

The Living Church

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VOL. XXIII.

MILWAUKEE AND CHICAGO, JULY 28, 1900.

No. 13



News and Notes



BISHOP GRAVES cables from Shanghai on the 24th inst. that all within his jurisdiction are safe.

ONE may well despair of discovering what to believe with reference to reports from China. The whole civilized world had accepted as true the reports of the Peking massacre as having taken place on or before July 7th, when on Friday of last week the State Department at Washington received from Minister Conger a message by telegraph from Peking in the usual cipher, stating that the foreigners were alive, in the British Legation, under constant fire from Chinese soldiers, and in need of assistance. The message was undated, but was declared by the Chinese officials to have been dispatched on July 18th. All Washington accepts both message and date as genuine, but in the European capitals there is general distrust.

To our mind the most plausible explanation of the chain of difficulties presented by this message, is that it was written by Mr. Conger early in July and was confiscated by the Chinese government or by revolutionists, who held it until pressed by Mr. Wu, the minister at Washington, for news. Three considerations lead to this opinion.

First, the absence of date in the text. It is true that the usual practice is to send diplomatic dispatches without date, as a matter of economy, trusting to the telegraph company to supply the omission. But in such an instance as this, when all in Peking must have known (if alive on the 18th) that communication was interrupted and that if by any means such a message could get through, its date would be most important, it seems incredible that an undated dispatch would be sent.

Second, the mention of being in the British Legation, which, according to all previous accounts, had been destroyed. The few optimists who, before Friday, still held to the belief that foreigners were yet alive in Peking, did so on the hypothesis that by some means they had been spirited for protection into the palace of Prince Ching, or even into the Imperial palaces themselves.

Third, the improbability that a single friendly dispatch in cipher should come through with only two days delay, when nearly a month has elapsed since any undoubted message has been transmitted from Peking by wire. If the government was able and willing to send this message through promptly, why not other messages? Why are no dispatches received at other capitals? Why are not fuller particulars sent by Mr. Conger? As the message was in cipher it could have related everything that had occurred. Why did it not do so?

In fact, the hypothesis that both message and date are genuine seems to us to make the attitude of the Chinese government less rather than more friendly, since it brings upon the government the responsibility for refusing to transmit all other messages than this one. It seems to make the government more rather than less culpable, and to implicate it to a criminal degree.

On the whole, it seems to us as though the rejoicing in Washington is premature, and as though the safety of the foreigners in Peking after the 8th inst. is most improbable—much as we should be relieved to think otherwise. It is right, of course, that memorial services at St. Paul's Cathedral, London, and at Des Moines, Mr. Conger's home, should be postponed, since the element of uncertainty has again entered into the

situation; but we fear the postponement must be only until undoubtedly authentic news can be received.

All this need not militate against the good faith of Mr. Wu, the Chinese minister at Washington, who continues to enjoy the somewhat conspicuous confidence of the State Department. He of course can have no personal knowledge of the authenticity of dispatches received from the telegraph company.

COMMUNICATION seems to be open with Peking when it is desired by the Imperial government, whatever may be the exact conditions. First Japan, then France, and now the United States, have been asked to mediate in behalf of China with the Powers. It is difficult to see how these appeals can be treated as made in good faith while free communication with the Legations of the several Powers is denied. An "edict" is also alleged to have been issued, deploring the murder of the German minister and the Japanese chancellor, and promising and requiring protection of foreigners. While this is treated in Washington as showing the good faith of the Chinese government, it seems to us, unhappily, to suggest exactly the opposite. At the same time it is a pleasure to record that the policy of our own government seems to warrant greater possibilities of helpful assistance to foreigners in Peking, if any such are still alive, than does the policy of assuming the guilt of the Imperial government, and acting without regard to Chinese authorities, as pursued by the other Powers.

WE CHRONICLED last week the defeat of the allies in their attack on the foreign city of Tien Tsin, which occurred on the 13th inst. It appears now that this defeat was on the following day turned into victory. A renewed assault was made by the allies on the 14th against the native city of Tien Tsin, and the attack was so far successful that the guns which had done such effective service against the foreign city of Tien Tsin, were silenced, and the Chinese army, at least temporarily, put to flight. Of course it was impossible for the allies to follow up the Chinese defeat, but the latest reports are that hostile armies no longer menace the foreign city, in which the European and American interests are centered. The victory of the allies also assisted in improving the condition, by showing the vulnerable character of the Boxers; and very likely that victory alone has stood in the way of further massacres in Northern China. Unfortunately the rainy season is well under way, and it seems impossible that an onward movement toward Peking can be even commenced for several weeks, though our own State Department urges more immediate action as practicable. Communication between Tien Tsin and the port of Taku remains open, but the difficulties on the Siberian frontier are likely to prevent the possibility of Russian advance into Manchuria, and again to throw the only hope of successful intervention in the near future into the hands of Japan.

A NEW complication resulting during the past week was the carrying of the war into Siberia. It will be remembered that the entire northern boundary of the Chinese Empire is the Siberian frontier. The insurrection that first became serious in the vicinity of Peking extended gradually northward, until during the past week, the Amoor River, which lies between China and Siberia at the northeast, was crossed by revolutionists, and an attack was made upon the Siberian city of Blagovestchensk. The first reports were that the city was in possession of the Chinese,

though later that fact was denied by the Russian government. There is no doubt, however, that the vicinity of that city is in great danger, and Russia has officially admitted that a condition of war exists in the province of Amoor. This is not directly a declaration of war against the Chinese government, since it is still uncertain whether the recognized government of the Empire still exists, and if so, to what extent it is responsible for the present condition in China. The fact does, however, give Russia a preponderating interest in the situation among the nations, since her territory alone has been invaded by the hostile Chinese. Unhappily, also, there are a number of Russian railway officials with their employees besieged at Harbin, a Chinese city on the railroad which extends northward from Peking into Siberia and across the Continent, where they are probably in as serious a condition as are or were the beleaguered Legations in Peking.

AN ATTEMPT to reach a *modus vivendi* on the part of the Powers has been made by a circular letter addressed by the French government to the several Powers, including the United States, in which assent was invited to the proposition that the question of the future government of China and of the preservation or dismemberment of the Empire should be deferred until such time as the immediate difficulty had been surmounted, and that the Powers would temporarily work only to the latter end. This declaration, which is likely to be accepted by the Powers generally, does not go so far as did the proposition of Mr. Hay, to which no assent was invited, in which the attitude of the United States as opposed to dismemberment and as favoring the preservation of the integrity of the Chinese Empire, was declared. It was hardly to be expected, however, that the Powers should have agreed unanimously to this standpoint of the American government, though both Great Britain and Germany informally assented to it. To our mind it is quite satisfactory that the proposition of the French government should be accepted, whereby the knotty questions which must ultimately arise, will, at any rate, be postponed until the Powers are in a condition to dictate to China; which at the present time, unhappily, they are not.

IN no instance is the ignorance of the critics more plainly shown than in the demands which have been largely made through the press, that the movements of Li Hung Chang from Canton to Peking should be restrained by the Powers. After repeated orders to Li to proceed to the capital, he at length set out with the consent of the Powers, and was received in friendly consultation at the British city of Hong Kong and, though more coolly, at Shanghai, while his movements were also assisted to their utmost ability by the Powers. The point is made by the critics that we have no evidence that Li Hung Chang is to be trusted, and that with his known ability, he is the most dangerous man who could be permitted to enter Peking with the view of directing the movements in that city. This, however, is only partially true. While very likely it is true that we cannot altogether trust to the friendliness of this wily diplomat, yet it is equally true that to appear to distrust him would undoubtedly result in far more serious complications than can arise from his presence in Peking. If moreover, he should be arrested en route and held as a hostage, it would certainly be the signal for the revolt of all the Central and Southern provinces, which up to the present time have not acted in hostility to foreign influences. With Li Hung Chang held as a hostage without evidence of guilt on his part, we might expect at once that from Shanghai southward to the China Sea, the whole Empire would arise in fury against all foreign influence. Nor can this be wondered at. Li Hung Chang has undoubtedly preserved order in Canton during the insurrection in the North, and to his influence is attributed, whether rightly or wrongly, the safety of Europeans in that portion of the Chinese Empire. It must be remembered that the immediate difficulties extend over not to exceed a tenth part of Chinese territory and population, and that therefore the height of folly would be reached by the allied Powers, if they should take steps which would result in rioting throughout the balance of the Empire. It has already been discovered that the capture of the forts at Taku was a colossal mistake, since it is that act more than any other which resulted in the greatly increased anti-foreign sentiment which spread from Peking, where the insurrection up to that time had been little more than local, throughout the whole of the four or five provinces in that vicinity.

THE PRESIDENT has appointed as a special commissioner to China, Mr. W. W. Rockhill, who is said to be one of the best living authorities on China and the Orient, and who has also had a thorough diplomatic experience which began during the administration of President Cleveland. Mr. Rockhill is thoroughly informed as to the conditions in China, and while his mission must be rather indefinite in the uncertainty whether or not the accredited minister to China and the government to which he had been accredited, are still in existence, yet it is certain that he is a man who will do whatever can be done, without the necessity of relying upon definite instructions, which in the present uncertainty could hardly have been given to him.

MAIL ADVICES FROM BISHOP GRAVES.

THE China mail received at the Church Missions House, Saturday, July 21, gives an encouraging view of the condition of affairs the latter part of June. Bishop Graves, writing from Shanghai, June 21, says, that the situation in the Yangtze Valley may be briefly summarized as follows:

The week immediately preceding June 21 seemed to have marked a crisis. The news of the serious trouble in the North seemed to insure an outbreak in Central China as well, but the danger was averted. Fortunately, all has been quiet at Hankow and Wuchang. At Wuhu a riot seemed imminent, but the authorities put it down. Shanghai is at peace, yet the residents are taking every precaution. Whatever trouble might break out in Shanghai would, the Bishop thinks, come from a mob greedy for loot, but such a mob could be readily controlled with the force at hand, while the men of war could land parties of marines to assist. All Bishop Graves' letters from the missionaries on the river are encouraging.

The Bishop has sent instructions to all missionaries as to the action they should take in case of the unexpected happening. His letter closes with the assurance that in the event of any loss of property or danger to life the Missions House will be promptly advised by cable. He therefore desires that all inquiries from friends should be answered by the assurance that all the members of the China Mission staff are safe, and that anything to the contrary will be cabled at once.

NEW YORK LETTER.

INTEREST IN CHINA.

INTENSE feeling has obtained in New York for a month past on the subject of missionaries in China and their personal safety. At the invitation of other boards, the Rev. Dr. Arthur S. Lloyd, of the Board of Managers, has been in consultation; the feeling being that in such a crisis the judgment of all was needed. Fears are expressed of a general uprising throughout China, and all boards here, having workers in the China field, have cabled them the fullest authority to quit their stations if in their judgment their lives are in danger, leaving the mission property to the mercy of the mobs.

To date all missionaries save about fifty have been accounted for, and some of these fifty may, of course, be safe. This number includes only American, not those sent by boards in Canada and England. At the Conference referred to, the greatest concern was felt for the native Christian. That was, indeed, more acute and oftener mentioned than the danger to missionaries. The statement was made that the latter gave themselves to God and the Church, while the natives were the rank and file, and were needed not only for themselves but for their influence upon others in the vast task yet before the Christian world of bringing China's millions to Christ.

So far property to the value of \$100,000 has been destroyed, and the loss may reach a far larger sum. Anxiety as to missions reaches greater heights in New York than for all of the civil officials beleaguered in Peking, thus showing the remarkable hold mission interests have come to have upon the public mind. Churchmen here are saying that that is a gain; that out of the terrible ordeal God is already bringing some good.

NEW BUILDINGS FOR ST. MARK'S CHURCH.

It is rare that a parish church, compelled to move by causes operating outside itself, is so fortunate in its experience, as old St. Mark's, in what New Yorkers used to call Williamsburg. It was this parish of which the venerable Dr. Haskins was rector for sixty years. Just at the close of that long rectorate the

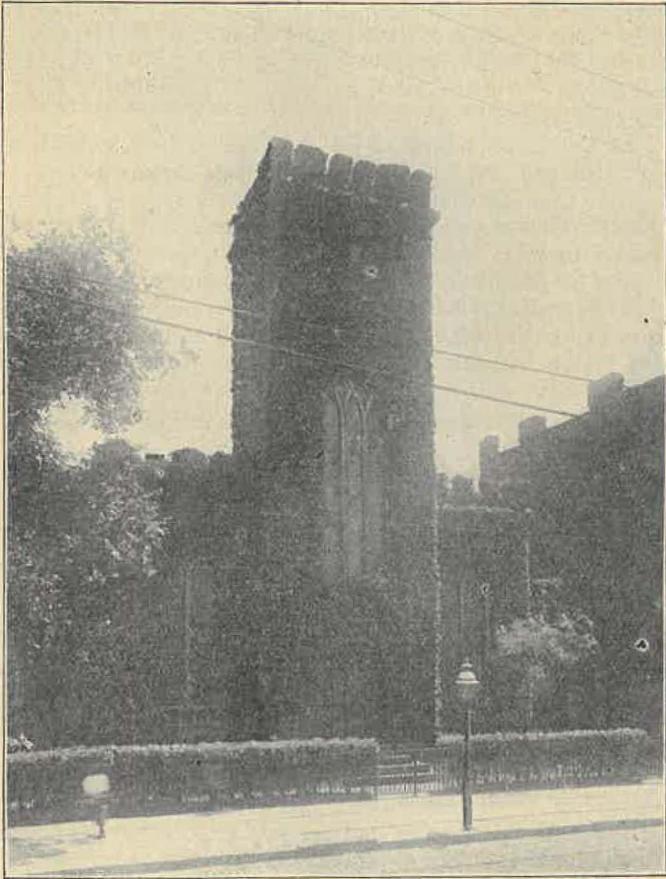
parish church was taken by the city. An approach was required for a great bridge to cross the East River to Grand Street. The piers of this second Brooklyn bridge are now high in the air. Still another bridge is to be thrown across farther up, for consolidation brings expenses as well as benefits.

Some other churches, taken by the city for the present

residences are springing into sight, and the new St. Mark's is to go into a field where its usefulness during the next hundred years or so can hardly be over-estimated. Its site is also bounded by Brooklyn Avenue and Union Street, and in laying it out, the parish church is to front on the two avenues; the rectory on Brooklyn Avenue and Union Street, and the parish house on Union Street.

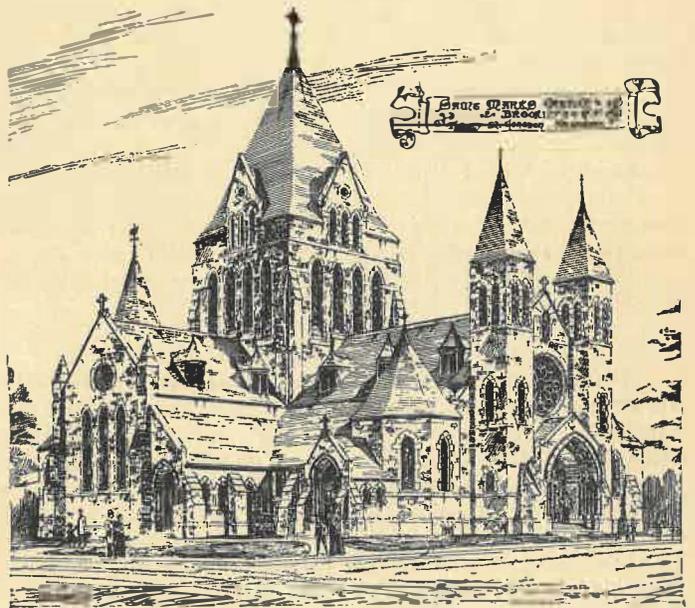
The plant has been laid out in comprehensive form, and the designs for church and parish house completed. The latter will be undertaken first, and as soon as completed the church will be begun. The parish house is to cost \$40,000 and to be of brick, with limestone trimmings. The size will be 45 by 94, and every possible convenience will be in it. The basement will contain guild rooms and library, the first floor will be a great auditorium, and the second floor Bible class rooms and galleries. Indeed, the parish house has been designed along the lines of the recommendations of the Sunday School Commissions of the New York and Long Island Dioceses. There will be in the building a gymnasium. The contracts for the construction are to be let as soon as a decision is reached upon different bids.

The parish church is to be cruciform, and to be surmounted by a lantern tower that commands the whole. The material is to be red sandstone. The windows of the old St. Mark's church are to be placed in the lantern tower. The chancel is deep, and there is a separate room for baptistry. There is a morning



ST. MARK'S CHURCH, BROOKLYN—PRESENT EDIFICE.

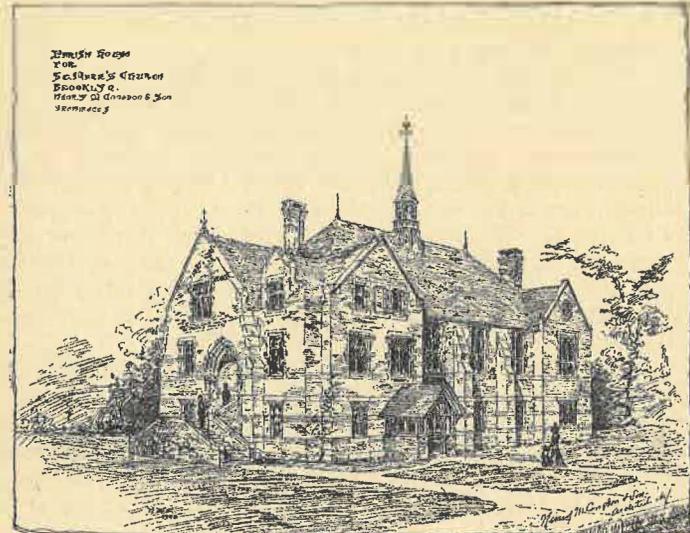
bridge approach, have been assessed at what their owners believe too low a sum, and litigation has resulted. St. Mark's has been more fortunate, and when the slow process of municipal affairs comes round, a proper sum of money will be forthcoming. It seems a pity to tear down the old vine-covered edifice, but the fact is that it has long been inadequate. In such neighborhood as South Fifth Street and Bedford Avenue there is needed, not a small family church, but a great building adapted to work



chapel seating about 100. The church will be connected with rectory and parish house by cloisters. Its cost will be about \$100,000. The rectory is to be of stone and brick, and to be a model home in all respects. All three buildings will stand well back from the street, giving a thirty to fifty foot grass plot in front of each. The rector is the Rev. Dr. J. D. Kennedy. He was long assistant to the Rev. Dr. Haskins, and succeeded the latter as rector at his death.

CHURCH CHARITY FOUNDATION.

Encouraging progress is making in the task of relieving the Church Charity Foundation from its financial difficulties. The Rev. Drs. McConnell, Swentzel, Burgess, Kinsolving, Alsop, Darlington, and some others, have their shoulders to the wheel, and some of them at least are giving up their vacations for it. The Rev. R. D. Pope, the new rector of St. Paul's, has been added to the number of managers. The sum of \$12,000 has been raised toward the running expenses for the year, and \$32,000 toward payment of the debt of \$100,000. A new patron and a new press superintendent have been secured, and the needed steps taken to reduce the number of orphans by thirty. At the same time other orphans, many blind, and some old people, are vainly seeking admission. What to do with the thirty orphans is more than the managers know. They cannot be turned out homeless, and no homes offer. No more are being received from the city or elsewhere. Steps are to be taken in September to place the Foundation in closer touch than it has ever been with all parishes in the Diocese. Preparations for the jubilee celebra-



as well as worship. Such a building old St. Mark's is not, and progress must have its way, even if it destroys the beautiful.

In seeking a new location the same good fortune followed St. Mark's as in the adjustment of its sale. The new location is on the Eastern Parkway, a great boulevard in one of the new and growing parts of the eastern section of the city. Splendid

tion are going forward, and a committee has been named to consider the task of reducing the number of managers.

A NOTABLE CONFIRMATION.

BISHOP COLEMAN of Delaware confirmed Mr. Jacob A. Riis and his son, in the Church of the Resurrection, Richmond Hill, on July 12, coming especially from Wilmington to do so. Bishop Littlejohn was indisposed and Mr. Riis's son was about to go from home to take up his life work. The father is the well known social reformer, the man who brought about the destruction of Mulberry Bend, the worst place in all New York, and the substitution for it of a beautiful park. He has also been instrumental, probably more so than any other person, in bringing about tenement house reform, and in the construction of recreation piers for the children. He was, at the outset, a newspaper reporter. He is not in good health. Although but two hours' advance notice of the coming of the Bishop was had, a congregation of fifty gathered at the Confirmation service.

FLOATING HOSPITALS.

St. John's Guild celebrated its twenty-fifth anniversary one day last week by taking on its two floating hospitals nearly three thousand sick babies and mothers. Ex-Mayor Strong, the president, presided at some speech-making, and Mrs. Donald McLean, representing the Woman's Auxiliary, the Rev. Dr. George F. Nelson, representing Bishop Potter, and W. C. Roberts, representing the Board of Health, made addresses. The historical sketch was given by John P. Faure. Starting in and taking its name from St. John's, Trinity parish, the Guild is the pioneer in its line. Chicago, Boston, and Philadelphia imitate it, the first named in the stationary hospital and play ground maintained by the people through one of its morning newspapers, and the last two through boats modeled after the two New York ones. Mr. Faure is the Brotherhood man well known in the National Council. He said that the older of the two boats had carried in the quarter century 826,312 mothers, sick babies, and delicate children. The second boat was added last year, and Brooklyn sick for the first time were taken on. The splendid charity is maintained wholly by public subscriptions. There is a trained nurse department, salt water bathroom, ideal arrangements for giving mothers a good dinner—so many perfect arrangements, indeed, that Mr. Faure said there are no improvements made this year because they can think of nothing to make better. Thousands of persons owe their lives to these outings. A perfect hospital that floats on salt water is the very acme in the care of the tenement babe that is ill.

NOTES.

Services in St. Margaret's, Bronx borough, are to be discontinued during August, but on September 1 the new rector, the Rev. C. A. Hamilton, comes and institutes the full services of a parish church. During the month the chapel is to be seated and decorated, the chancel rebuilt and furnished.

