage the use of sentiments and opinions to divide Christians and embarrass their work. It costs too much."

"CANDIDATES are frequently presented for ordination, and presume to the spiritual and, in sacred things, to the intellectual leadership of congregations, who are destitute," says the New York *Examiner* (Bapt.), "of sufficient training to qualify them for any other intellectual pursuit. Some of them in their examination show an empiricism so astounding that, when we consider their pretensions, we marvel afresh at the deluding influence of ignorance. Hardly one of the class of men to whom we refer could acquit himself successfully in a first-rate clerkship, and it frequently happens that the aspirant, if he has not actually failed, has shown no marked aptitude in any other calling. Yet, in many instances these men, notwithstanding their manifest deficiency, are ordained as ministers—a sentimental complaisance and a weak and spurious charity being permitted by councils to usurp the prerogative of justice and common sense. The wrong done to the denomination, to the Church at large, to individual churches, and to the candidate himself, is apparently not at all considered by the majority who vote in favor of ordaining these unfit persons."

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