Bishop Potter will spend his vacation at Lake Placid.

Bermuda is becoming increasingly fond of American preachers. Last year the Rev. T. M. Sharpe, M.D., was a preacher there for three months. This year Canon Davidson invited Canon Bryan of Garden City for July, and the Rev. R. P. Kreitler of Ozone Park for August.

CHURCH WORK AMONG DEAF-MUTES.

BY THE REV. THOMAS GALLAUDET, D.D.

IT seems reasonable that those who have devoted themselves to promote the welfare of the silent people after they leave school, should expect a wider and more thorough appreciation of their important mission on every succeeding Twelfth Sunday after Trinity. As the congregations throughout the world listen to the Gospel which recites the pathetic miracle of our Lord in the restoration of the deaf and dumb man to hearing and speech, they should realize that, though unable to work miracles for the deaf, their educators and pastors are able to reach their spiritual life through their sight, to encourage them to receive the true light which lighteth every man that cometh into the world, and to lead them to become communicants of the Church.

One of the first Institutions for the education of deaf and dumb children, was founded in Paris about 150 years ago by the Abbé De L' Epee. His successor, the Abbé Sicard, instructed my father, the Rev. Thomas Hopkins Gallaudet, in the methods of teaching deaf-mutes. In 1816 Dr. Gallaudet returned to his native land, bringing with him Mr. Laurent Clerc, an accomplished deaf-mute teacher in the Paris school. Mr. Clerc ren-

dered valuable assistance to Dr. Gallaudet in founding the first permanent school for the deaf and dumb in the United States.

Now there are upwards of eighty of these schools scattered all over the country. The National Institution at Washington, supported by the government, has a most interesting department, called Gallaudet College, in honor of my father. Here upwards of one hundred young women and men are acquiring a liberal education which will fit them for honorable and useful positions in the battle of life, notwithstanding their great deprivation. I am thankful to say that this College was founded by my youngest brother, its painstaking and successful President, Edward Miner Gallaudet, LL.D.

In the school education of the deaf various methods are used with one great object in view, their acquisition of the language of their country. The two chief methods are styled manual and oral. Most instructors in this country use both methods in what is called "the combined system," as accomplishing the greatest good to the greatest number.

The census for 1900 will probably return about 50,000 deaf-mutes in the United States, one-third still at their homes, one-third in the Institutions, and one-third engaged in the active duties of life.

Church workers give their attention specially to the latter class.

I was ordained a deacon, June 16th, 1850, by the Rt. Rev. Bishop Whittingham, in old St. Stephen's Church, New York, during the rectorship of the Rev. Joseph H. Price, D.D. Peculiar providential circumstances led me to begin a Bible Class for Deaf-Mutes in the vestry room of that church in September, 1850. This opened the way for me to found St. Ann's Church for Deaf-Mutes and their hearing friends, in October, 1852. In this unique parish we were greatly blessed. Many deaf-mutes were baptized, confirmed, and received to the Holy Communion. Their children, being generally able to hear and speak, were also gathered into the congregation of Christ's flock.

Having assistants in St. Ann's, I was able to hold occasional services for deaf-mutes in churches of other cities. The outcome of these exertions to lead the deaf to accept the Gospel in all its richness and fullness, was the incorporation of the Church Mission to Deaf-Mutes under the general laws of the State of New York, in October, 1872. As the representatives of this Society my associate, the Rev. John Chamberlain, D.D., and I, pioneered much work in different parts of our country. We had for a time the valuable cooperation of the Rev. Francis J. Clerc, D.D., the Rev. Thomas B. Berry, and the Rev. Dr. Pennell. At length deaf-mutes were raised up, fitted to minister to their brethren in holy things. In 1876 the Rt. Rev. Bishop Stevens ordained Mr. Henry W. Syle to the diaconate, and in 1877 the Rt. Rev. Bishop Bedell, Mr. Austin W. Mann to the same office. Other ordinations by other Bishops followed from time to time, so that the aggregate of Church work among the silent people is very remarkable.

At present, St. Ann's Church for Deaf-Mutes, now forming a part of the new St. Mathew's Parish, New York, has a local work. The Rev. Dr. Chamberlain and I conduct its services, which are for deaf-mutes by themselves. Besides, with the help of two deaf-mute lay readers, Messrs. S. M. Brown and C. Q. Mann, we represent the Church Mission to Deaf-Mutes, holding services in the Dioceses of New York, Long Island, Newark, and Connecticut. For some time a service has been held every Sunday afternoon in St. Mark's Church, Adelphi Street, Brooklyn, the Rev. S. S. Roché, rector, by a representative of The Church Mission to Deaf-Mutes. The Society ministers to the sick and needy, finds work for the unemployed, and maintains the Gallaudet Home for the Aged and Infirm Deaf-Mutes in the State of New York. The Rev. C. Orvis Dantser is missionary among deaf-mutes in the Diocese of Central New York and Western New York, and the Rev. H. Van Allen in the Diocese of Albany. They are working under their own Bishop and Diocesan authorities. The Rev. J. M. Koehler is the rector of All Souls' Church for the Deaf in Philadelphia and missionary in Central Pennsylvania, New Jersey, and Delaware. The Rev. A. W. Mann is missionary in all the Mid-Western Dioceses, holding services in many cities and towns and highly appreciated by Bishops and rectors. The Rev. O. J. Whildin, as assistant to the Rev. Mr. Powell, rector of Grace Church, Baltimore, holds services every Sunday, besides doing some diocesan work in Maryland and conducting Sunday evening services in St. John's Hall, Washington. The Rev. Job Turner itinerates through the Southern Dioceses, holding services in various places. The Rev. J. H. Cloud is connected with Christ Cathedral, St. Louis, where

he conducts Sunday services and also acts as missionary in neighboring Dioceses. The Rev. S. Stanley Searing, with the help of two lay readers, Messrs. Frisbee and Tufts, holds services in St. Andrew's Chapel, with the aid of Trinity Church, Boston. They also minister to the silent people in all the Dioceses of New England, with the exception of Connecticut.

The only one taken thus far from this company of earnest workers (most of whom are in priests' orders), thus briefly sketched, is the Rev. Henry W. Syle, who entered into rest on Epiphany, 1890. He was a man of most remarkable culture. He labored for several years most devotedly in Philadelphia, and as one result of his self-sacrificing work had the satisfaction of witnessing the consecration of All Souls' Church for the Deaf.

The Church has many missions, among the deaf and dumb in Great Britain and Ireland which are annually receiving more attention on the Twelfth Sunday after Trinity.

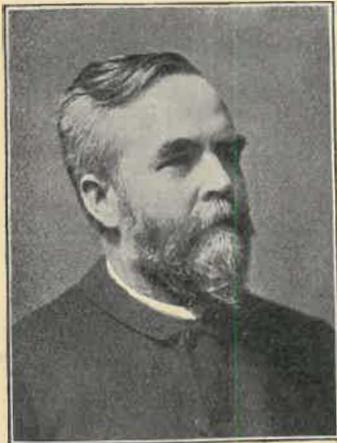
I trust that I shall accomplish some good for my deaf-mute friends in all countries, by attending the International Congresses which will be held in Paris on the 6th of August. I expect to meet there my brother, Dr. E. M. Gallaudet, of Washington. It seems proper that the sons of the philanthropist who founded the first permanent school for the deaf in this country in the earlier part of this century, should, in this its closing year, be present at the proposed international gatherings, connecting beginnings and results, so providentially associated with Paris.

I trust that the reading of this letter will increase the number of those who will annually remember Church work among deaf-mutes on the Twelfth Sunday after Trinity.

NEW RECTOR AT KENOSHA, WIS.

IT IS announced that the Rev. C. L. Mallory, now rector of Christ Church, Delavan, Wisconsin, has accepted his call to St. Matthew's, Kenosha, Wisconsin, in succession to the Rev. Harry Thompson, who lately resigned.

Mr. Mallory is one of the best known of the Wisconsin clergy, being a native of the State and having been associated with the Diocese of Milwaukee during the whole term of his ministry except for a few years in which he was in Colorado. He was born in Sheboygan County, November 19th, 1847, graduated at Nashotah in 1872, was ordained deacon by Bishop Armitage in St. Paul's Church, Milwaukee, on Trinity Sunday, 1872, and to the priesthood in Grace Church, Sheboygan, March 9th, 1873, by the same Bishop. At the time of his ordination to the diaconate he was assigned to work in connection with the movement in Milwaukee which resulted in the organization of the Cathedral, and served in various capacities from deacon to Dean, receiving the latter



REV. C. L. MALLORY.

appointment from Bishop Welles in 1885. Prior to that time, for a number of years he had been Precentor at the Cathedral, and for several years he served as Secretary of the Diocese.

He resigned his connection with the Cathedral in 1889, accepting the chaplaincy at Wolfe Hall, Denver, Colorado. While in that city he was also assigned to the charge of St. Peter's mission, which was built up largely through his personal efforts. He returned to Wisconsin in 1891, becoming rector of his present parish of Christ Church, Delavan. For a number of years past he has also served as Dean of the Milwaukee Convocation and was the founder of *The Church Times*, the present diocesan paper. Mr. Mallory married the widow of the late General Sharpe, who was for some years Commandant at the National Soldiers' Home, Milwaukee.

Mr. Mallory will enter upon the rectorship of St. Matthew's Church, Kenosha, in the fall, the Bishop of Indiana being in charge during the summer. It is a coincidence in this connection that the Bishop of Indiana, who will give way to Mr. Mallory at Kenosha in the fall, was assistant to the latter while he was Dean of All Saints' Cathedral, Milwaukee, where Bishop Francis served his diaconate and his early priesthood.

THE MEXICAN SYNOD.

THE Synod of the Mexican Church met on Tuesday, July 3rd, in the Chapel of the Mrs. Hooker Memorial School, in the City of Mexico. The Holy Communion was celebrated by the Episcopal Vicar, assisted, in the *pro-anaphora*, by four of the older presbyters. The sermon was by the senior presbyter, J. V. Hernandez, who has happily recovered from the severe illness which threatened to deprive the Church of his valuable services. The Synod ordered the publication of the sermon.

The service concluded, the Synod was organized by the election of the Presbyters Carrión and Salinas, as President and Secretary respectively.

The reports of the clergy showed a gain in every department over the previous year, and there was a ring of courage and hopefulness in the remarks accompanying them, which augurs well for the future. In commenting on them, the Episcopal Vicar congratulated the Synod on the great change for the better indicated by the increased number of Eucharists and pastoral visits, and the manifest improvement in the moral tone in general. Two new chapels have been opened this year, and another will be ready this month.

The Synod of 1899 had provided for the placing of a suitable tomb over the grave of Manuel Aguas, the first Bishop-elect of the Mexican Church. The work had been done, but the uncovering was reserved for the Synod of this year. So, on Wednesday morning, the 4th, the members, with the girls of the Mrs. Hooker School, still in the city, and many of the city congregation, gathered at the American cemetery for the ceremony. The senior presbyter offered a prayer from the Burial service and then uncovered the stone, the hymn "For all Thy saints in warfare" being sung. The official discourse was pronounced by the Presbyter Carrión, who gave a most interesting sketch of Aguas and his work. A paper was read by Lorenzo Gárgari, one of the Seminarists, and Cesareo Seriano, another of these, read a poem he had composed for the occasion; both of these productions were creditable to their authors. The various congregations and Church institutions sent floral crosses and wreaths, and the tomb was hidden from sight by the abundance of these manifestations of respect and affection. *La Buena Lid* for August will print the papers in full, with an account of the ceremonies.

Thursday afternoon, the routine work of the Synod having been finished, there was an animated discussion of the question of self-support, and the earnestness of the delegates gave promise of good results.

Connected with the Synod, were three meetings worthy of mention:

(1) A meeting of the Presbyters, to listen to an address directed especially to them by the Episcopal Vicar, treating of various matters relating to the duties and responsibilities belonging to their office and work.

(2) A meeting of the clergy, as a mutual benefit society, providing help for the widows and orphans of the deceased ministers. This society has been in existence for two years. During this time it has given assistance to the families of two ministers who have died, and its treasurer reported a balance of \$109.65 on hand. This was ordered to be put in bank, so that it would draw interest. Each minister pays fifty cents a month into this fund.

(3) A meeting of clergy and others for the discussion and clearing up of certain points of interest in faith and practice not sufficiently understood. This was very profitable.

The Synod adjourned, *sine die*, Wednesday night, and everybody seemed to feel that good work had been done, and that it would exercise a good influence in the future.

On Thursday morning the new Executive Committee met, and organized by the election of the senior presbyter, Hernandez, as president, and the presbyter Salinas as secretary. Some important work was done at this meeting, especially in change of location of some of the clergy.

The new edition of the Prayer Book has been delayed by various causes, but it is hoped that it will be out in a few weeks. All the Offices adopted since the first book was printed, as well as the Psalter and several additions in the way of rubrics, tables, and special prayers, will be included.

The friends of the Mexican Church may thank God and take courage. Their faith and constancy will be rewarded. It is God's work, and He is taking, and will take care of it in His own way.

A New Field for Christian Apologetics.

By the Rev. Edward Macomb Duff.

IF I HAD at hand a file of the leading Church papers, I could refer to a record of some remarks made by a prominent New York City clergyman at a dinner of the Churchmen's Club which was held (I think) last autumn. They called the attention of thinking Churchmen to the new field of Christian Evidence opened up by Psychical Research.

In view of the fact that the leading theorizers upon the phenomena brought to light by psychological research have thus far drawn conclusions for the most part hostile to historic Christianity, and some of them, to wit, Professor Hyslop, the Rev. Minot J. Savage, D.D., and Mr. F. W. H. Myers, secretary of the London Society, have gone to the length of surrendering to Spiritualism (or "Spiritism," as they call it), it is not surprising that Churchmen and Evangelical Christians generally have looked upon the movement with distrust. Naturally, therefore, he who would maintain that psychical research has opened a new field for Christian Apologetics states a proposition which is on its face exceedingly disputable.

The initial presumption against any such proposition constrains me to be personal to the extent of calling attention to the fact that in the February and March numbers of that most conservative of Church journals, *The Church Eclectic*, there are respectively two articles by the present writer in which he has tried to draw upon some of the facts disclosed by psychical research in the interests of two cardinal Catholic doctrines: (1) The Incarnation; (2) Man's essential need of a Saviour. The articles are: (February) "Human Nature: Is it Celestial or is it Terrestrial?" and (March) "A Groping After the Incarnation." I submit that if the able and conservative editor of this journal deemed these articles to be "safe and sound," this fact ought to have some weight in overcoming the initial presumption just now referred to.

Without any remarks upon what psychical research is, under what auspices it has been conducted since 1882, what strictly scientific methods it has pursued, what particular claims of psychic phenomena it has brought to light, I think it will suffice to refer the reader for specific evidence to the thirteen published volumes of the Society's proceedings, to the two volumes "Phantasms of the Living," by Messrs. Gurney, Podmore and Myers, and to the book of Mr. Frank Podmore which presents the evidence in summarized form, "Apparitions and Thought Transference." It may not be amiss also to point to the Bishop of Carlisle and to the Bishop of Ripon as two prominent members of the Psychical Research Society.

Now the facts brought to light by psychical research, summarily stated, come to this: The human mind is in a certain condition of passivity, sometimes in hypnosis, and sometimes in a state superficially indistinguishable from normal wakefulness, manifests certain faculties and powers which are super-sensory, and super-normal; and at the same time manifests singular limitations and weakness, in that it becomes the slave of the suggestion.

The bearings of these facts upon Christian evidence are, it seems to me, in part self-evident; and, for the rest, apparent upon a little reflection. The first self-evident conclusion derivable from the facts is, I think, this: *The existence of a super-physical, or of a super-sensory, becomes a fact resting upon scientific demonstration.*

This, of course, is fatal to skepticism of the materialistic order. From the middle of the nineteenth century materialism has challenged Christian thought to produce proof of the existence of anything that is not referable to a physical explanation; to prove, for instance, that thought itself is not a mere secretion of brain as bile is a secretion of the liver; to prove that the soul is not a mere resultant of ganglionic cellular activity. Philosophic idealism has come forward with answers; but they have all been speculative and *a priori*, not to say painfully abstruse, in their character. But now we are in possession of conclusive proof that there are facts which are not referable to a physical explanation. It is no longer speculatively but scientifically certain that the materialistic hypothesis is inadequate to account for all the facts that are known. This, I submit, is alone an immense gain for Christian Apologetics, and its value cannot be over-emphasized.

The next self-evident proposition is, that if super-physical

phenomena happen now, they might have happened in New Testament times. The discussion of this I shall reserve until a little further on.

I must now state an observed fact falling under the generalization stated above from which another very important conclusion is derivable, viz., psychic research has found that the super-sensory manifestations of the human mind are highest when the cerebral and other physical functions of the subject are lowest. From this fact probability becomes so high as to be almost a certainty that when the physical functions of the body cease *altogether*, the super-sensory faculties and powers *will attain to their normal functional perfection.*

Thomson J. Hudson, LL.D., in his *Scientific Demonstrations of the Future Life*, develops this thought briefly as follows: (1) It is an axiom of science that nature never produces functions, faculties or powers for which there is not some normal use in *some* sphere of existence. (2) The exercise of the super-sensory faculties and powers of the human mind in the *physical* plane of existence is abnormal. All their deliverances require sensory verification before they can be trusted. (3) We are therefore compelled, by hypothesis, to predicate a *future* and *super-physical* state of existence in which to look for a normal exercise of these functions, faculties, and powers.

A future life thus becomes demonstrable by strict scientific induction which reasons from the known to the unknown.

The next conclusion is negative in its character, viz., that inasmuch as all these super-sensory manifestations are referable to the mind of a human agent, *therefore*, the agency of disembodied spirits is excluded. Psychic research thus becomes the logical graveyard of that lamentable superstition, Spiritualism.

Again, while we are considering negative conclusions, another one at this point becomes apparent. Medical Science now recognizes and practises hypnotic therapeutic suggestion. The great French hospitals of Nancy and Salpêtrière stand as witnesses of what suggestive therapeutics can do. The fact has now become well recognized by medical science that twenty per cent. of all people are amenable both to therapeutic and anti-therapeutic suggestion *without any hypnosis whatever*; that is, certain diseases can be cured by mere suggestion skilfully enforced, and certain others can be *brought on* by suggestion. The reader anticipates me when I say that this in the minds of intelligent people is the graveyard of that other physico-religious superstition, so-called Christian Science. A "C. S. D.," or Christian Science healer, may be defined as a person who has acquired to a certain degree of cleverness the art of therapeutic suggestion upon "susceptibles." Christian Science is nothing more or less than suggestive therapeutics applied with or without hypnosis, and by an operator ignorant both of psychological and psychic laws. Let us now return to our positive conclusions. The next is this: That if, as science recognizes, the faculties of any individual, are inherited from some ancestor in whom they are potentially resident; it follows that man with his transcendent super-sensory faculties is descended from an ancestor in whom these were resident. In other words, the ultimate ancestor of man is God, in whose image man was created. This very briefly stated is the argument developed by Dr. Hudson in his *Divine Pedigree of Man*.

The next conclusion is that which is derivable from the fact that in the earthly plane of existence the super-sensory (or soul) faculties of man are in bondage to the law of suggestion. It is, plainly, that if the immortal part of man is thus limited and circumscribed, so as to become the prey of *vicious* suggestions, or, as St. Paul puts it, "the motions of sins," *man therefore stands in need of a Saviour.*

Lastly, I revert to the proposition stated above, That if super-physical phenomena happen now, they might have happened in the New Testament times. There is much more to be said under this proposition than our present limits permit us to say. First of all, so-called Rationalistic critics of the New Testament have built their superstructure upon the supposed and assumed non-existence of the super-physical in the earthly plane of existence. We are all familiar with the "Robert Elsemerean" proposition that has been so long dinned into our ears that "miracles (i.e., super-physical phenomena) do not happen." Under this assumption the super-physical has been

eliminated from the New Testament and all the documents thereof practically discredited in the eyes of skeptics. But miracles, i.e., super-physical phenomena, *do* happen. Psychic research has established that fact. What is the result? The result is that the *a priori* arguments of rationalistic critics go for nothing. Scholarship returns to the study of the sacred documents *minus* a foregone bias of destruction. Now space forbids me to pursue this thought as it ought to be pursued. I must leave the subject with a quotation from a Bible handbook which is approved, so far as I know, by the most conservative, and will content myself with a brief comment upon the quotation. I quote from the Rev. Arthur Carr's article on Miracles in *The Cambridge Companion to the Bible*. He writes: "It is not necessary to regard miracles as deviations from the order of nature or the laws of nature. All that can be truly asserted is that the causes of which miracles were the results are unknown to us. . . . A miracle may be regarded as the manifestation of a hitherto latent divine force."

Will any one impugn the soundness of these observations? The line of thought which they suggest is this: Our Lord in His super-physical works, both therapeutic and thaumaturgic, brought laws into operation. He knew the laws and He utilized them. He reversed or suspended *no* law of nature, when we consider "Nature" to include the whole universe, both physical and spiritual. It remains for us to examine the gospel narratives and ascertain there whether our Lord is represented in these works to be suspending law or to be utilizing it. Do we find there any indications of limitations and conditions recognized by the Master as restraining* Him in any of His mighty works? Do we find any mention of exertion or exhaustion of energy† caused by any of His super-physical acts? Are evidences, for example, of any therapeutic law or condition‡ apparent? If we do seem to find any of these suggested indications, how do they compare with the facts and conditions brought out by modern psychical research? If we find that the Master seemed to be cognizant of and to utilize the laws known to psychic research, what a tremendous additional testimony this would be to His Divinity and to the trustworthiness of the Evangelists! Search and look! Perhaps you will find a new and rich field here for Christian Apologetics.

* *Restraint*: St. Mark vi. 5, comp. St. Matt. xiii, 58.

† *Exertion, Exhaustion*: St. Mark v, 30, comp. St. Luke vi, 19.

‡ *Therapeutic Condition*: St. Matt. ix, 29.

CONCERNING UNCTION.

BY W. THORNTON PARKER, M.D., BROTHER OF THE GUILD OF MERCY.

"Whom oil and balsams kill, what salve can cure?"—*Herbert*.

HOW much that is beautiful in ritual and helpful in the Christian life is denied to us by the selfishness of pessimistic iconoclasts. Perhaps it is not just to throw the whole of the blame upon the obstructionists, for sins of omission will balance those of commission; but whatever may be the reasons, the fact remains the same that the Church has neglected to encourage the pious and useful custom once so largely enjoyed by laymen. It may be that without fault of either priests or laymen, the comfortable usage of Holy Unction has been lost sight of, until at the present time, few Churchmen seem to know what an *ampulla* is, and have perhaps never seen any consecrated oil, except as it burned in the distant sanctuary lamps!

The use of blessed olive oil is one of the most ancient, and aside from Baptism and the Holy Eucharist, almost the only function which is mentioned and detailed in the Gospels. In St. Mark's Gospel, the thirteenth verse of the sixth chapter, will be found these words, "and they anointed with oil many that were sick and healed them," read by thousands upon thousands of Christians almost daily throughout the world, the marvel of it all is that such precious words, such a wonderful Christian truth, seems to attract little attention—almost none we might say, of a practical nature.

We are anxious and eager to know what the early Christians did, and we find little to instruct us concerning lesser rites and ceremonies; and yet here is a practical, positive lesson. All Scripture is written for our instruction and is profitable for learning, but we pass this precious truth by and make no use of the comforting, healing help. And again we read in the fifth chapter of the general Epistle of St. James, verses 14 and 15, "Is any sick among you, let him call for the elders of the Church; and let them pray for him, anointing him with oil in the Name of the Lord, and the prayer of faith shall save the

sick and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

Here is direct and positive instruction from the Holy Apostle concerning Holy Unction. There can be no doubt or question as to the correctness of the reading of the epistle, neither should we hesitate to obey such positive and unequivocal directions received from such a source. It is indeed marvellous that with the comparatively meagre instructions held by the Church as coming directly from the Holy Apostles, this sublime use of Holy Unction should remain so lightly appreciated and so seldom employed.

Its restoration in all its primitive beauty as a means of grace for lay use and as a sacrament for use by priests, would only add one more proof, if proof be needed, of the ancient, pure religion of our Holy Anglican-Catholic Church.

In the Book of Common Prayer 1549, in the office for the Visitation of the Sick, will be found the following instruction and prayer:

"If the sick person desire to be anointed then shall the priest anoint him upon the forehead or breast only, making the sign of the cross," saying thus: "As with the visible oil, thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of infinite goodness that thy soul inwardly may be anointed with the Holy Ghost who is the Spirit of all strength, comfort, relief and gladness. And vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health and strength to serve Him; and send thee release of all thy pains, troubles, and diseases both in body and mind. And howsoever His goodness (by His Divine and unsearchable Providence) shall dispose of thee; we His unworthy ministers and servants humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions, and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength by His Holy Spirit to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Jesus Christ our Lord, who by His death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth, God world without end. Amen."

Thus we see how the Church in the earliest times when nearest the blessed influences of the Saviour's immediate Presence and in the many centuries following His Ascension, found benefit and exerted great influence in the cure of souls, by the use of Holy Unction. Is it not indeed surprising that such a powerful means of grace should have almost passed into disuse?

Some of the Church societies, like the Confraternity of the Blessed Sacrament, the Guild of All Souls, the Guild of Mercy, and many earnest and devout priests and laymen, are praying for the *restoration* of the sacramental rite of Unction.

It is most right and just that faithful Churchmen should pray fervently for the restitution of these helpful usages in the battle against sin. As medical men of experience have proved that pure olive oil is valuable in the treatment of diseased bodies, so the holy fathers of blessed memory have proved it to be useful in the cure of sin-sick souls. The oil is nutritious and soothing in bodily and spiritual ailments, both in mental storms, as well as upon troubled waters. The tempestuous waves of thought are lulled to rest and calm succeeds despair! It has a power from the Divine Healer to bring His love and mercy to His suffering, sorrowing children. Our Redeemer has blest its use and placed it on record as one of His approved agencies to aid in guiding us to His Presence where sadness, sorrow, and pain shall be known no more, and where the brightness of His light shall be our perfect day.

The act of anointing with oil as a rite or ceremonial has in the Roman Catholic Church passed into a use known as the Sacrament of Extreme Unction, and is employed when life is supposed to be terminating. "The *restraint* of the Unction to the priest had momentous consequences. The original intention of it in relation to the healing of the body was practically forgotten and the rite came to be regarded as part of a Christian's immediate preparation for death. Hence in the 12th century it acquired the name of the last unction, *unctio extrema*, the last of those which a man received from the Church" (Dr. Smith). We seek to restore its ancient everyday usefulness. Not till the middle of the 9th century do we find any injunction for the priest to do the anointing himself. Riculfus of Soissons, A.D. 889, says: "It is the duty of the presbyters to anoint their sick

with holy oil, blessed by the Bishop" (*De Cura Pastorale* viii. 34 Synodica IX.)—*Oleo sancto inungite et propria manu communicate.*

In the ancient Christian life, oil was not only blest for use with the sick, by the clergy, but by laymen and even women! St. Monegand on her death bed, A.D. 570, blessed oil and salt. Pseudo Innocent says "it is lawful for clergy and others to use oil for the sick, but it must have been blessed by the Bishop." Seven priests at a time administered the blessed oil upon the patient, adding their united prayers for recovery.

In the office of Supplication for the Sick printed by Goar it states, "And he anointed him with holy oil from the sanctuary lamp saying this prayer—A prayer on the Unction of the Sick with Holy Oil: In the Name + of Jesus Christ crucified I anoint thee. I anoint thee in the Name + of the Father and of the Son and of the Holy Ghost; and mayst thy soul be saved to life everlasting. + May Jesus have mercy on thee."

These prayers can be used by our Brothers of Mercy in their work of mercy when their services are required in the absence of a priest. This is indeed a beautiful ceremony, marking the holy oil in the form of a cross upon the forehead, and repeating one or all of the prayers last mentioned as the spirit goes to God who gave it. In an epidemic it is recommended that "a person anoint both himself and family with blessed oil. Let him faithfully seek the blessed oil from the Church wherewith to anoint his body in the name of Christ. Let him who is sick receive the body and blood of Christ and then let him anoint his body." Or upon others he can use the old formula, "I anoint thee with the oil of salvation in Jesus Christ our Lord unto life everlasting. Amen." The oil hallowed at the altar must be *olive oil* (*vide Exodus chap. xxx. v. 24, 25*). In earliest times often the whole body received anointing; later, only the forehead and breast and shoulders, and then what was probably the most ancient rite of the apostles, the *forehead, head, or breast*, received the sacred chrism in Holy Unction. Holy oil was used in the coronation of kings, in the blessing of altars, bells, chalice, and paten. After the unction of the altar, the Bishop going around the church signed the walls with chrism, using his thumb: "By oil a church is hallowed." "This altar set before us hath been signed, *anointed*, and sealed in the Name of the Father, and of the Son, and of the Holy Ghost."

The Eucharistic bread contained fine flour, salt, and *olive oil*. Indeed in so many of the holy functions of Christianity was blessed olive oil employed that its disappearance in modern times is marvellously unfortunate.

There is abundant proof that for centuries Christians followed the example conspicuously set by our Divine Lord and His precepts were scrupulously observed. The sick were faithfully and solemnly anointed and received positive healing. What usurpation of man declared this holy unction unnecessary it is hard to understand. Also that among the followers of Christ and among those recognized as His officers and Ministers, the sneer and even persecution should be given to those His children who are doing their best to follow His blessed teachings here on earth.

The *ampulla* or vessel used for holding consecrated oil was made of lead, tin, glass, silver, and gold. In spite of the great disuse of this holy custom, not a few specimens of *ampullae* remain in a good state of preservation in some of the museums of Europe. In the *Century Dictionary* there is an excellent representation of an ancient *ampulla*, a woodcut from Monza which is said to be of the 7th century. It is of metal resembling tin, and has engraved upon it a representation of the adoration of the Magi. The inscriptions are in Greek. This *ampulla* of Monza is of beautiful pattern and in excellent ecclesiastical taste. It is circular in shape.

THE *Directoire* coat is a favorite tailor's model for young ladies. It extends to the foot of the gown and is often made up in smooth-faced dull-green cloth. Three capes edged with a piping fold of gold braid nearly cover the shoulders. A high standing collar is worn with the coat close to the throat.

WHEN men go to church, they go to hear the voice of God-speaking through His servant. He who would be the mouth-piece of God must speak as God has spoken once for all—he must be "mighty in the Scriptures," and able to bring forth from that treasury things "both old and new."

IT is a grand thing to find joy in one's work. If you have found that you have found the heart of life. Glad service is better than great service, unless that be glad, too.—*James Buckham.*

WHY ARE THE CLERGY SECULARIZED?

ONE of the unpropitious signs in the life of the ordinary clergyman to-day is his tendency towards secular employments. The Church by her system of support is to be held responsible for this, while in a measure the clergy who have fallen into it, may take a part of the censure.

It is not right to assume that a clergyman is unwilling to be self-denying, and economical in its highest sense, and therefore, he seeks some secular employment. He is unwilling to be self-denying in the ways that the Church forces these lessons upon him.

The tension placed upon the average clergyman is often exasperating. It is not necessary to go into details. The facts abound, and there are many unconcealed, far more so than the revealed ones. If the thoughts of many clergy upon this matter were made known, they would be astonishing. There is of necessity a tendency towards secular employments on the part of many, who cannot eke out a living upon their stipends. In some quarters, it is agreed that almost any stipend will do for a clergyman. He is always expected to do a large business upon a very small capital. In one way, there is no better disciplined being in the world than the average clergyman. He knows economy in a better, more wholesome way than any other type of men. With his small stipend, with all the demands made upon him to make a good appearance, to keep his family respectable, he is *par excellence* the teacher of practical economy.

Many of the depositions in the Ministry for the past ten years confirm me in the belief that not a few men have argued that they can do God's will and mission in a better way to themselves than to be under the flighty, fluctuating support of the modern parish. Many have retained their orders and are still behind desks doing secular work, and officiating on Sundays.

The best stenographer in one of our largest cities is a Church clergyman, who now supports his family without the vexing cares of parochial uncertainties. He was not a failure in the active ministry, but he was always crippled and confined by an income which meant playing intermittingly with raving wolves at his rectory door.

One of the most prominent clergymen in this Church, now out of active ministry, conducts a large business in an Eastern city where he has astonished the laymen with his efficiency, his business tact and keen oversight over a changing market. Another on the same street is the treasurer of a large stock corporation with a capital of a million, and while active still in the ministry, he thinks of his old age when the business world will value his judgment, while the Church has long ago buried his efficiency. Another is a well-known editorial writer, and by the way it is interesting to discover how many clergymen to-day have an indirect but lucrative position to some extent upon the daily press. The most readable editorials are furnished by this class, and the demand for their production is upon the increase. So one might go on, and indicate in all the Dioceses, where the secular spirit is taking possession of the clergy. These men love the Church and have sacrificed themselves for her. They are touched by the example and freedom of St. Paul, who was so independent of support. Pauline support is very popular in some places. When the system of supporting the parochial clergyman has changed, and many of its present painful aspects removed, the attractiveness of secular work will correspondingly diminish.

The writer of this is not speaking from any personal experience, but he is cognizant of the feelings of the clergy, who have been forced to provide for their families in secular ways. The clergyman who takes this course, to right his own difficulties, is deserving of the highest praise. As long as honors in the Church and the State do not come to the most deserving but not infrequently fall to those commanding the most influence, and possessed of the greatest monetary power, the secularized clergyman is not necessarily the unspiritual being he is thought to be, but is the being who has taken the difficulties of his own personal support under his own care, and can solve a question for himself, with the anticipation that the Church some day will try to solve it for those who are crying now: "How long?" "How long?"

This is no pessimistic cry, any more than the cry of reform is such. A. E. G.

"WHEN one's time is a little straightened by business, like water enclosed in its banks, it would have some determined course; but unless it be put into some channel it has no current, but becomes a deluge without either use or motion."

Anglican Missionary Work.

MISSION WORK IN NEW GUINEA.

BY THE LORD BISHOP OF NEW GUINEA.

THE Church in Australia commemorates in August next the completion of fifty years' existence and work of its Board of Missions. They were great men who founded it in 1850—William Grant Broughton, George Augustus Selwyn, William Tyrrell, Charles Perry, and Augustus Short. It has undertaken work amongst aborigines, Chinese, Pacific Islanders—all within the limits of Australia. It has helped largely the great Milanesian Mission at Norfolk Island, but its special work for the extension of our Lord's kingdom on earth has been

THE NEW GUINEA MISSION.

This work, undertaken by General Synod in 1886, was actually commenced in August, 1891.

Now there is a peculiar interest attaching to New Guinea from an Australian standpoint. New Guinea lies right across the north of Australia, and is so close at its nearest point that barely 100 miles of sea separate them. It is an immense island comprising an area of upwards of a quarter million square miles. But the western half has for years been in the hands of the Dutch.

In 1884 a far-seeing Premier of Queensland, that colony in Australia lying nearest to New Guinea, alive to the danger of territory so close to his own falling into the hands of a hostile power, boldly annexed the eastern half of the island. His action was most half-heartedly supported in London, with the result that Germany now possesses the north portion, and British New Guinea is only the southern half of the land annexed in 1884. Still it consists of an area of 90,000 square miles, and is the portion of most value to Australia for defensive purposes.

Thus the Church has followed the flag, and Christian government and Christian teaching are in happy alliance. The area of British New Guinea has been apportioned amongst four missionary societies, and the portion allotted to the Anglican Church is a fine stretch of 300 miles on the northeast coast, running from near the southeast point—East Cape—up to the German boundary; the 8th parallel of South latitude.

THE FOUNDER OF THE MISSION

was the Rev. Albert Maclaren, from St. Augustine's, Canterbury, who had been for some twelve years in Australia. He was a man of remarkable gifts, a mission preacher of great power, possessing, too, in private a personal magnetism which secured help for the mission in most unlikely quarters; a man calculated to bring "missions" generally out of an obscure position in Church and social life, into one of prominence.

THE SITE

he selected for the commencement of operations was the village of Wedau, in Bartle Bay, where the headquarters of the mission have been ever since. Here he landed with a brother priest, Copland King, who is still laboring zealously in the mission. Maclaren's power of personal attraction revealed itself among the natives as it had previously amongst white men, and his influence over them was great. A fine European residence was erected, ground was got under cultivation, the local dialect was studied, and school and services gradually held. Other places along the coast were visited, one especially where native life was much disturbed by fighting and raids. For these visits, as well as for keeping in touch with the white settlement of Samarai whence the mission drew its stores—eighty miles away—a large whaleboat was in constant use. The two missionary priests suffered severely from the malarial fever, which lays so many low in New Guinea. Three lay helpers arrived two months later, but immediately afterwards King had to go south to recruit from severe bouts of fever.

A more terrible blow followed. Just four months from the start

MACLAREN WAS STRUCK DOWN.

He was sent to Samarai. He grew much worse. The government steamer took him across to Cooktown, but he died the day before reaching it, and was laid to rest in the Cooktown cemetery. *Miles Christi* is the inscription his many admirers placed over his grave. He was 38 years of age.

THE THREE LAY HELPERS

held on bravely. King returned early in 1892, with health restored, to take charge of the mission, and steady work was prosecuted.

In the following year, two Christian Pacific Islanders joined the staff, and three out-stations were then formed. Only five months afterwards one of the newly-arrived teachers was called to follow in Maclaren's footsteps. He was a gentle, earnest man, and the natives already loved him. His death was due to eating poisonous fish.

In 1895 four more Pacific Islanders joined the mission and another important out-station was formed. Its scene was the village already referred to, where fighting and disturbance prevailed. The teachers were at first in much danger. They were threatened, their lives were attempted, but God greatly blessed their work, and the whole character of the district gradually changed.

THE FIRST BAPTISMS

took place on Easter Day, 1896, when two men were admitted into the Church of Christ. They had been tested by a long and careful preparation, and the event brought great happiness to those who had pursued their steady work amidst ill-health, many discouragements, and little support from the home Church; for it must

SORROWFULLY BE CONFESSED

that the Australian Church did not watch carefully or foster earnestly the work of its infant mission. The terrible financial depression of 1893 no doubt had much to do with the meagre help given. Australia seemed on the verge of ruin, and the authorities of the Church were full of anxiety to maintain existing work. From 1891-6 the Mission indeed

SOWED IN TEARS,

but it was before long to begin to "reap in joy!" The dawn of the brighter day came with the General Synod held in Sydney in September, 1896, when it was decided with much enthusiasm to appoint a

BISHOP OF NEW GUINEA,

and to give a five years' guarantee of income.

In 1897 the Rev. C. King came South, after an arduous five years in an unhealthy climate, and put through the press the Gospel according to St. Luke in the dialect of Wedau, also a school-book, and a service-book. On

ST. PAUL'S DAY, 1898,

the Bishop was consecrated in the Cathedral in Sydney, by the Bishops of Brisbane (acting Primate), Melbourne, and Bathurst. It was a day of much rejoicing and enthusiasm, and large gatherings assembled on that day to give evidence to the latest missionary enthusiasm of the Australian Church—all ready to be aroused.

And that enthusiasm has been steadily maintained. Income perhaps is as good a test as any. Up to 1898 some £1,200 was spent annually on the work of the Mission. Two years later £3,500 was contributed in a single year.

THE STAFF

now consists, besides the Bishop, of 3 priests and a deacon, 9 lay helpers, 8 ladies, and 5 Pacific Islanders; 27 in all. Two more ladies are on their way to commence a very important work amongst the white and half-caste children at Samarai, and the Jubilee in August next is expected largely to augment the staff. The climate still tries the workers severely, one zealous priest having lately been forced to withdraw from New Guinea, whilst two others were called to rest in 1899—making four in all who have laid down their lives in the Mission.

There have been so far

54 BAPTISMS,

while two have been admitted to Confirmation and the Holy Communion; 120 Catechumens are anxiously awaiting Baptism. They are being carefully taught and tested before they take the solemn step which brings them within the fold.

TRANSLATIONS.

In addition to St. Luke, a very large part of the Prayer Book has been rendered into native—also a "Catechumen's Book," containing passages from St. Matthew and St. John, Psalms, Hymns, Prayers, and the Ten Commandments. The Acts of the Apostles will soon be in type, and a book of selected Old Testament passages will follow.

EXTENSION.

The operations of the Mission have been widely extended.

Cape Vogel and Collingwood Bay both have vigorous stations, and the Rev. C. King has this year opened up work on the Manhare River. There will shortly be

TEN STATIONS

established, with churches and schools attached, radiating out Christian teaching and influence in all directions. In addition there are innumerable preaching stations, for the native Christians are taught to go out at once and proclaim the good tidings to their fellow countrymen. The eagerness with which they do so is perhaps the brightest feature, full of hope for the future, in the work of the New Guinea Mission.

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.

SOCIAL REGENERATION.

To the Editor of the Living Church:

I AM sure it has given pain to many honest hearts in the Church to read the communication signed J. E. Curzon, in your issue of this date.

The Rev. Gustavus Tuckerman, whom Mr. Curzon attacks, is a stranger to me, but he is a priest of the Church, as I suppose Mr. Curzon to be. In the essay to which Mr. Curzon refers, Mr. Tuckerman has raised a very serious question, a question which is stirring the hearts and troubling the souls of many faithful in Christ. It is a question which will not be downed by attacks upon the personal attitude of those who are troubled, and in whom the fire has kindled to the point of speaking out, as in the case of Mr. Tuckerman. It deserves consideration more loving and more Catholic. There are hundreds of earnest, faithful men, both of the clergy and laity, who are practically with Mr. Tuckerman. They may not perhaps go to the full length of some of his points, but they are with him in this, that "until the spirit of Cain, of Esau, and of Balaam be supplanted (in the Church) by the Spirit of Christ, the only peace possible is that of an armed truce; the only justice a balancing of selfish interests; the only righteousness that of the Scribes and Pharisees"; and, "that Jesus wept over Jerusalem, not from fear of failure of that Kingdom to which He had given His life, but in sorrowful recognition of the fact that His Nation and the Church of His boyhood having utterly lost the sense and power of Mission. Salvation, though it were of the Jews, could only come in spite of, rather than by the instrumentality of, those who should have been His very own. Even so if some of us be sad these days, it is not that we are pessimistic concerning the Kingdom, but because, loving the Church, we cannot with joy face the *apparent* fact that social regeneration, though it be of Christianity, can only come in spite of, rather than by the instrumentality of, that body which ought to be the *living* Church of the living God."

And they are with him in this, that it is the Church's present most pressing duty to shake off the narcotism of comfortable complacency which is benumbing her vitality, to force herself to repentance for two thousand years of wasted opportunity, and to really and truly take to herself the whole armor of God, in which to meet the terrible exigencies of the present day.

H. W. GREETHAM.

Orlando, Fla., July 14, 1900.

REDUCTION OF MISSIONARY APPROPRIATIONS TO ORGANIZED DIOCESES.

To the Editor of the Living Church:

ALLOW me to set down one or two reflections, the result of reading various letters and articles on the above subject.

Perhaps a priest in this (Milwaukee) Diocese is entitled to speak more freely than some others, from the fact that Milwaukee voluntarily relinquished her grant from the general Board some years ago. However, be this as it may, the hardships for some twenty-seven or more priests in this Diocese would, in most cases, be very great, were our diocesan board to say to us, "In five years' time your grants will be entirely withdrawn, as the board feels that it can and must follow more aggressive and outlying work than you are now doing; this

means that you must raise 20 per cent. more salary each year, or take the consequences."

Now, to borrow a simile from the Rev. B. W. R. Tayler's letter in *The Churchman* of July 21st; there are bilious missions that can get around and won't; and broken-legged ones that can't get around, but would if they could. A sweeping order from our diocesan board would doubtless work much hardship in a majority of cases affected. May I use this mission as a type, and I think it a fair one?

Salary, \$300; diocesan board grant, \$200; communicants, 60; "effectives," 48; subscribers, 20, mostly women. We have a rectory! Yes, but who pays the interest (as rent) on loan? At present, and until the noble Ladies' Guild can wipe out an old note for "current expenses" of six or seven years ago, there is no way by which I can be relieved of this burden of \$90 a year; nor can any appreciable amount be paid on the principal. Deducting this, then, and my life insurance premium leaves me \$350 a year cash income available for all other living expenses.

In a case like this, and there are plenty of them, where is that extra 20 per cent. on \$200 to come from? The missionary can't give it; and yet he is actually giving all of it in many cases. He also is the one on whom falls the extra burden of "drumming up" the extra salary with each recurring year. He is the one who knows that his people are giving all that they possibly can. How, for instance, could this mission, in its present state, possibly raise an extra \$40 this year, and \$80 the next year, and \$120 the third?

What, then, is to be the result? Turn out the present "expensive" man, and find a cheaper one? Send another man to join the ranks of the unemployed clergy? Either this, or leave the congregation without the means of grace, and one priest idle, or dead from starvation.

It is all very well for a board to say, "Make bricks, ye are idle," or bilious, or broken-legged. If the first two, well and good; heroic measures will evidently do good, but if the third, then what?

But another reflection, first cousin to the other, has got into my mind.

Many of us who are fortunate enough to read a weekly Church paper, often, at this time of year, see therein items of rectors "gone to Europe for the summer"; to their "summer cottage during July and August"; of others sent on vacations through the munificence of some wealthy parishioner. We "rejoice with them that do rejoice"; but does anyone "weep with (us) that weep"?

These tempting items we read, and we think—ah, of what do we think?

Of some wives we know who sadly need a change and rest; of parishioners, who never go away during "the heated term," because they, like ourselves, cannot afford it; of the Church, open all the week and 52 (not 40) Sundays besides; of our own tired and worried brains and bodies that would greatly be benefited (in our often lonely, and poorly-paid work) by a brief holiday?

And yet, how can we honorably take a holiday when last winter's coal is not paid for; when rent or life insurance soon become due; when meat and groceries remain "charged"?

Seldom do wealthy parishes or individuals look westward (or even around their home field) to find one, or one dozen, poor parsons' wives and families, or parsons themselves, to whom a holiday, or a \$20 bill "for the debt," would be a Godsend!

And yet the possibility of such welcome oases promises to become rarer and further away than ever before in the case of "the 260 very poor men" (*vide* Bishop Mott Williams) who now receive aid from the general Board—at least, as far as their own ability to now take a holiday is concerned.

No; *always* a missionary box, thank God! *Perhaps* a ham, some potatoes, oats, a turkey at Christmas, a few eggs, etc., where the people "like the minister"; but never (hardly ever) a vacation, and the prospect of less in the future in view of that fatal 20 per cent. reduction.

That the Board will rescind or modify its present sweeping order is my earnest hope.

H. C. BOISSIER.

[The Editor must call attention to the fact that this letter is from a wholly disinterested person, since the Diocese of Milwaukee does not receive aid from the general Board. The hundreds of missionaries who are affected by the action against which we have protested, will, for the most part suffer in silence; content to know that like their brother missionaries in China, they are persecuted because in spite of all, they *will* "go into all the world and preach the gospel to every creature"—yes, even to white American heathens—in spite of hostile action by Boxers or by missionary Boards.—EDITOR L. C.]

DR. WINSLOW ON "CONDITIONS IN THE PHILIPPINES."

To the Editor of the Living Church:

THE policy of THE LIVING CHURCH in granting an open forum for brief statements of living questions from different points of view is excellent, and gives readers the spice of variety. Good Doctor Winslow has added his sauce to the literary menu. But his zeal as "Secretary of the N. E. Anti-Imperial League," whatever that may be, as disclosed in his article in THE LIVING CHURCH July 21st, strikes the ordinary reader as a little confusing. I have no desire to discuss any political issue, although the "Secretary's" communication seems to invite it. But what does Dr. W. mean by his use of such terms as "The Imperialist Party"; "Policy of Subjugation"; "Civil despotism," etc., by the United States in the Philippine Islands with their mongrel populations—mostly savage or semi-civilized?

Is *Imperialism* involved as a real issue by either political party? If so, which party's eyes are so free from beams of offense as to see clearly the despotic mote in the other's eye?

What is Imperialism? Is it the governing of a subject race, tribe, or people without their consent or without giving them political representation? If so, then will Dr. Winslow kindly enlighten the public further as to which party is "Imperialistic" and which is not? If one party is so towards Filipinos and Porto Ricans, how does the other stand towards Negroes, Chinese, etc.?

All political conventions reveal much unconscious humor, and it was a singular comedy of the late convention in Kansas City, that the very man of all others who was chosen to read the platform scoring "Imperialism" and "Despotism" by our free country, in the Philippines, was the one who recently boasted publicly in Congress that he had helped suppress the votes of a majority of the citizens of his own State by terror, and tissue ballots. Was he an "anti"-Imperialist? Is he affiliated with "The N. E. Anti-Imperial League?" If Dr. W. is justified in speaking of the United States settlement of the Philippine condition as "Civil despotism," in spite of highest pledges and heroic effort, made to give those wild and ignorant tribes the protection of Law and a share in local administration, why did the N. E. Secretary omit all censure of that "Civil despotism" and "Subjugation" which to-day disfranchises and oppresses a million colored citizens right here at home, and by men who are shouting for the principles of the Declaration of Independence to be applied to Tagalos, Sulus, and Malays in the newly-acquired possessions of the United States?

To use Dr. W.'s concluding words, only changed to meet "the conditions" in our own South and in the Philippines:

There is only one way to treat these gordian knots—to cut both of them. W. H. VAN ANTWERP.

THE DECLINE OF CHURCH-GOING.

To the Editor of the Living Church:

THE letter by the Rev. Dr. Hughes on this subject is indeed suggestive and helpful. May I offer a thought in the same connection?

Some of the fault is in the clergy. People, in this age, will not go to church to listen to a *revival* sermon or a sermon on Sin, or Faith, or some especially *Evangelical* subject which they have heard all their lives, and know when the speaker begins just what he will say.

Now, people are willing and desirous of going to church. But it is an active age. The fire of life is in our veins. Dreams and visions fill our minds. The problems of commerce, of politics, of society, of life in all its phases, fill us with intense thought. We have little care for anything which does not touch these. And is not this right? Ought we not to deal with all of these? The clergyman who preaches Christ as the Pattern and Teacher of these, will have plenty of hearers. It is all very well to say people ought to go to church to worship, but people can read a sermon and meditate at home, and they will do it if they feel that it will help them more than some platitudes which will of necessity put them to sleep.

The duty of the preacher is to interpret life as well as to preach dogma; to teach the Gospel as interpreted by history, the Creeds, and human experience; to present Christ's life as the model of all human life. He must apply the Gospel to our needs—the needs, not of the middle ages, but of this age. He must feel the *life of the age pulsating* in our veins. He must know of our faults and our hopes. He must take our reckoning

for us. He must show us our duty and destiny in Christ's teaching and life. He must make it all real. This age has its own peculiar problems. They loom everywhere, in every horizon. Every vocation of life is full of them. Each age of the past, also, has its problems; but what do men care about them, except as they explain or give meaning to present life. Men want to know duty and life. They believe in Christ. They now want the solution of His teaching worked out in the lives of men. They are asking what does it mean? The clergy stand between politics, the fireside, society, the commercial world, the business world—*life* with its teeming needs, and Christ's life—His teaching both by precept and example—to apply it to the multitudinous needs of life and point the way.

Now, we know that if we followed Christ's teaching all the problems of life would be solved. Men of every age have struggled with the problems of life. They have sought their solution, in philosophy, in theories of every kind. We have sought to get the key of life, in this century. We sought it in universal suffrage, in political economy, and in education. But we have solved none of the problems of our life.

But they are solved for us by Christ Himself. The clergy must apply that solution to life.

Men want present life. They do not quite grasp the idea of heaven with its pearly gates and sapphire walls. They do not so much want to know about the glories of heaven, if it does not affect present life. It is not enough to suffer now and be told that there is happiness hereafter. They want the happiness now. They have little faith in the teaching that can not give *here and now* just what it promises in the future. And, lo! the minister of God can give just the solution they desire. Aye, listen to the voice of the Baptist as it rings there under the Syrian skies: "The Kingdom of Heaven is at hand." *Christ and His Kingdom here at hand, here on earth, here among men, here and now.*

Now, we know that if we really lived the life that Christ bids us live, heaven would be here. Christ came to teach us how to live heavenly. It must begin here. We must follow Christ's teaching as given us. We must do to others as we would have them do to us. We must be a brotherhood under the Fatherhood of God. We want to bring heaven to earth. We want the peace and joy of heaven now. The clergy are to teach how this can be done. Clearly there is no way to do it but by applying Christ's teaching to human life with all its needs. The teaching of dogma, nay anything, is of no importance, except as it affects life, and shows us how to make heaven here on earth. (REV.) HENRY WINGATE.

ANSWERS TO POPULAR OBJECTIONS.*

By THE REV. S. BARING GOULD.

WHAT IS THE GOOD OF SO MUCH RITUAL IN THE CHURCH? I LIKE A PLAIN, DOWNRIGHT SERVICE, WITH NO NONSENSE IN IT.

Answer.

ONE day, after having made that remark on leaving a church where singing, lights, rich vestments, and incense are used, suppose you were to fall down dead with heart disease in the porch. If your soul were instantly transported to heaven, what would you see there? Why, just the very same sort of service being carried on with infinitely greater splendor for all eternity.

Which service would be most of a preparation for heaven—that in the church or that in the chapel? In the chapel you have plenty of long preaching, and that is all. In the church you are in a school training you to pray and praise, that on entering the courts of heaven, your apprenticeship on earth over, you may enter on an occupation with which you have become familiarized.

There is no nonsense in Catholic worship; all of that worship has a meaning, but at the first glance you may not understand it. Once an Arab conqueror burnt the finest library the world contained, for he said, "What nonsense is in these stupid books; I cannot read a word of them!" You are acting much like him when you would destroy ancient rites without knowing in the least what they mean.

*From *The Golden Gate*.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life which God approves.—Dean Farrar.

Editorials and Comments

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THE NEW POLICY OF THE BOARD OF MANAGERS.

WE HAVE previously demurred to the remarkable resolution passed by the Board of Managers on the occasion of their receiving notice that the Diocese of Missouri relinquishes further aid from the general Board. It will be remembered that in spite of the fact that nineteen out of twenty-three Bishops had sent letters of protest to the Board against cutting off appropriations from organized Dioceses, the Board of Managers, expressing their gratification at the action of the Diocese of Missouri, "resolved . . . that it (the Board) sees in this unselfish step an encouraging indication that the public opinion of the CHURCH AT LARGE is in accord with the Board's newly-adopted policy with respect to missionary aid to organized Dioceses." As this expression was directly contrary to the evidence in possession of the Board, we felt and still feel, that an explanation is called for, of the way the members reconciled in their own minds the statement in their resolution, with the facts stated. We do not say they cannot be reconciled. We only say that we are unable to reconcile them. This will perhaps appear from the consideration of the two extracts presented in parallel columns below, from the proceedings of the Board of Managers on June 12th:

"With regard to the reduction of the appropriations to organized Dioceses, twenty-three of the Bishops and three Presbyters addressed the Board. Among these, four of the Bishops accepted the action as entirely in the right direction." The *Churchman* stated on the authority of the secretary that the other nineteen Bishops protested against the action.

"Resolved: . . . that it (the Board) sees in this unselfish step an encouraging indication that the public opinion of THE CHURCH AT LARGE is in accord with the Board's newly adopted policy with respect to missionary aid to organized Dioceses."

As though this were not sufficiently embarrassing, the Bishop of Missouri now repudiates the inference of the Board

with respect—not to the "CHURCH AT LARGE," which is shown by their own statement to require an explanation, but—to the Diocese of Missouri. In his diocesan paper, *The Church News*, Bishop Tuttle alludes to the receipt of this resolution of the Board in the following language:

"I have received the subjoined letter from the Rev. Dr. Lloyd, secretary of the Board of Managers, in reply to my communication informing him of the action of our Diocesan Convention in relinquishing the \$1,000.00 per year granted us by the Board.

"In my answer to this letter, with grateful acknowledgment on behalf of myself and the Church in Missouri, I ventured to call attention to the fact that the action of our Convention was taken before any inkling of information had reached us that the Board intended to scale down by 20 per cent. its grants to organized Dioceses. I therefore demurred to the assumption contained in the subjoined letter, that our action could be construed as an expression of approval of the Board's action. I also ventured to express my own conviction, and to append my reasons for it, that such a hard and fast line of scaling down on the part of the Board is not wise.

"St. Louis, Mo., July 4, 1900.

"DANIEL S. TUTTLE."

AGAIN, we have been interested in a leaflet issued by the Junior Auxiliary Publishing Co., a "recognized auxiliary of the Domestic and Foreign Missionary Society," entitled *Some Missionary Dioceses*, and published in 1898 as *The Missionary Leaflet*, 2nd series, No. 19. A frontispiece contains an illustration of "A Poor Whites' Cabin in the South," which we have pleasure in reproducing herewith, by courtesy of the excellent Corresponding Secretary of the Board. Some of the matter presented in the leaflet is quite interesting, in view of the recent action of the Board of Managers. Thus we read:

"We have been studying the growth of the Church in the Missionary Districts, and we have learned also that every Diocese is part of the great mission field; for in every Diocese there is a call for missionary work. Indeed, we might almost say that



"POOR WHITES" IN THE SOUTH.

These are scattered through all the organized Dioceses of the South, and number thousands. Are their souls worth saving?

the stronger the Diocese the larger its missionary field, for all large city parishes have large missions within their bounds, and they are also expected to do their part, in proportion to their numbers and wealth, towards the planting and carrying on of missions in weak and new towns. But there are certain Dioceses where the mission work is so large that the Church workers in them are forced to call on the Church all over the country to help in their support. There are in 1898 forty-one of these which we may call Missionary Dioceses.

"We have only to remember how much the South suffered

from the war and how large a poor white and colored population they have, to understand how greatly they need help; while in the West the towns and settlements are growing up so quickly, and the people are giving so much of their energies to building new homes for their families, that THERE WOULD BE NO CHURCH SERVICES AT ALL IN MANY PLACES, IF THEY DID NOT RECEIVE HELP AND ENCOURAGEMENT FROM THE RICHER DIOCESES. Although the money given by the General Board is a great help, the sum which falls to any one mission is very small, and, even with it the missionaries often find it hard to live and support their families."

Then follow a number of instances showing the hardships of missionary work in various organized Dioceses, and the sufferings of many of the missionary clergy.

The question will arise: Was this publication sent broadcast through the American Church in good faith? Was it true two years ago that "there would be no Church services at all in many places" (in the organized Dioceses specifically mentioned in the *Leaflet*) "if they did not receive help and encouragement from the richer Dioceses"? If it was true two years ago, is it not equally true to-day?

If it is not true, does it not constitute this *Leaflet* an appeal for funds under false pretences?

But if it is true, how can the Board deliberately, advisedly, intentionally, refuse the aid which their own authorized publications have repeatedly declared to be necessary?

Again: are not the "poor whites' cabins," as shown on the frontispiece, found almost exclusively in the organized Dioceses of the South? Are these "poor whites" less worthy of our ministrations than are other heathen or people of other Christian faiths who are so fortunate (in the eyes of the Board) as not to be white American citizens?

If the mountaineers of western North Carolina, adjacent to the great Vanderbilt estate, are worthy to be cared for exclusively by the Church at large, why must the mountaineers of eastern Tennessee be cut off without a shilling? If the souls of the negroes of Alabama and Mississippi are worth trying to save, why are not the souls of the "poor whites" in the same States?

These are questions that will not down. It may be dignified to refuse an explanation to the Church, the public opinion of which cries out in indignation; but it will not prevent the breaking of the storm. The Church—we must say it frankly but with the utmost courtesy—has more confidence in the opinions with respect to missionary work, of such men as Bishop Tuttle, Bishop Brewer, Bishop Brooke, Bishop Gillespie, and others like them, than it has in those of the excellent gentlemen, clerical and lay, who compose the Board of Managers. It is a serious matter to take a step that those who are on the field declare is bound to wreck the work of the Church in many of our Dioceses.

Yet God lives; and in spite of the refusal of funds which have been officially declared to be necessary or "no Church services at all" can be held "in many places," the gates of hell (oblivion, failure of the Church) shall *not* prevail against His work.

WE HAVE AN ALTAR.

THE words written in Heb. xiii. 10—"We" (i.e., Christians) "have an altar, whereof they have no right to eat which serve the tabernacle" (i.e., Jews)—afford a curious example, both of the sometimes overlooked depth of meaning in Scripture utterances, and of the superior evidential power of the incidental acceptance of things as fact, over a direct statement or assertion.

The inspired writer was here addressing Jews, and reasoning with them largely from their own Mosaic premises. Hence he naturally and with fine sagacity, uses language and advances considerations, which find their deeper significance in Jewish ideas and usages.

Looking at these ideas and usages, we can readily perceive that the Jew, who had from the earliest ages known of no revealed religion and divinely-ordered worship without an altar, would naturally fling it out as an objection to the Religion of Jesus, that it had no altar, and, therefore, none of the worshipful essentials belonging to the altar.

To this the author naturally replies, "We have an altar." If he were not juggling with words, he would certainly use the word *altar* with some fair reference to the Jew's understanding of things. He would urge: We have neither recklessly broken with the Hebrew ages nor raised a fanatical revolt against the

ordering of Jehovah in the old dispensation. We recognize as fully as you do, the unity of the Divine plan in revealed religion, and believe as fully as you can in the perpetuity of its fundamental ideas and institutions. We have, therefore, an altar, with substantially the same necessary elements or accessories, to which you devoutly hold.

To the Jew this could only mean a structural altar, with a sacrifice, an offering priest, and a worshipful ritual.

Here, however, the Jew might naturally object: But your altar is only a malefactor's cross, set up by a heathen authority in a place of ignominy, and your Sacrifice was only once slain and offered up, and by no means as a part of God's Divinely appointed worship; whereas, our altar, the daily sacrifice, and the priestly offering of the same, are permanent elements of that worship.

To this the reply might at once be made: That Cross stands as the original or typical altar for all time, of which the altars in our Christian temples are, in Divine succession to yours, a worshipful perpetuation; and Jesus, as the archetype and consummation of your sacrifices, while but once slain and offered up on the Cross, is a perpetual sacrifice—"The Lamb as it were slain from the foundation of the world"—is present on our altars, and as such, may be perpetually offered, or worshipfully presented to the Father, and pleaded in behalf of His people as truly as were ever any of your temporary sacrifices.

But, says the Jew finally, you have no *real* sacrifice on your altars; you make no real offering, or presenting of one. You really partake of none, as is the case in ours. You have only, offer only, partake only, of the empty symbols, souvenirs, or reminders of one.

No, replies the Christian, by virtue of His immense superiority over all the slain victims on your altars, as the one consummate and perpetual Sacrifice, the slain Lamb of God ever appears on our altars, under those symbols, not in gross form and bloody particles, but in His substantial and sublime reality; in the very quintessence of His perpetual life and saving power. As thus really present, we offer, or present and plead Him as our Divine Sacrifice, and in that Sacrifice we do truly partake of Him, that "our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood." This your sacrifices typified; to it, they ever looked forward; but its Divine fulness and grace they never reached.

HE pardoneth and absolveth all those who truly repent and unfeignedly believe His holy Gospel."

How many listen to these words and take to themselves the assurance of being pardoned and absolved? But how many do this without any inquiry as to whether or not they are honestly complying with the conditions?

True repentance involves three distinct mental exercises and two positive personal acts. There must be a quick consciousness of specific sins which have been committed; a real sense of blameworthiness for the same; an honest confession of those sins as far as they can be recalled to mind; a most earnest attempt at real amendment; and, wherever that is practicable, a hearty reparation of the wrong done.

A genuine belief in the Gospel involves an honest belief in it as unfolding a practical scheme of righteousness; a sincere desire to be divinely taught of the Gospel; a loving and progressive study of the Christian Scriptures as the very flower and fruit of the Evangel; an habitual application of each discovered truth to the heart and life as belonging to the practical law of their spiritual being and becoming; and such a gracious exemplification and recommendation of the truth as it is in Jesus, as will win men to His love and service.

In both these directions, anything less concrete, less specific, less practical and decisive, must be unreal, formal, and pretentious; neither acceptable to God, accordant with the conditions for forgiveness, nor largely helpful to the "godly, righteous and sober life." Infinite mercy may, and it is to be humbly hoped will, deal leniently with our general shortcoming in this matter of true repentance and belief; but it is as earnestly to be hoped that all those who desire forgiveness and absolution, will give such heed to the divine conditions as will bring them within the gracious scope of the promise, and give them the rich experience of the blessedness of him whose sins are forgiven and whose unrighteousness is covered.

"WORK while you have the light," if you would really appreciate its blessings. It is the man who fills his life with unselfish toil who appreciates the privilege of living.



Literary

The Ministers of Jesus Christ. II.—A Study of the Ante-Nicene Christian Literature. By J. Foster Lepine, Vicar of Lamorbey, Kent. London, New York and Bombay: Longmans, Green & Co. 1900.

In a previous volume the writer examined the testimony of the Scriptures in order to ascertain what is the position and what are the functions of the Ministers of Jesus Christ therein determined. It is his method to regard the Canonical Scriptures as the authority which determines the question under discussion, and that whatever aspects of that question are represented in the uninspired literature of the Church, are to be tested by the Scriptures. The teaching of the Fathers and others on this subject must stand or fall as it agrees or disagrees with that of Holy Scripture. There is only one source of authoritative teaching, not two sources of authority mutually supporting and explaining one another. This is a sound position to take, doubtless, and our author has guarded himself wisely against the temptation to forsake it or to deviate from it by casting his work into two volumes. The first volume has been before the public for some little time, and it has been well received (*vid. Ch. Qr. Rev.*, Vol. 47, pp. 429-430). The same careful and painstaking study of the subject which marked the former volume is evident in this one. The Scriptural evidence compelled the author to take a strong position in regard to the divine appointment and authority of the Christian Ministry and particularly of the Apostolate. The conclusions there reached are summarised in the first chapter of the volume before us. The points determined are as follows: that there are "1, The three Orders of Official Ministry; 2, Episcopal Ordination in the line of the Apostolic Succession; 3, The Character of Official Ministry as: Priestly, based upon the priestly character of the whole Christian People, but by reason of Office Presidential in the Church and Sacraments; Administrative of Holy Scripture; and Non-exclusive of such unofficial ministry as preaching, teaching, and exhorting; 4, The Character of Baptism as spiritual, sacramental, and regenerative; 5, The Character of the Lord's Supper as spiritual, sacramental, eucharistic, commemorative before God, and life-sustaining."

The testimony of the Ante-Nicene Fathers and the Liturgies is now adduced in detail, as giving us a general confirmation, with certain exceptions, of the N. T. teaching as thus summarised. "The period covered by this confirmatory testimony is 250 years—from A. D. 75-100 to about the middle of the fourth century; and the localities in which this testimony is borne, embrace Egypt, Palestine, Asia Minor, Rome, Greece, Macedonia, Phrygia, Gaul, Africa, Cappadocia, Arabia, Cilicia, and Nicomedia, or all the principal Churches of East and West." The task is a large one, but it is very well done. The remarkable unity of teaching throughout the entire Church which is emphasized by the author's method of investigation, his notes, summaries, and conclusions based upon copious citations, cannot fail to make a strong impression. As a study of the subject this work is to be cordially commended.

The Light of Day. Religious Discussions and Criticisms from the Naturalist's Point of View. By John Burroughs. Boston and New York: Houghton, Mifflin & Co. 1900.

These essays are interesting, for Mr. Burroughs is a writer who always commands attention, but in his "polemic against theology rather than religion" he finds a convenient term to cover the rejection of all definite religious dogma, and to reduce religion to "a sentiment or feeling of awe and reverence in the presence of the vastness and mystery of the universe." "The sentiment of religion is the same in all ages and lands, differing only in its outward forms, but not in its inward essence, just as the sentiment of patriotism or loyalty is the same." In the author's opinion, all specific developments of this sentiment are to be accounted for by the scientific principle of evolution. A supernatural revelation is rejected as contrary to reason. There is much forcible criticism, but after all is said and reiterated, one finds in these cavils of rationalism and naturalism no constructive result, no satisfaction for either faith or reason, but only wreckage, and an uncertainty which not even the polished sentences of the New England critic can persuade us to welcome as better than the "superstitions" of Christianity.

Bird Studies with a Camera. By Frank M. Chapman. With over 100 Illustrations from Nature, by the Author. New York: D. Appleton & Co. Price, \$1.25.

The author is not a stranger to bird lovers and students of bird-life. He has done much to entertain and aid us, and now we have another charming book to thank him for. The introductory chapters relate to the outfit and methods of the bird photographer, giving the encouragement and information needed by those who would shoot with the lens instead of the gun. His arguments in favor of the former method of hunting are sound and convincing. His descriptions of birds and their habits, and his adventures in getting their pictures, are very entertaining. The picture of the nine baby chickadees is delicious; the photographing of a bird perched on his own hand was indeed, as he says, the "realization of a bird photographer's wildest dream."

Up in Maine. Stories of Yankee Life Told in Verse. By Holman F. Day. With an Introduction by C. E. Littlefield. Boston: Small, Maynard & Co. Price, \$1.00.

This is a collection of Jingles, but jingles with a purpose—or two purposes. The gentleman who contributes the pleasing introduction states one purpose to be "To sell as many copies as possible." This is worthy. But we imagine another purpose, not stated in preface or introduction—is a purpose to please. We are sure that many of these homely rhymes will please—not those who derive their pleasures from the highest Literature; for it is not art that engages us in Mr. Day's verses. For he says:

"I don't know how to weave a roundelay,
I couldn't voice a sighing song of love;
No mellow lyre that on which I play:
I plunk a strident lute without a glove.
I cannot polish off this stilted rhyme
With all these homely notions in my brain.
A sonnet, sir, would stick me every time;
Let's have a chat 'bout some common things in Maine."

The style is somewhat after Mr. Kiser, and somewhat like David Harum. There are many more people that like David and Mr. Westcott's style than those who appreciate Robert Browning or George Meredith. So these little homely verselets, with their lack of style but no lack of heart, will make merry the hearts of those who remember the farm, the woods, the life there lived by those sturdy sons of the soil.

Japan and the Nippon Sei Kokwai is the title of an attractive pamphlet recently brought out by the Church Missions Publishing Company of Hartford. It is written by the Rev. Dr. Abbott of Cambridge, and is the result of personal observation, made during the author's recent tour of the world during which he spent some time in Japan.

After a brief description of the country, its people, history, and native religions, the subject of Church Missions in Japan is reviewed at more length, illustrations of the various branches of our work as it is carried on to-day being given from the pages of Dr. Abbott's Diary. The narrative is simply told, yet is all the more striking on this account. Beginning with the incident of a "Testament overboard" from somebody's pocket in one of the English men-of-war in 1854 which resulted in the Baptism of two brothers in Kiushiu, he traces the progress of the infant Church step by step, through the years of discouragement when Mr. Liggins and Mr. Williams labored alone, until he closes with the description of the missions of our Church as they exist to-day. Quoting from the last annual report of the Board on Foreign Missions, he tells us that there are in the Diocese of Tokyo, under Bishop McKim, with the "simple but dignified and inviting and in every way worthy American Trinity Cathedral," 956 Japanese communicants and 24 clergy, native and American; while in the Diocese of Kyoto, with "the handsome, modern, attractive edifice known as Holy Trinity Church, the gift of Holy Trinity Church, Philadelphia, and the cathedral of the newly consecrated Bishop of Kyoto," there are 789 Japanese communicants and 16 clergy.

It is gratifying to note that Dr. Abbott's report on the state of missions in Japan is most encouraging. He says "the Church is doing a work of which American Churchmen should be proud, and for which they should be thankful, and which they should have in their knowledge and in their prayers, and remember with their gifts, and with their visits when they go to Japan."

Such words must be an encouragement and an inspiration to the many now working for missions, and an incentive to the lukewarm supporter of the cause. We hope that it may be widely circulated. (For sale by The Young Churchman Co., Milwaukee. Price 10 cents).

Bach. By C. F. Abdy Williams. London: J. M. Dent & Co. New York: E. P. Dutton & Co.

Bach bears the same relation to Church music that Shakespeare bears to the drama, and it is indispensable that anyone who desires a well-rounded musical education should know something of the works and life of the great German musician. Particularly is it important in our day, when the character of Church music is becoming degenerate and losing nobility and virility, that the standards set by Bach, which are acknowledged by competent musical critics to be the very highest, should be familiar to those who have the responsibility of directing and developing the music of the Church services. In the present volume by Mr. Williams, which apparently opens the series of "The Master Musicians," an excellent introduction to the study of Bach is afforded, not too technical and theoretical, but yet written in a musicianly and appreciative style which indicates a good grasp of the life of Bach and an inner acquaintance with his works. The book is commended especially to the semi-professional organists and choirmasters of the Church.

Robert Browning. By Arthur Waugh. Boston: Small, Maynard & Co.

This is one of the dainty little "Westminster Biographies," handsomely printed, bound in red cloth, and with an excellent portrait of the poet as a frontispiece. The author claims to have given but a miniature biography of the poet, but after all this is a large claim, for a miniature is the result of close study and delicate touches, and ought to present the finer lines and features of the subject portrayed. And this is just what Mr. Waugh has done in this handy little sketch. After reading it, one may indeed pursue the subject by reading the larger biographies of Browning, and by a study of his works (to which this sketch, by the way, is an excellent introduction), but the reader will have already become acquainted with all the essential points of the poet's life, and the additional matter will be rather by way of illustration and amplification of the facts and incidents here narrated. The story of Browning's life, and of Mrs. Browning's as linked with his in the sweetest and most perfect companionship, is beautifully told. We have seldom seen such a subject so satisfactorily treated.

Charterhouse. By A. H. Tod, A.M., an Assistant Master at Charterhouse. New York: The Macmillan Co. Price, \$1.50.

Of all the fine things in the world one of the finest is the English boy. The great "Public Schools" of England, Eton, Rugby, Winchester, Harrow, Charterhouse, and the rest, produce a type of manly beauty which is hardly equalled anywhere else. We have no schools in America which can compare with them in age, wealth, size, and prestige. The words "Public School" mean something entirely different in England and America. There they are not applied to schools supported by governmental aid, but to ancient institutions founded by private benevolence and independent of control by the State. Like the English Universities they have for ages been one of the most powerful agencies in the formation of English life and character. We know a little of them through such books as *Tom Brown at Rugby*, but their whole system is so different from ours that we have still much to learn about them. Each of them has an ancient and honorable history, a roll of great names, a noble collection of buildings, and a distinctive manner of life.

There will no doubt be a demand both in England and America for the series of volumes descriptive of these great Public Schools which the Macmillans are publishing. The list is headed by the volume before us, which traces the origin and history of Charterhouse, describes its buildings, customs, sports, peculiar expressions, and all its inner life. All this is of interest not only to Carthusians themselves, but to the outside world as well. The life and work of a school which has trained such men as Thackeray, Leech, Steele, Addison, Blackstone, Low, Grote, Thirlwall, Liddell, Havelock, and John Wesley, cannot but be of general interest.

The Monster, and Other Stories. By Stephen Crane. Illustrated. New York and London: Harper & Brothers. Price, \$1.25.

Stephen Crane wrote *The Red Badge of Courage*, quite enough to make any one famous, in its wonderful pictures of war, as seen at its best and its worst, and as it affects the inner thoughts of men. The same keen genius is seen in these stories. There are three in the volume. The "Monster" is intensely original, "The Blue Hotel" weird as Hoffman or Poe, and "His

New Mittens" a quaintly comical and pathetic side of boy life.

Stephen Crane gave great promise in his short life, but all is over for him, his earthly work is done. A notion of his personality may be had from some remarks he made to a friend when he felt death was near: "Robert, when you come to the hedge—that we must all go over—it isn't bad. You feel sleepy—and—you don't care. Just a little dreamy curiosity—which world you're really in—that's all!"

The First Christmas. From "Ben Hur." By Lew Wallace. New York and London: Harper & Brothers.

This is taken from Lew Wallace's wonderfully popular *Ben Hur*. The introduction, written especially for this reprint, tells us of the genesis of that work. The initial impulse came from a conversation with Colonel Robert G. Ingersoll during a ride in a sleeping-car on the way to a convention of Republicans at Indianapolis in '76. The result of that chance meeting was that General Wallace set himself to the task of refuting the brilliant infidel, who had been brilliant in his conversation. He had already written out the story of the Wise Men, ending with the birth of Christ, but the manuscript had lain in his desk unused. He had not the courage to send it to the Harpers for publication.

While casting about for the best method to refute all he had heard in that chance interview, he thought of his unused manuscript. Its closing scene was the child Christ in the cave at Bethlehem. He determined to go on with the story down to the Crucifixion. That would make a book and compel him to study the whole subject. The result was, first, the book, *Ben Hur*, and, second, the author's personal conviction amounting to absolute belief in God and the divinity of Christ.

But, back of all this was the work of a pious mother who read to her child, Lew Wallace, the tales of the Bible, from the Old and New Testaments. What is learned at a mother's knee is never forgotten.

The Human Boy. By Eden Phillpotts. New York and London: Harper & Brothers. Price, \$1.25.

The book is mirthful, slangy at times, and gives a fair picture of English schoolboy life. One might call it just as well "The Inhuman Boy," full as it is of all sorts of fights, scrapes, tricks, and general beastliness. All this, however, pictures that strange caldron, out of which emerges the Englishman, a gentleman at all times, but able to use his fists, outwit his adversaries, and get and keep, usually, what he wants, ready to knock down a foe when necessary, and ready also to admire and respect similar force in others.

The Colossus. A Story of To-day. By Morley Roberts. New York and London: Harper & Brothers. Price, \$1.25.

Here we have the Egyptian question, the Cairo and Cape Railway, and much of the gigantic speculations which led up to the war in the Transvaal, all laid before us under the guise of a rather unusual novel. Cecil Rhodes, under another name, is the central figure. Lord Enfield is also evidently Lord Salisbury, and Gladstone figures under the thin disguise of Mr. Ewart. The love part of the story, for a novel could hardly be a novel without that, is decidedly curious, and one is left in complete mystery with regard to the final result. The hero and heroine are brought before us in a shadowy tableau, with the Pyramids, the Sphinx and the desert for a background, when the curtain falls. All else is left to the imagination.

The book gives a glimpse of diplomatic life, and brings fearlessly before one the tortuous ways apparently necessary in the curious morality of State affairs.

The Christology of Jesus: being His teaching concerning Himself, according to the Synoptic Gospels. By the Rev. James Stalker, M.A., D.D. New York: A. C. Armstrong & Co. Price, \$1.50.

One of the advantages of travel in foreign parts is to note how very largely environment influences the mental processes in men. With some such feeling as this one notes the mental attitude of the author of this interesting book. It is grave, earnest, and painstaking; but one constantly is aware of a sort of foreign tone about the production. Conclusions are reached which seem strange to a Churchman, things are looked at in a startling way, and despite the evident piety and fervor constantly met with, the manner and method of the author arouses one's instinctive opposition.

The book is worth careful reading, but much in it a Churchman must consider as strange and foreign to Catholic thought.

Eve's Paradise

BY MRS. BRAY.

CHAPTER I.

EVE.

"Let me not cast in endless shade,
What is so wonderfully made."

—TENNYSON.

NO, JASPER! I do not believe that the experiment will answer; it is unnatural, nay, more, it is monstrous!" Here Owen Fairfax rose from his seat, and impatiently paced up and down the room.

"Your eccentricities," he continued, "are enough in all conscience, but hitherto they have only concerned yourself; now you are going to take a poor little innocent child, to spoil her life, to —"

"There I differ from you," answered Sir Jasper Martindale; "there may be two opinions as to that. I take this orphan child, rescue her from poverty, adopt her as my own, propose to heap every luxury upon her, and you call it spoiling her life. What more can you want?"

"What more?" answered his friend contemptuously; "do you think that all the fortunes of the world will repay her for that of which you are going to rob her?"

"And pray what may that be?" asked Sir Jasper, absolutely unruffled as usual, and with a slight smile on his lips; "write me a thief if you can prove your case."

Owen stopped walking up and down the room, and laid his hand upon his friend's shoulder.

"Jasper, think twice about it; I am not joking, old fellow. You may be going to give this child an earthly paradise; you may be going to gratify every earthly desire; but you are going to rob her of that which the very lowest street Arab possesses—the capacity for child happiness and child enjoyment. You are going to shut up her soul in prison, and check its development. Who are you that you should dare to undertake such a responsibility?"

"Nonsense, Owen!" answered Sir Jasper; "you do so jump at conclusions; you stop me with all this storm of indignation before you have in the least grasped my meaning. Arrest the development of the soul? On the contrary, I am going to let it develop unfettered by the trammels of civilization. Free as the eagle in the blue ether, her soul shall rise with no restraints. It shall be evolved, developed out of itself. Oh, I shall reap the fruits of my patience in witnessing the marvellous originality of a soul which has never been in contact with aught that is degrading. But come, do not look so depressed; listen to my scheme. You burst out against it almost before I had begun. Listen to me without interrupting me; you know that I value your good opinion more than any one I know. Give me a fair hearing."

"Very well," replied Owen, "have your say; but as for convincing me—"

He sat down with the air of a martyr, prepared to listen.

Sir Jasper hesitated a moment, for though his friend's words did not alter his determination in the very smallest degree, yet his sensitive nature vibrated a little as if out of tune.

"You know it is not altogether my own idea," he said; "poor Vaughan, little Eve's father, and I used often to wonder what the effect would be of bringing up a child according to the plan I propose. When he was dying, he sent for me, and put the child under my charge. 'Take her,' he said, 'and do with her as you and I used to talk of in the old days. My life is over; I leave my little girl unprovided for. Without you she must starve. Will you undertake the charge?' Well! I did so, and I am now going to carry out his wishes."

Owen moved impatiently. "Two fools," he muttered, "and an immortal soul in their charge."

"Go on," he continued abruptly; "let us have the whole scheme out."

"First of all," said Jasper, "I am going to take her to Moina. As you know, that is secluded enough for my purpose. Surrounded by the sea, and nearly a mile from the mainland, she

will be able to wander about as she pleases without knowing anything of the world. A lady will have to be found to take charge of her, but as money is no object, that will not present any great difficulty; and besides, I shall make it worth her while to carry out my wishes. The child is to be brought up as absolutely free from the knowledge of good and evil as our first mother in Paradise. She is never to hear a harsh word; she is never to see an angry look; she is not even to know that there is such a thing as right and wrong."

"Do you mean to say," burst in Owen, "that she is never to be contradicted, that she is to be utterly spoiled, and to be allowed to have her own way in everything? Is this to be your perfect woman?"

"Certainly not," replied Jasper. "She will be taught obedience from her earliest childhood. Obedience will be learned, not because it is right, and because disobedience will be punished, but because she loves those who have charge over her, and it delights her to please them. She sees that they are happy when she obeys, and sorry when she is disobedient. Thus you see the highest motive of all, love, comes in. Oh, to me it is such a mean thing to obey because it is expedient; for call it what you will, that is what such obedience really means. A child does what it is told because it finds out that it will suffer if it does not. Now, can you call that a high motive?"

"Possibly not," said Owen; "but it is according to human nature, and human nature must be trained. You cannot get perfection from the imperfect!"

"Cannot you see," replied Jasper, "that we are arguing from a different point of view. I maintain that if you educate a soul without any knowledge of right and wrong, and place it in proper surroundings, there will be no fall."

"How about Eve in the garden of Eden?" asked Owen, somewhat sarcastically.

"I suppose, as a parson, you think it necessary to bring that in; but to my mind, even the story of Eve does not present any difficulty. It merely follows out my line of argument. The highest motive of all was wanting. The command was, 'Thou shalt not eat of the tree of knowledge of good and evil. In the day that thou eatest thereof thou shalt surely die.' There, you see, was the motive given—expediency. Obey and thou shalt live forever, disobey and thou shalt die. My Eve shall have no motive but love. Remember what St. Paul said, 'By the law comes the knowledge of sin.' Now do you see my point? No law—no sin?"

"And yet the law was our schoolmaster to bring us to Christ," murmured Owen; but Jasper went on without heeding.

"No law, no sin," he repeated; "why should laws be made, if sin be the result?"

"Then you would have a world of anarchy without any laws?"

"It is too late to do without laws now," said Jasper; "the harm has been already done. Sin has entered into the world, and now laws are needed to restrain the sins of which they are themselves the cause. You shall see the difference with the being whom I am going to educate; she will have no knowledge of sin, and therefore she will be sinless."

"How about the inherited tendencies from her ancestors," asked Owen. "What count have you made of them?"

"Mere theories," answered Jasper; "you cannot really prove that tendencies are inherited. There is a great deal of talk about them; statistics without end are quoted in support of such views, but after all they are worth very little. A child need not necessarily turn out a drunkard or a thief because his father was one before him, but he often does become one—indeed, as a matter of fact it is expected of him. His very surroundings in nine cases out of ten bring about the anticipated result. Remove him from every evil influence, keep him from all temptation, and I think that you will find that the inherited tendency theory will evaporate."

"Then your Eve is to be brought up without any religion?" asked Owen. "In fact, you yourself are to be her god."

Jasper hesitated a little, and looked rather uncomfortable.

"You do put things in such a bald way, Owen. Of course I am not a god to her, merely the one whom she is to love and reverence and obey. It is true that I do not propose to teach her any religion until she is about fourteen years of age. Her mind is to remain fallow. When she is old enough, then the various tenets of our religion will be laid before her, and she will be able to judge impartially as to what appeals the most strongly to her feelings. As you know, I am not narrow-minded; High Church, Low Church, Broad Church, she shall have her choice."

"Did you ever try leaving a field fallow?" asked Owen. "You may put no good thing in if you like, but multitudes of evil weeds will spring up."

"It is of no use arguing with you," said Jasper; "you are determined to pick holes in everything that I say."

"Not so, Jasper; I only wish to point out the weak places in your armor. Pray go on; I am much interested. How about education?"

"I do not intend her to have any until she is of the age I mentioned. She is not to learn to read or write; she is not to know that there is such a thing as a book. She is to know nothing of mankind, or that another child exists in the world beside herself. The only thing that she shall learn is music. Music and art she shall be steeped in. She comes of an artistic race; she cannot help being a musician."

"I thought that there were to be no inherited instincts," said Owen.

Jasper laughed.

"You have me there, I must confess, but then music is not a moral quality, and who knows whether even that would come to much if it were not developed. The child shall live in an atmosphere of art; she shall be surrounded with everything that is lovely. Oh, think what a being she will be who has lived only in the beautiful, who has never seen an evil sight, who has never heard an evil word, whose mind is as pure and unsullied as it came from her Maker's hands."

"Is she never to have a temptation?" asked Owen. "Is there to be no apple in your paradise? What will be the worth of perfection that has never been tempted? Give me rather the poorest outcast who has fought and battled with temptation—yes, who has even fallen and risen again, and who has at last overcome. Give me rather the prodigal son when he arose and went back to his father, than your faultless ideal who has never fallen because never tempted."

"We will not talk any more about it now," answered Jasper. "You will not convince me, and I shall only convince you when in the future I show you my perfect woman. Now you shall see the child herself, and at all events you will confess that I have good ground to work upon."

He touched a bell twice, and in a few minutes the door was opened, and a nurse put a little child into the room. She was about to run up to Jasper, but seeing a stranger, hesitated, afraid to move. If she had come straight out of the garden of Paradise little Eve could not have been more lovely. She was a finely formed child of three years old, with eyes as blue as the skies, and with the blackest of eyelashes and eyebrows; clustering curls of ruddy gold, which looked as if sunbeams were entangled in them, and a dazzling complexion of pink and white.

Owen loved children. He watched her, fascinated, and yet with an ache in his heart for the little one with this strange future before her.

"Come here, Eve," said Jasper; and in a moment the child darted past Owen, and springing on to Jasper's knees, threw her arms around his neck, and half shutting her eyes, peeped at Owen through her long eyelashes.

"Say, How do you do, to that gentleman," said Jasper, putting her gently on the floor.

"Eve like 'ou best. Not say, How do," said the child willyfully.

"Then Eve is not a——" here Jasper hastily pulled himself up.

Owen smiled furtively.

"But Eve will say it because she loves me," said Jasper, coaxingly.

"Has 'ou got any sweeties?" said Eve irrelevantly.

"Yes, when little girls do what they are ——." Again Jasper pulled himself up, feeling he had made another slip.

"Not so easy, is it, old fellow?" said Owen; "that old enemy of human nature is rather hard to tackle after all."

Jasper took Eve on his lap very gravely.

"Who gives Eve nice toys, pretty frocks, and sweeties?"

"Japs do," said the little woman, with her head on one side.

"Then who does Eve love?"

"Eve loves Japs when him's good," said the child, so gravely that both men burst out laughing.

"There you see," said Jasper, "she has already caught up the stock phrases. However, she will soon forget all about them."

"And in the meantime, what is to be the end of this battle? I suppose you are not going to give in to Eve. I should say, put her in the corner until she does what you tell her."

"Nasty man, not put Eve in corner," said the child, as she caught the word.

"Eve, listen to me," said Jasper gravely; "Japs loves Eve a great deal, and Eve must do what he tells her, and then he will love her a great deal more, and she must go and speak to that gentleman."

"Will 'ou give me sweeties if me do?"

Jasper nearly gave in, but his friend was watching him.

"Eve will do it because she loves Japs."

"Japs naughty now; Eve not love him one little bit; not speak to nasty man."

She slipped off Jasper's lap, and stood there defiantly, with one finger in her mouth.

Owen's heart relented; he felt half sorry for Jasper, who did not really understand children, and who lived in his theories. He himself had a wonderful fascination for children, which none of them could long resist.

Taking his handkerchief out of his pocket, he began twisting it up into a marvellous rabbit, without looking at Eve. After the animal had performed sundry strange antics, Eve approached a little nearer.

"Nasty man make bunnies; not nasty man any more; Eve speak to him."

At this moment the rabbit made a dart at Eve, who rushed back with screams of laughter, and in another moment Owen had caught her, and the two were having such a game of play together as she never had had with her guardian.

After a while the nurse came for her, and the two friends were alone.

Owen sat down with a grave look on his face.

"Jasper, listen to me once more; it will be the last time I shall ask you. In the name of all that is sacred in heaven and earth, give up your scheme. Bring up this little one, whom God has entrusted to your care, as a child dedicated to Him, and not, as you propose, a little unbaptized heathen; you are going to crush that bright child life out of her, to keep back the development of that brilliant mind. For the sake of our old friendship will you listen to me, Jasper?"

Owen's voice shook with emotion.

Jasper's face only took the set obstinate expression which Owen knew well.

"I never change my mind."

Then Owen rose up, and stood looking down upon his friend.

"God forgive you, then, for you are doing a more wicked thing than if you laid your hands on the child's soft neck, and crushed the life out of her. There can be no blessing on your undertaking, and mark my words, you will live to repent it. Make your paradise. Heap your Eve with every luxury, steep her soul as you say with beauty and art. Keep the very knowledge of good and evil from her if you will. In spite of all your calculations, you have forgotten one thing. Satan may enter your paradise, and you have left God out."

(To be continued).

HONOLULU has a Public Library which has but just turned of age, having been established April 6, 1879. It was made the subject of an appropriation of \$1800 one year after its founding, but this was never repeated. It has never been asked to pay taxes, however, and the government has given the water and electric light rates, in return for which the children of the public schools above a certain grade have the privilege of drawing books free of charge. The library owns its own building, and, some time ago, acquired the library of Queen Emma. In all, the volumes number 14,000. The library is well equipped with fiction of an excellent quality, and the number of volumes of history, biography, and travel is about the same, so that the balance between the lighter and more serious branches is pretty well kept. "As to the popular volumes of the present day," says a writer in the *Pacific Commercial Advertiser*, of Honolulu, "*To Have and To Hold* is the book most in demand. Close after Miss Johnson's superb romance of colonial Virginia, which, by the way, is the book of the year from Maine to California, comes *Richard Carvel*, another fine story of colonial life which has maintained its popularity amazingly well for a year. *Janice Meredith* is far less in demand, and *David Harum* has had its run."

A CHAMOIS nail-polisher is very simply made, and makes a useful addition to the toilet-table. It may be of different sizes, but a handy one is made of a piece of chamois, four by six inches. One inch at each end of the length is cut into fringe, leaving a four-inch square. The straight edges of this square are neatly overhanded, and the cylinder thus formed is pulled over a hard cushion, already prepared, of a four-inch piece of muslin. It may be stuffed with cotton or curled hair, and should contain sachet powder. The fringed ends of the chamois are tied closely to the cushion ends, with bows of narrow ribbon.

~ ~ The ~ ~

Family Fireside

PASSING OVER.

THE violet lanes and singing birds
Dear heart, are ours no more;
A guest who speaks in mystic words
Has entered through the door;
And now thy raptured eyes foretell
A life I may not see;
Soft tolls to-night the vesper bell;
Thou art drifting, Love, from me!

Sweet sounds of psalmody arise
Like echoes o'er a stream,
I grope for thee through mysteries;
Art thou or I a dream?
O hour supreme! Star of the Cross,
Shine on the darkened sea;
Guide where the lonely billows toss,
And take her home to Thee.

Thy pitying benediction speak—
We falter and we fail—
Uphold our faith, for we are weak,
And all our fears assail.
Spread Thy celestial wings above,
And hold us to Thy throne,
Who watch the still face that we love
And know we are alone.

LAURA F. HINSDALE.

THE COURTIN' OF CAP'N DAN'L.

BY MARY LOWTHER RANNEY.

WAL, I'm right glad ter see ye. Walk in an' set down, won't ye? Me an' Dan'l was sayin' the evenin' after the fun'ral that it seemed queer you wasn't there."

Mrs. Gibbons dusted a chair and handed it to her visitor, a heavy woman, who took it with much deliberation as she threw back her shawl and untied her bonnet strings. The housewife went back to the preparation of the coot pot-pie in hand, and waited for the other to speak.

"Why, me an' 'Lonzo did intend to come to the fun-ral, but his daughter an' her baby came from Boston jest as we was calculatin' we oughter bin startin' an' o' course we hed to stay then an' entertain 'em. You knoo 'Lonzo was a widower when I married him? An' his daughter from the city often likes to su'prise him by comin' unannounced."

"Yes," said the other, looking up quickly, "I knoo you married a widower. That was one of the first things they told me when I come here. My second husband was a widower, too, but he hedn't no children, an' so it never seemed to make much difference to Susanna, for she was only a little girl when I married the second time. That's his portrait in the best room. When I come to nuss old Mr. Ford, that we've jest buried"—two distinct sniffs—"why, the Cap'n made me an' Susanna take the best room for our chamber. An' o' course I hung my portraits up to make it more homelike. That's an elegant paintin'! After Josiah's death, the artist wanted to paint his picture as Josiah hed looked in life. But I sez, 'No sir. Ef Josiah Gibbons is a'goin' to be painted, he's goin' to hev jest the colorin' he'd a'hed in life ef he could hev changed'! So I hed his hair an' beard painted black instead of the red he allus hated so. An' then I do think that slopin' shoulders are real elegant, so I hed the artist paint 'em that way. They say, those that knoo Josiah, that it's a speakin' likeness. You kin step in ter the front room an' see the paintin' for yourself."

Mrs. Gibbons' visitor rose lumberingly from her chair, and passed through the door. She stood for some moments before the painting, while Mrs. Gibbons cut the coot into small pieces and put it into the deep dish, with alternate layers of onion and potato. 'Lonzo's wife came back to the kitchen and reseated herself.

"How do you git the coot ready?" she said irrelevantly.

"Soak it for twenty-four hours first in saleratus water, to git out the fishy taste. Then par-boil it, drain it, cut it up in small pieces, an' put it in a deep dish with layers of potato an' onion, an' lumps o' butter here an' there. Then put a crust over it an' bake it. An' I tell ye it's good. Dan'l likes it."

"'Lonzo won't tech it."

"Josiah was awful partic'lar, too, 'bout what he ate. How did you like his picture?"

"It's han'some," said the woman, unequivocally.

"Josiah was sech a genial man," said his relict, as she shoved her pie into the oven and slammed the door. "An' Susanna was that fond o' him! I hed a nice letter from Susanna this mornin' from Athiens. She told me to tell Dan'l that ever since she's bin to Athiens she ain't seen pie once; an' the bread is set on the table in loaves, an' ain't cut as we cut ours. But she likes it there real well."

"Mis' Gibbons, you ain't told me 'bout the fun'ral yit, or the death, or anythin'," broke in her visitor somewhat impatiently. "How does Dan'l bear up?"

"Wal'," said Mrs. Gibbons, drawing up a rocker, and seating herself in view of the clock, "I'll jest tell ye all about it, Mis' Bridges. Ye see, when Susanna an' I come here two years ago, after Mis' Ford's death, I knoo at a glance that the old man wan't never goin' to rise agin from his bed. He was jest as helpless as a baby, an' I hedn't hed experience in the sick room all my life fur nothin'. I knoo he'd never rise up agin. An' I was right. When Susanna's father took sick, I sez, 'Jabez, you'll never git up agin,' an' he didn't. An' when Josiah hed his fall, I sez, 'I'm afeard, Josiah, you'll never rise from that bed,' an' I was right. They both was tended by me, an' I've got the right to feel I'm a good nuss after those two experiences. An' so I knoo my work was cut out for me when I saw old Mr. Ford. But, Mis' Bridges, who'd ever hev supposed he could hev lived so long? Why, though I never liked to dishearten Dan'l, I used ter say his father couldn't hold out much longer. An' that was nearly two years ago, when I first come here. But Dan'l would allus say, 'O, I guess 'tain't so bad, is it?' An' he would walk about unquiet-like till I saw 'twan't no use gettin' him all riled up, so I sez less an' less 'bout it. But, bless you, when Susanna went to Europe three months ago an' lef' me alone, I sez, 'Susanna, I don't know where I'll be when you git back, for I tell ye old Mr. Ford ain't long for this world.' An' I was right, sure 'nough. Why, Mis' Bridges, he died last Sunday night, an' I sez to Dan'l in the evenin', 'Dan'l, he ain't goin' to last till dawn,' an' he didn't. He hardly hed strength 'nough to draw his las' breath."

Mrs. Gibbons was impressive, and Mrs. Bridges was duly impressed.

"Wal', the fun'ral was Tuesday, an' it was real nice in every way. Mr. Howe, from the church at the end of the Cove—he's jest married—he made the remarks, an' they all seemed to enjoy them. Dan'l took on terrible. He's as tender-hearted as a girl, an' he was awful kind an' gentle, allus, to the old man, so he felt his goin'. We buried him in the Ford lot in the hill cemetery."

Mrs. Gibbons furtively wiped away a tear or two, and Mrs. Bridges took off her bonnet and blew her nose vigorously.

"I allus liked old Mr. Ford," she said, "an' me an' 'Lonzo wanted to come to the buryin', but his daughter came from Boston, an'—"

"Wal', 'twas lonesome on Wednesday, the day after 'twas all over; but Cap'n Dan'l an' me hed a talk in the mornin', an' he seemed more cheerful when he went down to the docks in the afternoon. He hed to take a party of folks out in the *Grig*, an' he was out with them all of yesterday an' this mornin'. I expect him home at half past twelve," and she glanced at the clock.

There was silence for a moment, and then Mrs. Bridges cleared her throat and said, tentatively, "When are you goin' to leave, Mis' Gibbons? For I suppose you won't be wantin' to stay on now."

"Wal', Mis' Bridges, I was jest goin' to tell you 'bout it. Me an' Dan'l hev about decided to be married." She looked a trifle conscious, and colored slightly. "Ye see, 'twas this way. I sez to Dan'l Wednesday mornin', the day after the fun'ral, I sez, 'Dan'l, I can't go on livin' here, now that old Mr. Ford is gone. Folks 'll talk. An' yet, you've kinder got used ter my ways, an' I know what you like to eat, an' hev sorter looked out for your winter flannels, an' so I don't know es I oughter leave ye.' Wal', Dan'l he looked up in his quiet way, an' seemed about to speak, when I sez, 'So, Dan'l, es I don't want ter go—I've lived here two years, an' like it, an' hev no other place ter go to—an' as I can't stay on this way, why, I think the best thing we kin do is ter git married.'

"Wal', Dan'l seemed su'prised at first, but he took so quietly an' quickly to the notion, that by noon-time he seemed quite like his old self agin. So I guess we'll be married the first of the week. I'd like to hev Susanna here, o' course. She was at

my wedding when I married Mr. Gibbons, an' 'twould only seem right an' proper to hev her. But I ain't a'goin' to call her home on that account. An' so, as we're both in mournin', why, Dan'l an' me 'll jest be married quiet, an' go on livin' here. We ain't goin' to make much of the weddin'," and the bride-elect rose and opened the oven door, drawing out the pot-pie. A savory odor filled the kitchen, and she smiled as she said, somewhat archly, "Dan'l's so fond o' coot pie!"

Mrs. Bridges had sat mutely during the rehearsal of the courting of Cap'n Dan'l, and she now rose abruptly as Mrs. Gibbons glanced for the second time at the clock.

"Wal', Mis' Gibbons, I wish yer joy. An' I must be goin', for it's nearly time for 'Lonzo's dinner.'" She put out her hand awkwardly, and laid it on the other woman's shoulder. Mrs. Gibbons looked up at her quickly, and her eyes were moist.

"Wal', ef yer must go, jest let me step out with you an' give you some flowers. I ain't never bin hoggish with my sweet peas."

A PILGRIMAGE TO ST. ANNE DE BEAUPRE.

By E. M. FRYER.

MY friend Mary and myself were having a most delightful summer jaunt together.

Three days before, we had first beheld Quebec from the deck of the *Montreal*, and since then we had spent our time exploring and enjoying the many things of interest. Above all, we enjoyed the quaint old French quarter of the town, and the still quainter "habitants."

It was Saturday afternoon, and both of us were resting after a fatiguing climb to the top of the Citadel.

At last, after a long silence, Mary spoke:

"Wilhelmina *mia*, suppose we go down to St. Anne's to-morrow? The proprietor tells me there will be a pilgrimage."

"That would suit me exactly," I replied; then added, "You know, Mary, your plans are always mine."

She smiled one of her rare, sweet smiles, and said, "It will be an interesting sight, and I do not doubt an impressive one."

So we made our arrangements, and at the early hour of seven we hailed a calèche and were soon on the train bound for St. Anne's. It was an ideal day. Billowy clouds floated lazily across the sky. A solemn stillness prevailed everywhere, and the mist half veiled the distant hills.

The country en route was very beautiful, here cultivated, there wild woodland. At one point the grand Montmorency Falls broke on our view.

"St. Anne de Beaupre," sang out the conductor as the train stopped at a small station. As we stepped upon the platform, we paused to admire the magnificent grey stone church, with its two graceful towers, their bright tin covering glittering in the sun.

Crowds thronged the open space before the church, some standing in groups chatting gaily, some eating their breakfast, having attended the earlier mass.

All nationalities were there; all classes, and all in gala dress; yet each making the pilgrimage with an individual purpose.

As we entered the church, we were immediately impressed with its size, its solidity, and its beauty.

Handsome colored-marble monolith Corinthian pillars support the roof, the High Altar is of pure white marble, and embossed bronze doors enclose the tabernacle. In the center aisle near the front stands the old and handsome stone statue of the "Bonne St. Anne," holding the Blessed Virgin in her arms.

At the appearance of the priest attended by his acolyte, the rich notes of the organ pealed forth.

The *Gloria in Excelsis* began, and the deep, strong voices of the men, mingling with one flutelike soprano, sounded like angels' singing.

And so through the whole service, at the *Sanctus*, the *Benedictus*, and the *Agnus Dei*, the music rose and fell, thundered forth and died away; and then the people commenced to leave the church, and we were brought back to earth once more. Silently we followed the crowd out and then sought some refreshment before going further.

Breakfast over, we wandered about, watching the crowds—some resting, some buying or looking at the beads, crucifixes, etc., which were for sale at the booths dotted here and there along the street; while many were at their devotions.

Opposite the church, and perched on the side hill, was the original chapel of St. Anne's.

Built in 1660 by some sailors who vowed a chapel to St.

Anne if they might be saved from shipwreck, this humble little House of God was the goal of pilgrims for over two hundred years. It became too small at last, and was replaced by the new edifice in 1876.

At the foot of the steps leading to the Santa Scale (another devotion for the pilgrims), is St. Anne's Well, which, it is said, possesses great curative powers. From thence we went to the sacristy, where many handsome and valuable chalices and reliquaries are to be seen, also a chasuble made and presented by Anne of Austria.

As we passed through the passage leading from the sacristy to the church, I noticed a collection of old pipes hanging on the wall, and on inquiring why they were there, was told that the poorer peasants, having no other offering, had given their well-beloved pipes.

We stood in the church once more, and again gazed up at the lofty roof, at the pure white altar, and at the piles of crutches which cripples have left there during the last two hundred and fifty years.

The organ, which had been murmuring softly, swelled into a most glorious *Magnificat*. The people about the door began to form in line. Then a white haired priest, acting as crucifer, led the procession, followed first by the priests and then by the people chanting alternately with the choir. And so they came on, two and two, until the great church was filled with people singing:

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

And the choir answering:

"For He hath regarded the lowliness of His handmaiden."

When the music ceased, we took a farewell look about us, and then stepped out into the world again.

THE OLDER SISTER.

By EDNA E. ST. JOHN.

BYE, baby; bye buver," came in a quavering, happy little voice from the top of a high flight of steps leading from the street to a small cottage up on the bank. A wee girl, about four years old, was sitting on the top step beside her younger brother, rocking to and fro with her arms around his neck. The little fellow, looking lazily through her curls from the vantage of her shoulder, sucked his thumb and challenged the leaves of the tree above them to find him a more comfortable spot than this.

"Bye baby; bye buver," the tiny maiden sang on with a fine sense of responsibility in her manner. "I'se takin' care uv him," she replied to her mother who had come to the door looking for the children.

How many times do we not see this picture and read in it the lives of great men? I wonder if sisters know how much they are responsible for the characters of their younger brothers? A sister's influence is the greatest that comes into a brother's life, for, unworried by the struggle of support, she lacks the preoccupation of a parent and her ear can be ever ready for his confidences and the outpouring of his griefs and joys. She sees him with young eyes that sympathize, hence she is more merciful to his faults than the father or mother, from whose mind time has driven the memory of how easy it is not to resist the temptations to mischief that were the same in their youthful days as they are now. Might it not have been the memory of his sister's kindness, the assurance that in her heart would be the patience to listen to his story and to believe with him that the world was to blame and not him, and the feeling that he could depend upon her intercession with his parents, who never turned to her a deaf ear, that led homeward the steps of the Prodigal Son?

Every soul finds its truest companionship in the one of the other sex who is capable of drawing out the fulness of its fellow's mind and heart and bringing it to an adequate expression. This is as true in childhood as in maturity. And the world is full of blind, dumb souls who have gone along unconscious of the need of expression for the want of the natures that ought to meet theirs in the questioning that they only can answer, or of those who live with a knowledge of their need among inadequate intelligences or cold hearts, in a silent, undying passion of hope and patience, or a mute, unresisting despair.

A great genius is one who puts into words—whether of the pen, the brush, or the fingers—the thought of a people in a particular epoch and place; and a leader of men is the man who holds in himself the answer to the common appeal of all those who enroll themselves under his standard; but neither of these can give out a strength that is not his own, and he cannot know how to give it unless he has absorbed the knowing how from the

contact of his mind with those who have been able to converse with him on his own level, and to answer his questionings to his satisfaction. It is not, therefore, the original possession of greater ability, mentality, or insight that sets a man above his fellow men, but the opportunities he has had of concentrating in himself the power of voicing what they feel and need, but cannot say.

Look at the greatest names that history has written down for us in the gentler world of letters and thought alone. What were a Charles Lamb, a Goethe, a Schiller, a Renan, without the aid of that sweet soul-companionship that was theirs through their older sisters? A woman, even a girl, sees more clearly and more freely forward into the future for a man than his brothers would. She is without the petty jealousies that come out in her relation with her sisters, and her mind, ever opening to be equal with his wants, becomes all-embracing, free, charitable, and devoted, inspiring him in turn through his contact with her to lofty aspiration and worthy aims.

PAN-AMERICAN EXPOSITION.

MAIN ENTRANCES AT THE NORTH AND SOUTH. THE PLAZA DESCRIBED.

FOR the Pan-American Exposition to be held in Buffalo, May 1 to November 1, 1901, special arrangements have been made for the convenience of visitors for entering and leaving the grounds. There will be two extensive and well arranged main entrances, one from the south and one from the north. That from the south will accommodate travel from the city by carriages, or other vehicles, or on foot, as well as by the admirable city trolley line service. This entrance will be through Lincoln Parkway into that portion of the public park devoted to purposes of the Exposition, a wide and beautiful thoroughfare.

Entering the Exposition grounds from the trolley and steam railway terminus at the extreme northern end, the visitor will pass through the Propylaea, a monumental structure in the form of a curved colonnade 280 feet long and forming an architectural screen of great beauty, into the great Plaza of the Exposition. This Plaza or square is a beautiful open space 500 feet



by 350 feet. Looking directly south will be seen the great electric tower. On the right will be a large structure 341 feet long, 52 feet wide, with towers at each end 164 feet high. This building will be used for restaurant purposes and will also be the entrance to the "Midway" or amusement grounds of the Exposition, which will be on a larger scale and more interesting and attractive than the similar entertainment features of any previous great Exposition, as indicated by the unusual number of concessions which have already been applied for. On the right of the Plaza will be a structure similar in character to the restaurant building already mentioned, and will form the entrance to the Stadium, or athletic field, in which various kinds of sports will take place from time to time and which will also be used for various open air exhibits and displays. The Stadium will have a seating capacity for 25,000 people. Slightly raised above the general level of the Plaza will be a terrace surrounding a sunken garden, in the center of which will be a music pavilion for band concerts. The Plaza is certain to be one of the most popular spots on the Exposition grounds.

Continuing on through the grounds from the Plaza, the visitor will reach the Court of Fountains, on the right of which will be the Machinery and Transportation building and the Temple of Music, and on the left the Manufacturers and Liberal Arts and Ethnology buildings. Beyond the Court of Fountains is the Esplanade running east and west, with the Forestry and Mines, Graphic Arts and Horticultural buildings on the west and the buildings of the United States government on the east. Crossing the Triumphal Bridge through the Fore Court and Approach, the visitor will reach the public park section of the Exposition grounds, comprising 133 acres, or a total of 350 acres enclosed by the Exposition fence.

THE REAL SECRET OF TIDINESS.

THE real secret of tidiness is to leave things where they can be found by the persons who require them, and not to hide them away in blotters and presses and drawers; not to go into a man's study and put all his papers indiscriminately into packages, or a receipted bill into an envelope which he is sure to destroy.

In a woman's eye every business paper is an unsightly object, which she considers it her duty to dispose of, and though she may hear the man who owns it cursing about the house, she never has the grace of the jackdaw of Rheims to come forward and say what she has done with it. Indeed, she will deny with indignant innocence and tears that she ever touched his papers, and when, if haply it is discovered, he looks reproachful or smiles, she simply says, "Oh, is that what you were looking for? My dear, you should not leave such things about." Just as if he had no right to the use of a table or the corner of a chimney-piece in his own house.—From "Domestic Blunders of Women," by a Mere Man.

VERY DAINY AND PRETTY ROSE-BAGS.

OUR grandmothers considered daintiness in every detail to be the great secret of a gentlewoman's life. Their delicacy of taste was never shown more effectively nor more daintily than in their selection of perfumes. Every lady of the period was an adept in preparing her own favorite perfume, and from my own dear, old-fashioned grandmother I have learned how she gathered the petals of the blush rose which grows so plentifully in Virginia gardens, placed them in little, loosely meshed bags, sprinkled over them a few drops of some aromatic tincture to coax out their peculiar sweetness, and then scattered the dainty bags among her linen.

She did not confine herself to the blush rose, but gathered all varieties early in the morning, then shook them lightly in an airy room over newspapers spread upon the floor. Several times during the day she tossed them lightly about to be sure that no moisture remained. The next morning she made flat bags of common mosquito netting, which she filled with rose leaves. The bags were then placed for a day on the paper; turned occasionally, and on the morning of the third day sprinkled liberally with violet toilet water, and consigned to their places in the bureau drawers.

More expensive rose-bags may be made if desired. Threads may be drawn and two or three rows of baby ribbon darned in the spaces, a frill of lace may be put about the edges, and tiny bows of ribbon fastened at the four corners. Tulle or illusion may take the place of the netting as a receptacle for the delicate leaves.

Whenever the fragrance becomes too dull, another application of the violet water is a stimulus to another outpouring of old-fashioned sweetness.

NURSERY REQUIREMENTS.

THE nursery ought to be the prettiest and most cheerful room in the house, with ample receptacles for toys, some attractive pictures, and a pleasant outlook from the windows. A small aquarium is an object that gives great enjoyment, and it is easily managed. I prefer a tightly-drawn, well tacked down tapestry carpet upon the floor, if it can be taken up and steam cleaned semi-annually, and properly cared for between whiles; for children are always tripping over rugs and hurting themselves. For the reason that sharp angles furnish dangerous points to fall against, tables and chairs should have rounding edges. The first considerations are health, safety, and comfort; after that, prettiness. Clear space for running about is most essential, for there are many fall and winter days when outdoor exercise is an impossibility; and on these days it is well to put on the little one's bonnet and coat, open the windows for half an hour, and invite him to a brisk game that requires plenty of running and jumping. Provide a low table and chair, where he can sit at ease with his toys, imagining himself lord of a little realm. This conceit is one that children delight in, and it is a very harmless delusion—not altogether without opportunities for wholesome lessons in the way of hospitality and kindness to others.—*Woman's Home Companion*.

A FLAG frame is made by covering an oblong pasteboard the chosen size with a silk flag. The stiff board is first encased in a sheet of cotton batting or a lining of Canton flannel to make it present the right appearance. A square, or circle if preferred, is cut in the center of the stripes to allow for the photograph, the same aperture being also made in the pasteboard. The flag and its lining are turned smoothly in around the edges of this opening, also the frame's outer edges, and pasted down to the board; a piece of thick paper or cardboard is carefully pasted on to form the lining of the whole frame, a cut being made to allow of the photograph's slipping in.

A CLIPPING receptacle is always desirable. One of the prettiest is made of the usual number of envelopes with their various labels, poetry, art, authors, anecdotes, recipes, etc. The cover is of heavy cardboard, somewhat larger than the envelopes. The decoration is violets done in water colors, and the fastening is great clusters of lavender baby ribbon tied through the holes already put through the envelopes and covers.

Church Calendar.



July 29—Seventh Sun. after Trinity. (Green.)
 Aug. 3—Friday. Fast.
 " 5—Eighth Sun. after Trinity. (Green.)
 (White at Evensong.)
 " 6—Monday. Transfiguration. (White.)
 " 10—Friday. Fast.
 " 12—Ninth Sunday after Trinity. (Green.)
 " 17—Friday. Fast.
 " 19—Tenth Sun. after Trinity. (Green.)
 " 23—Thursday. (Red at Evensong.)
 " 24—St. Bartholomew. Fast. (Red.)
 " 25—Saturday. (Green.)
 " 26—Eleventh Sun. after Trinity. (Green.)
 " 31—Friday. Fast.

Personal Mention.

THE address of the Rev. DR. J. N. BLANCHARD for July and August is Tyn-Y-Coed, Campobello Island, Eastport, Me.

THE Rev. ARTHUR BEAUMONT resigns his charge of St. Andrew's Mission, Jackson, Mich., in August, and will be succeeded by the Rev. G. W. BLOODGOOD.

THE Rev. A. L. BURLISON has accepted missionary work at Redding, Calif., in the missionary district of Sacramento.

THE Rev. P. L. DONAGHY has entered upon his duties as curate in charge of Holy Innocents' Mission, Racine, Wis.

THE Rev. WEBSTER HAKES is the new rector of St. Andrew's Church, Peoria, Ill.

THE Rev. W. A. HENDERSON, for the past two years in charge of Clearfield and Du Bois, Pa., will from July 15 give his entire service to St. Andrew's, Clearfield, that parish having become strong enough to maintain regular services.

THE address of the Rev. JOHN B. LINN has been changed from 825 Locust Ave., to 960 State St., Schenectady, N. Y.

THE Rev. J. M. MC BRIDE, after four years' rectorship of All Saints' Church, Nevada, Mo., has resigned, and accepted that of All Souls', Sleepy Eye, Minn., with adjacent missions. Address accordingly.

THE Rev. F. F. REESE, of Macon, Ga., has declined the call to St. Paul's Church, Richmond, Va.

THE Rev. DR. C. ELLIS STEVENS, of Philadelphia, is at his summer cottage on Lake George.

THE address of the Rev. E. H. VAN WINKLE is "The Elmendorf," 133 West 11th St., New York City.

THE Rev. EDW. WARREN has removed from Iron River, Mich., to Port Whitby, Ont., Canada. Address accordingly.

THE address of the Rev. S. G. WELLES has been changed to 1718 Freeman Ave., Cincinnati, Ohio.

DIED.

ALLEN.—Entered into rest at Lakewood, New York, July 15th, 1900, at 3:40 p.m., THOMAS H. C. ALLEN, of Cincinnati, Ohio, in his seventy-eighth year.

The funeral was held on the 18th day of July in the Church of Our Saviour, Mt. Auburn, Cincinnati, of which church he had been senior warden for almost a quarter of a century, and was one of its founders.

RAYSON.—Entered into rest on Thursday, July 5th, at 3:35 a.m., at the Royal Victoria Hospital, Montreal, ROBERT WINTER RAYSON, rector of All Saints' Church, Kingston, Ont., aged 38 years. R. I. P.

MEMORIAL.

FREDERICK HUMPHREYS, M.D. In a ripe old age, esteemed and honored by a very wide circle of friends, the subject of this brief memoir fell on sleep, with his loved ones around him, at Monmouth Beach, N. J., on the evening of Sunday, July 8th, 1900. It must be left for others to write at length of the varied and successful life of Dr. Humphreys; to the undersigned, speaking for the vestry of the Church of the Heavenly Rest, in the City of New York, it be-

longs only to speak of his life in its relations to his parish church, and to his rector.

Dr. Humphreys was a warden of this parish for upwards of twenty years; and in that connection devoted no small time and thought to the material interests of the church. He was also for many years the senior delegate from our parish to the Diocesan Convention.

That extraordinary business tact so strikingly evidenced in the successful conduct of his personal affairs, was consecrated without stint to the best interests of the parish.

So long as his health permitted, he never failed to be present at the services of the church, and at the meetings of the vestry.

His hand was ever open to the appeals made by his rector, on behalf of the many charities of the Church of the Heavenly Rest, and of the Church at large.

When a great and successful effort was made, a few years ago, to extinguish the debt upon the parish church, Dr. Humphreys was one of the warmest and most generous supporters of the movement.

The beautiful jeweled alms bason, the marble altar, and the mosaic pavement in the sanctuary will for ever stand out as memorials of the generosity of Doctor and Mrs. Humphreys. But, perhaps, the most beneficent of all his gifts—in conjunction with his wife—was the purchase and donation to the parish of the beautiful property, The Helen Frances Home, at Copake, in the county of Columbia, as a Fresh Air Resort for our poorer members connected with the chapel of the Heavenly Rest.

In his life was beautifully illustrated the injunction of the Master: "Freely ye have received, freely give."

His rector will sorely miss his sweet friendship, and gracious hospitality.

Our parish and vestry will miss his wise counsel, his ready sympathy, and great generosity, and the Church at large will be the poorer for his going hence.

To his bereaved widow and family we tender our affectionate sympathy in this sad hour of their bereavement.

D. PARKER MORGAN, Rector.

RICHARD BROWN, Clerk of the Vestry.
 Church of the Heavenly Rest, New York.

WANTED.

POSITIONS OFFERED.

MANAGER AND MATRON.—WANTED, a man and wife, without children, communicants of the Episcopal Church, to take charge respectively as General Manager and as Matron of a Mission Indian Boarding School in South Dakota. Address Bishop Hare, Sioux Falls, South Dakota.

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.

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 DEALLEY, 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.

POSITIONS WANTED.

TEACHER.—Well educated teacher of successful experience desires responsible position as principal or teacher in Church School. Address, L. N., LIVING CHURCH Office, Milwaukee.

ORGANIST.—A Church organist who resigned position to make a thorough study of piano wishes to resume work as organist where there is demand for a teacher of intelligent and artistic piano playing. Studied organ under Whiting, Piano under Sherwood. L. P., 9219 Elizabeth Avenue, Chicago.

PRIEST'S SISTER (English) desires post as governess to young children, companion, or as private secretary. University certificates in various branches. Experienced in parochial work. Stenography. Bright and domesticated, aged 24. Address BETA, LIVING CHURCH Office, 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.

APPEALS.

TWELFTH SUNDAY AFTER TRINITY gifts and offerings are requested for The Church Mission to Deaf Mutes, New York, incorporated in 1872.

THOMAS GALLAUDET, General Manager,
 112 West 78th St.
 WALTER S. KEMMYS, Treasurer,
 7 East 62nd St.

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.

MISCELLANEOUS.

COMMUNION WAFERS 20 cents per hundred; Priests' 1 ct. each; Marked Sheets, 2 cts. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

BOOKS RECEIVED.

THE MACMILLAN COMPANY.

A History of the Textual Criticism of the New Testament. By Marvin R. Vincent, D.D., Baldwin Professor of New Testament Exegesis and Literature in Union Theological Seminary, New York. Price 75 cents.

LITTLE, BROWN, & CO.

In South Africa with Buller. By George Clarke Musgrave. With 20 full-page plates by Melton Prior, Rene Bull and from photographs by the Author and others. Decorated cloth. \$2.00.

D. LOTHROP CO.

The Story of the Nineteenth Century of the Christian Era. By Elbridge S. Brooks. \$1.50.

Winning Out. A Book for Young People on Character Building by Habit Forming. By Orison Swett Marden. \$1.00.

Concerning Cats: My Own and Some Others. By Helen M. Winslow, Editor of *The Club Woman*. \$1.50.

PAMPHLETS.

St. Augustine's School. Annual Catalogue 1899-1900. Raleigh, N. C.

The Church at Work.**CHICAGO.**

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, Ep. Coadj.

The Bishop Goes Abroad.

BISHOP MCLAREN sailed on the *Pennland* last Saturday, and will spend the summer months abroad. The Rev. P. C. Wolcott, rector of Highland Park, sailed by the same steamer.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.
Dublin—Bishop's Visitations.

THE Altar Guild of Trinity Church, Dublin, under the guidance of Mrs. S. A. Green, a most zealous and faithful worker, has purchased and placed in the church a handsome font in carved oak.

THE Bishop visited Albany, June 10, accompanied by the Rev. W. W. Patrick, held service in the Presbyterian church and confirmed four persons. In the afternoon he went to Stamford, forty miles distant, and the terminus of the Texas Central Railroad, where he held service and preached to an immense audience on the open plaza in the evening, there being no church building in the town. Stamford was opened for settlement about four months ago. It is now an active business town of twelve or fourteen hundred people, and with good prospects for continued growth. The Townsite Co. has given the Church a lot centrally located, but it is our misfortune not to have the funds with which to erect the building. A thousand dollars, with what could be had here, would do the work. Now is the time to build. Are there not ten persons, full of the missionary spirit, readers of THE LIVING CHURCH, who will send to the Bishop, each one \$100, for this important work?

The Bishop visited Dublin June 17, held morning service and confirmed the missionary's youngest daughter. In the afternoon went to Comanche, held service, and confirmed two persons.

GEORGIA.

C. K. NELSON, D.D., Bishop.
Statistics of the Diocese.

THE Journal of the Diocese of Georgia has just been issued, and contains the following statistics as indicative of the condition of the Diocese. The clergy number 51, an increase of 3. The baptisms number 583; the confirmations, 423; the communicants, 7,668, an increase of ten, seven, and four and one-third per cent., respectively. There were 136 marriages and 288 funerals reported, in the latter item a considerable decrease. The Sunday School teachers and pupils number 5,077, a slight decrease. The contributions amounted to \$133,408.79, only a small increase. There is shown, however, an increase of over \$1,000 for missions, more than 25 per cent. There are 108 churches, 3 having been built during the year, 26 parish buildings, and 29 rectories. The sittings have increased by 524, and the free sittings by 640. The value of property reported is \$752,553, an increase of over \$20,000, with a slight increase in the insurance

reported and a decrease of more than \$7,000 in the debts reported. There are reported as invested for sundry parochial and diocesan objects \$286,384, this amount having increased during the year by about \$28,500, nearly all of which is an additional gift to the Diocese for specified trusts under the will of the late Rev. A. G. P. Dodge, Jr.

INDIANA.

JOSEPH M. FRANCIS, D.D., Bishop.
Clergy Relief Fund.

THE following appreciative resolutions passed by the Trustees of the General Clergy Relief Fund, refer to action by the recent diocesan convention merging the diocesan fund for the purpose with that administered by the general board:

"Resolved, That the Trustees of the Fund for the Relief of the Widows and Orphans of Deceased Clergymen and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church in the United States of America (General Clergy Relief) have heard with peculiar satisfaction of the action of the Diocesan Convention of Indiana in merging its Funds and interests in the General Fund of the whole Church.

"That they see in this step an encouraging prospect for uniting all interests and, by the co-operation of all concerned; the placing of this work upon a more efficient and satisfactory basis.

"They welcome especially, with grateful acknowledgement, this action, at this time, and congratulate the Bishop of the Diocese of Indiana, and those who were interested with him; in being first among the Dioceses to take advantage of the tide of renewed interest, and by this stimulating and encouraging example materially advancing the efforts of the Trustees in providing an adequate pension for the old and disabled Clergy and their dependents."

IOWA.

T. N. MORRISON, D.D., Bishop.
Commencement at St. Katherine's Hall.

ST. KATHERINE'S HALL, Davenport, closed a most successful year on June 12. The baccalaureate sermon was preached by Bishop Morrison on Sunday, June 10, in the cathedral. On Tuesday the school was crowded, a number of the clergy being present. The musical programme was well rendered, and was followed by an address by President George E. McClain of the Iowa State University. His subject was "The Nineteenth Century through the Eyes of its Poets." The address was scholarly and uplifting, packed with food for reflection. He presented history, through the medium of a talk about poetry, in its most bewitching and seductive guise. At the conclusion Bishop Morrison gave a short talk, expressing his appreciation of the work of the school during the past year, and his hopes for its future prosperity. Diplomas were given to eight young ladies who had completed the full course required.

The school has had almost as many pupils as it can accommodate, and the financial showing is most encouraging. At a meeting of the Trustees the following resolution was unanimously passed and spread upon the minutes of the Board:

"Recognizing the high place held by Saint Katherine's Hall among the institutions for the education of young women, East or West, in the standard of unusual excellence established and attained in every department of the school, in the universal satisfaction on the part of patrons, and the unlimited meed of praise from the public, the measure of our obligations to Mrs. J. J. Richardson, the former principal, we, the trustees of Griswold college, wish to put on record our continued appreciation of her faithfulness in the management of its affairs from the day the doors of St. Katherine's Hall were opened. She was a wise founder, and a patient and skillful up-builder of a noble work that will endure; and we cannot but feel that in our thankful recognition of the success of the school during the past year, we must recognize the fact that we are building upon foundations well laid by Mrs. Richardson.

"Not to make this recognition would be ungrateful to one who put into the work the best that God had given her, and yet the trustees of

Griswold college were never more confident than now of the future of Saint Katherine's Hall. This year has been most prosperous, and we all recognize the fact that God has given the school a wise and thoroughly competent head in Miss Mary Frances Buffington, the present principal of the school. The high standard of scholarship and the unexcelled good influence of the homelife of the school have been fully maintained, and the financial affairs of the institution have been managed with marked care and wisdom. The trustees fully appreciate Miss Buffington's fidelity to the interests of the school, and her unsparing care and energy in their promotion. They desire to place upon record their appreciation of the difficulties in the first year of the new administration; but the capable and devoted manner in which all the work of the school has been carried on enables them to express their entire confidence in the methods of Miss Buffington, and to add their conviction that under the wise and womanly direction of the new principal Saint Katherine's Hall cannot but meet the highest expectations of its best friends and patrons."

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Memorial at Fort Riley.

A BEAUTIFUL bronze tablet (made by the Tiffany Co.) in memory of the officers and men of the First U. S. Reg. Cavalry, who lost their lives at Los Guasimas and San Juan Hill, was recently unveiled in the Post Chapel at Fort Riley. The Rev. Wm. C. McCracken, rector of the Church of the Covenant, Junction City, acted as chaplain, on the occasion, by invitation of the officers of the First Regiment.

NEWARK.

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

Brotherhood Local Assembly at Englewood.

THE Newark Local Assembly met last Saturday in the new St. Paul's Church, Englewood, fully thirty Brotherhood men being present also from New York. The afternoon topic was Higher Standards in Business, Society, Politics, the Church, etc., and the discussion was closed by the Rev. L. W. Stryker, of St. John's, Passaic. After supper there was evening prayer, with address by the Rev. S. A. Weikert, the new rector of St. Mark's, Paterson. In the afternoon one of the Brotherhood speakers made these two points on the topic of higher standards in the Church:

1. Take for example the parish church in an average town of five or ten thousand people. It stands, of course, for the uplift, the spiritual uplift, of the people, of all the people, and is, of course, an important factor in the moral and religious, one might also say educational, life of the city. In precisely the same way ought the business conduct of the parish to stand before the business life of the city. It should be a model. And this model ought to be found in all affairs of the guilds, as well as in the affairs controlled by the vestry. This is a high ideal, and a difficult one, but it ought to be striven for. The parish church ought to "preach" to the city in this way, just as much as it preaches in other ways in its pulpit.

2. Laymen ought to have a higher standard in the matter of giving. The speaker said he did not refer to amount, but to system. He was not sure whether the old tithing plan ought to be put into force now, but whatever the amount, there ought to be system in the payment of it. Rector, vestry, guild committees, and all others in charge of finances, whether parish or guild, ought to be notified of the amount to expect, and when they might expect it. Then the obligation, both in amount and time, should be kept. System in giving is a crying need in all religious bodies and all organizations. Nine in ten of the appeals made by rectors from chancel steps are not intended for larger gifts by present givers, but for the large number of persons in almost all parishes who give spasmodically or not at all.

NEW YORK.

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

The Bishop at Walden.

THE Bishop visited St. Andrew's Church, Walden (Rev. Jas. G. Lewis, D.D., rector) on Wednesday, 11th inst., and confirmed a class of 36 persons. The rector read the short form of Evening Prayer. The Confirmation service followed, after which the Bishop preached an eloquent and eminently spiritual sermon in which he pointed out the need and superiority of spiritual force in the development and ennoblement of character. At the close of the sermon the Bishop congratulated the parish on its unity and progress, and spoke in warm terms of the rector's ministrations. The class presented on this occasion was the largest in the history of the parish, and embraced a number who had formerly belonged to the Dutch Reformed, Lutheran, and Methodist bodies.

NORTH DAKOTA.

SAML. C. EDSALL, D.D., Miss. Bp.

A Year's Progress.

THE following extract from Bishop Edsall's Convocation address, presents a condensed summary of the progress made during the year in the material side of the Church's work:

During the year there have not been wanting evidences of material progress in many of our parishes and missions.

The building of the Pro-Cathedral and Bishop's house at Fargo have already been mentioned.

At Grand Forks a reduction of \$350 has been effected upon the rectory debt.

At St. Thomas, the beautiful new church has been completed and furnished, and, I understand, is now paid for and awaiting consecration.

At Bathgate, the rectory has been provided with a furnace, and the foundation repaired.

At Larimore, the residence of the late Rev. Mr. Tassel adjoining the church, has been purchased as a rectory for \$800. The interior has been painted and papered, a stone foundation placed beneath the building, a spacious veranda erected, cellar and well dug and other improvements made. A new organ has been presented by a lady in Kansas City, Mo.

At Lakota several hundred dollars are in hand toward the erection of a tower for the church and the purchase of a bell.

At York a lot has been given by Miss Cora Wilson.

At Townier a lot has been purchased and paid for.

At Minot the Ladies' Guild have raised \$80 toward a church on the lot we own there.

At Williston a flourishing Sunday School has been started and maintained.

At Langdon a lot has been given by Miss Pringer.

At Minnewaukan two lots have been purchased.

At Rolla two lots have been presented by Messrs. White and Comstock.

The chapel formerly at Belcourt is being moved twelve miles to the lot at Rolla.

At Cando we hope to secure within a few weeks three lots, on one of which stands a small cottage, suitable for a rectory. About half the \$600 needed has been subscribed.

At Harvey, two lots have been purchased for \$75, the Bishop providing some of the funds.

At Wahpeton, electric lights have been placed in the church, and the building re-decorated.

At Lisbon, the walls of the stone church have been pointed with cement, and \$100 accumulated towards the rector's salary for the coming year.

At Park River, two lots have been given by Mrs. C. D. Lord.

At Buffalo, the walls of the stone church

have been cemented, a new organ has been purchased and nearly paid for, and the tower rebuilt. Mrs. Wilson has given a lot for a future guild house.

At Valley City, a lot has been purchased for the greatly needed rectory, and \$1,000 subscribed toward the building of the rectory.

At Sanborn I have purchased back the stone church for \$50 from the A. C. B. F. commission; and hope to be able to put the church in repair at a cost of about \$400, during the coming year.

At Crary, the frame shell of a building has been completed and neatly painted, a cross surmounts the gable, monthly services are held by the Rev. Mr. Turner. With the churches at Crary and Sanborn rescued from their tumble-down state, and used for monthly services, the reproach will not longer rest on the Church in North Dakota of having a single church building unused and abandoned to decay.

At Bismarck, the church has been removed

from its distant location to a centrally located plot and its interior re-arranged, carpeted, and most tastefully decorated. I gave \$200 toward the cost of removal and improvements, and loaned \$600 for the purchase of the new lot. The guild have promised to pay this loan at the rate of \$50 a year and 6 per cent. interest.

At Mandan, a foundation has been placed under the church, and a railing and choir seats placed in the chancel.

At Fort Totten, the rectory has been repaired, the house of the assistant placed in habitable condition, a chancel platform and altar rail erected in the chapel of St. Mark; and a platform and benches placed in the house used for services at Crow Hill. These improvements at Fort Totten cost nearly \$400.

At Cannon Ball, attached to the Standing Rock Indian reservation, the interior of the chapel has been ceiled in wood, the roof which was splitting apart, has been strongly braced,

DR. PRICES CREAM BAKING POWDER

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder, Superior to every other known. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes — palatable and wholesome.

PRICE BAKING POWDER CO.,
CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

a chancel platform and railing erected; and the frame work of a tower built, in which hangs a bell given by the Little Helpers and Babies' branch.

At Dickinson, the debt on the church, which was \$600 at the time of my first visit, has been reduced to \$450.

At Grafton, the debt of \$225 has been entirely wiped out during the year. A cross has been placed on the altar.

At Forest River, the congregation have repainted the chapel.

At Walhalla, the church has been tastefully decorated at the expense of the congregation. A chancel carpet, font, altar vases, etc., presented by St. Peter's Church, Chicago.

Some of these improvements, as, for example, at Grand Forks, Bathgate, and Forest River, have been paid for entirely by the local congregations, without any assistance from the Bishop. At other places I have been glad to stimulate local gifts by the conditional offer of a portion of the cost from funds in my possession. I cannot be sufficiently grateful to the kind friends in the East who have generously sent me special offerings with which to help forward the material side of our work. The proceeds of the collections at my visitation have also been of material assistance.

OHIO.

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

Brotherhood at Toledo—Strange Accident at Painesville.

THE Local Council of St. Andrew's Brotherhood met in St. Paul's Church, Toledo, on Tuesday, July 17th. Although it was raining there was fully the usual attendance. A paper was read by the Rev. Dr. Hopkins, on "The Church a Divine Institution." It was further discussed by the Rev. Dr. McDonald, Rev. C. W. Dubois, Messrs. Raal, Moore, Thompson, and Heath. A vote of thanks was given to the ladies for refreshments and music. The August meeting is to be in St. John's, and Mr. D. W. Moore is to open the discussion of the subject, "The Anglican Church a true Branch of the New Testament Church."

AN UNUSUAL accident occurred to Alexander B. Glenn, janitor of St. James' Church, Painesville. While he was engaged in sweeping out the vestry room of the church, an electrical storm came up, in the course of which a lightning bolt entered through the window, passed through the room and out of the door behind him. Glenn was struck dumb by the phenomenon, though in no other way was he affected. On examination by a physician it was discovered that his throat and tongue were greatly swollen. A few days later he became able to speak, and it is believed he will eventually regain his full power of speech.

PENNSYLVANIA.

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

Bequests—Improvements at Holy Trinity.

IN DISPOSING of her property, valued at \$20,000, Rachel Ritter devises \$1,000 to the corporation of old Christ Church, Philadelphia, for the benefit of the Endowment Fund.

MR. AND MRS. ALEXANDER VAN RENSSELAER gave another of their charitable excursions on Wednesday, 18th inst., on their steam yacht *May*. About 200 girls and boys, inmates of the two penal institutions for wayward children of Philadelphia (House of Refuge), were taken down and up the Delaware river. It had been a long time since these children have had such a pleasant day.

IN THE will of Mary Freund Edwards, a clock is bequeathed to the Church House, Philadelphia, to be placed in the Bishop's room.

THE will of Miss Elizabeth R. Blight, a member of the Roman Catholic Church, con-

tains liberal bequests to ecclesiastics and charitable institutions of that communion; and also a bequest of \$10,000 to the Episcopal Hospital, because some of the legatees under the will of testatrix's father were apprehensive that the legacies would never become available. In case the previous bequest to the hospital should become available, then this \$10,000 bequest shall be revoked.

THE will of Mrs. Mary Rose Smith contains a bequest of \$25,000 in trust, with a reversion of \$5,000 of the amount to the Episcopal Hospital for the endowment of a free bed to be known as the "Aubrey H. Smith and Mary Rose Smith Bed."

THE Rev. Roberts Coles, rector of the Church of Our Saviour, Jenkintown, preached an anniversary sermon on Sunday morning, 8th inst., that being the completion of the 12th year of his incumbency.

MESSRS. Duhring, Okie & Ziegler, architects, have made plans for interior decorations which include a new tile floor for St. David's Church, Manayunk, Philadelphia.

PERMISSION has recently been given by the vestry of the Church of the Holy Apostles, Philadelphia, to Mr. George C. Thomas, to make, at his own expense, some changes in the southwest corner of that edifice. An organ chamber will be erected there, and the old instrument placed therein, and the enlargement of the organ commensurate with what Mr. Thomas believes is proper for the size of the church and the necessary support of the music. This special room or chamber will not interfere with the present arrangement of the rooms, but will furnish an additional passageway into the church from the robing rooms, whose capacity will be increased—through the chancel. The additions and improvements of the organ are to be done by that well known builder, Mr. Charles S. Haskell. The services will not be interfered with in any way, and the rector, the Rev. Nathaniel S. Thomas, expects to remain in charge of the parish during the entire summer. Electric lights have been introduced, and electric fans will also contribute to the comfort of the congregation.

MR. GEORGE C. THOMAS and Mrs. Thomas were passengers on the *Oceanic*, which arrived at Queenstown on the 17th inst. After a brief visit to friends in Dublin, they will cross over to England, and expect to spend their only Sunday at Ely Cathedral. They return by the same steamer, which leaves Liverpool on the 25th inst., as the trip is made solely for the benefit of the voyage.

MR. EWING L. MILLER, Treasurer of the Diocese of Pennsylvania, with his wife and daughter, sailed for Bremen on the 28th ult., and expect to return about September 1st.

IN TWENTY days after the adjournment of the diocesan convention, the secretary, the Rev. Henri M. G. Huff, had the Journal printed and ready for distribution. It has since been sent to all the clergy and deputies. The statistics, which have been carefully compiled, show that there are 272 clergymen, including the Bishop, in the Diocese; 131 churches with 70,800 sittings; 63 chapels, 15,900 sittings; 112 parish or Sunday School buildings; 77 rectories; and 55 cemeteries. During the convention year ending April 30, 1900, there have been: Baptisms, 3,861; confirmees, 2,701; marriages, 869; burials, 2,477; present number of communicants, 52,757; public services on Sundays, 19,761; other days, 20,828; total, 40,599; Sunday School and Bible Class teachers, 3,468; scholars, 39,679; total, 43,147. Total receipts from pew rents, offerings, donations, etc., \$1,539,751.46. Expenditures: parochial, \$1,012,582.20; diocesan, \$343,837.19; extra diocesan, \$124,750.06; total expenditures, \$1,481,172.45. Woman's Auxiliary: Gifts of money, \$33,454.55; boxes, \$22,053.79; total, \$55,488.34. Estimated aggregate value

of Church property in the Diocese, 33 per cent. of the parishes not reporting, \$6,461,033.61; encumbrances on Church property, \$76,950.00; on other buildings and lands, \$221,243.30; other indebtedness, \$25,554.39. Endowments, \$748,133.31.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Special Prayers Authorized.

THE Bishop has issued the enclosed prayers for use in all the churches in his jurisdiction, during the present state of disorder in China:

O Almighty God, the Supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver, we humbly beseech Thee, from the hands of their enemies all missionaries, native Christians and others who are in danger, in the far land of China; that they, being armed with Thy defense, may be preserved evermore from all perils, to glorify Thee, who art the only Giver of all victory; through the merits of Thy Son, Jesus Christ our Lord. Amen.

O most powerful and glorious Lord God, we make our address to Thy Divine Majesty in the great necessity of our brethren in the Chinese Empire; that Thou wouldest take their cause into Thine own hand and judge between them and those that hate them. Stir up Thy strength, O Lord, and come and help them; for Thou givest not always the battle to the strong, but canst save by many or by few. O let not our sins cry against us for judgment, but hear us Thy poor servants, begging mercy and imploring Thy help, and that Thou wouldest be a defence against the face of the enemy. Make it appear that Thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Special Prayers Set Forth.

THE following prayers are set forth and authorized by the Bishop for use in the churches of the Diocese during the present troubles in China:

Almighty God, who dost govern all things in heaven and earth, we implore Thy mercy and protection for all our brethren in China, the native Christians, the missionaries, and other foreigners. Strengthen them in all suffering, and guide them in all perplexity. Pardon the sins of nations called by Thy name which have deserved

DOCTORS FOOD TALK.

SELECTION OF FOOD ONE OF THE MOST IMPORTANT ACTS IN LIFE.

Old Dr. Hanaford of Reading, Mass., says in the *Messenger*: "Our health and physical and mental happiness are so largely under our personal control that the proper selection of food should be, and is, one of the most important acts in life.

"On this subject, I may say that I know of no food equal in digestibility, and more powerful in point of nutriment, than the modern Grape-Nuts, four heaping teaspoons of which is sufficient for the cereal part of a meal, and experience demonstrates that the user is perfectly nourished from one meal to another.

"I am convinced that the extensive and general use of high-class foods of this character would increase the term of human life, add to the sum total of happiness and very considerably improve society in general. I am free to mention the food, for I personally know of its value."

Grape-Nuts food can be used by babes in arms, or adults. It is ready cooked, can be served instantly, either cold with cream, or with hot water or hot milk poured over. All sorts of puddings and fancy dishes can be made with Grape-Nuts. The food is concentrated and very economical, for four heaping teaspoons are sufficient for the cereal part of a meal.

Thy judgments; grant wisdom to their governments, and overrule, we beseech Thee, the present distress to the extension of Thy kingdom and the acknowledgment of Thy Son, to Whom with Thee and the Holy Spirit be honor and glory, now and forever. Amen.

Almighty God, who art everywhere present, we commend to Thy fatherly care our soldiers and servants absent from their homes on the service of their country. Protect them from all evil; give them courage and obedience in danger, and mercy in victory. Prosper their arms to the establishment of justice, peace, and truth among all nations; through Jesus Christ our Lord. Amen.

WASHINGTON.

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

Brotherhood—Associated Charities.

THE Washington Chapter of the Brotherhood of St. Andrew held its monthly meeting in Trinity Church, Upper Marlboro, Md., on July 16th. The brethren, seventy-five in number, traveled by the Chesapeake Beach Railway at 6 o'clock, and were met at the depot by the rector, Rev. Joseph A. Spect and the Brotherhood there. They were then escorted to the handsome new rectory, where the members of the Ladies' Association of Trinity awaited them. Supper was served by Mrs. Spect, the wife of the rector, and the ladies, on the lawn. At 8 o'clock the meeting was called to order by Frank M. Emmons, president. A letter was read by a committee from the Brotherhood of Baltimore City, requesting the Brotherhood of Washington to consider the feasibility of the brothers of the Diocese of Washington, Baltimore, and Easton, holding a convention prior to the meeting of the national convention in Richmond in October. The matter was referred to the executive committee. After a vote of thanks to the ladies of Upper Marlboro, the meeting was closed with an address by the Rev. Robert W. Patton, rector of Christ Church, Roanoke, Virginia, who chose for his subject "The Brotherhood Man as a Patriot."

THERE was a special meeting of the board of managers of the Associated Charities at its central office on Saturday afternoon, July 14th, for the purpose of taking what action might be deemed necessary because of the election of the secretary of the association, Mr. George S. Wilson, as secretary to the board of charities. After a full discussion of the situation, the board concluded that it was not prepared to elect a successor to Mr. Wilson, and begged him to retain the secretaryship for the immediate future. In reply, Mr. Wilson stated that he proposed to devote his entire time and attention to the position of secretary to the board of charities, but offered to remain nominally as secretary to the board of Associated Charities, without compensation, for a short time, in order to give the latter organization an opportunity for careful consideration in selecting his successor. Mr. Wilson's proposition was accepted. The board of Associated Charities has designated Miss Frances S. Reed clerk at the central office; as she has been connected with the board for the past five years since its reorganization, as assistant secretary, she will have immediate charge of the work at the central office until Mr. Wilson's successor has been selected.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Liberal Gifts at Holley.

A GIFT of \$500 has lately been made to St. Paul's Church, Holley, by Mrs. Mary J. Bowman, a parishioner, toward the erection of a new rectory. Mrs. Bowman has also contributed to the parish a note for \$500 with accrued interest for six months past, held by her deceased husband against the parish, which is now given as an offering to the work.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Outing of a Wheeling Choir.

THE vested choir of St. Matthew's Church, Wheeling, left that city on the morning of Monday, July 16th, for an excursion of two or three weeks, most of which will be spent in camp at Myers Lake, Ohio. On Sunday, the 22nd, the choir rendered the music at the morning service at St. Paul's Church, Canton, when the Bishop of the Diocese administered Confirmation; and in the afternoon at St. Paul's Church, Alliance. A concert was also given on a week-day evening in Canton, at which it was hoped President McKinley might be present.

CANADA.

Diocese of Huron.

BISHOP BALDWIN held a Confirmation at Preston, in St. John's Church, July 4th. In the afternoon the Bishop had two Quiet Hours with the clergy of the deanery. The subject taken up was Prayer.

Diocese of Toronto.

THE corner-stone of the building of the new Trinity Church, Bradford, was laid by Bishop Sweatman, July 16th. The 21st anniversary of St. Mark's Church, Toronto, was celebrated with appropriate services on the 1st. The building was entirely freed from debt only last June.

Diocese of New Westminster.

A VERY important Church conference was arranged to take place at Victoria, July 17th, 18th, 19th, and 20th, at which clerical representatives are to be present from the Dioceses of Oregon, Olympia, and Spokane, as well as from Columbia, Caledonia, and the new Diocese of Kootenay. Archdeacon Scriven of Vancouver was to preside. Archdeacon Pentreath has been holding visitations in the parishes of the new Diocese, where, for the present, he superintends missionary work as well as in the Diocese of Columbia.

Diocese of Montreal.

BISHOP BOND has been making visitations in the deanery of St. Andrew's from July 15th to the end of the month. He consecrated St. George's Church, St. Anne's de Bellevue, July 15th. The church was beautifully decorated with flowers, and the service was an impressive one. The Bishop preached at both services.

Diocese of Fredericton.

AT THE meeting of the Synod of the Diocese in the beginning of July, one of the questions decided was that the Synod should only meet every second year in future, instead of annually as in the past. There was a larger attendance of clerical and lay delegates than usual, this year.

Diocese of Nova Scotia.

THE subject of the 20th Century Fund was fully discussed at the meeting of the Executive Committee at Halifax, July 3rd. An active canvass is to be made on behalf of this fund, which is likely to be successful. It is not expected that Bishop Courtney will be back from his Australian trip till November. It has been decided to erect a memorial window in St. Luke's Cathedral, Halifax, to Mrs. Gregor, who for 40 years was organist in the church and was also a teacher in the Sunday School as well as taking part in all parochial work.

Diocese of Qu' Appelle.

A GREAT start has been made in this Diocese by the Woman's Auxiliary. There are now ten parochial branches. Bishop Grisdale has consecrated seven churches during the past year, and several burial grounds. The clergy sustentation fund has increased from \$7,000 to \$15,000. It is probable that the Bishop will have to go to Eastern Canada and to England next year to plead for the needs of his Diocese.

THE COMMISSION ON MARGINAL READINGS OF THE BIBLE.

THE Marginal Readings Commission this year held its long summer meeting at Burlington, Vt., the members being entertained at the Bishop's residence. The Bishops of New Hampshire, Pittsburgh, and Vermont were present, and the Rev. Drs. Binney and Body, and the Rev. T. J. Packard. The Bishops of Kentucky and Tennessee were unavoidably absent. The Commission sat for nearly three weeks, and accomplished a good deal of work. The revision of the report of the New Testament has now been completed, the first instalment of which (on the Synoptic Gospels) was printed in THE LIVING CHURCH in February; and marginal readings have been agreed on for a considerable part of the Old Testament books. The Commission will meet again in the winter at New York, and it is hoped that either then or at Easter the work may be finished and the report prepared.

THE MAGAZINES.

SIR WALTER BESANT'S article in *The Century* for August, dealing with "The Riverside

Mellin's Food

ARE you satisfied with the results you are getting with the infants' food you are now using? If not, try Mellin's.

Mellin's Food gives results. Mellin's Food gives satisfaction to the mother and babe. Mellin's Food not only nourishes, but increases the growth, and produces solid, sound flesh and bones, that guarantee to the infant a happy, healthy childhood and vigorous maturity.

Mellin's Food is to be used with fresh milk, and requires no cooking, boiling, or tedious process to prepare it. Try it once and see how much the baby will like it, and send for our book, "The Care and Feeding of Infants."

Could you see our quintette of girls (the baby is hardly big enough to wean yet), I think you would agree that a sturdier, prettier, or brighter five were hard to find, and Mellin's Food gets the credit. We consider it simply impossible to live without Mellin's Food, and if in any way we can increase its always increasing popularity, you can count on us. It is so easily prepared, and satisfactory in every way.

Mrs. A. B. CAMERON
2050 Pine St., Philadelphia, Pa.

When my baby was five weeks old, I was taken ill with the Grip, and had to stop nursing him. He grew weaker from day to day, and in less than a month was reduced to a mere skeleton. For two months we had him wrapped in cotton, and could only handle him on a pillow. Struggling between life and death, he was given up by everybody here, and weighed but six pounds at four months. As a last resort I tried Mellin's Food in a very weak form, and, much to my surprise, his stomach retained it. From that time he gained flesh rapidly, and has never been sick a day in his life since. He passed through teething without an hour's sickness. He lived entirely on Mellin's Food until three and a half years of age. He is now four, and prefers Mellin's Food to any and every thing, and a brighter, stronger, and healthier child never lived. He is known by all his friends as a Mellin's Food baby. I can never say enough in favor of Mellin's Food, and cheerfully recommend it to all mothers, as I think it the only thing that saved my baby's life.

Mrs. H. I. ADAMS
Occidental Hotel, Seattle, Wash.

SEND A POSTAL FOR A FREE SAMPLE OF MELLIN'S FOOD

Mellin's Food Co., Boston, Mass.

of East London: From London Bridge to St. Katherine's Docks," will contain several striking drawings by Joseph Pennell and Phil May. The second instalment of the venerable Dr. William Mason's "Memories of a Musical Life" contains anecdotes or material relating to Moscheles, Joachim, Dreyschock, Prince de Rohan, Henselt, Schindler ("ami de Beethoven"), and Liszt.

THE TSUNG-LI YAMUN.

One will not be likely to forget Miss Scidmore's description of the Chinese Foreign Office in her timely book, *China: The Long-Lived Empire*:

"All international affairs are dealt with by the Board of the Tsung-li Yamun, established as a temporary bureau of necessity after the war of 1860, and still ranking as an inferior board, not one of the six great boards or departments of the government. It has not even the honor of being housed within the Imperial City. Ministers have always a long, slow ride in state across to the shabby gateway of the forlorn old yamun, where now eleven aged, sleepy incompetents muddle with foreign affairs. As these eleven elders have reached such posts by steady advances, they are always septuagenarians worn out with the exacting, empty, routine rites and functions of such high office, and physically too exhausted by their midnight rides to and sunrise departures from the palace to begin fitly the day's tedium at the dilapidated Tsung-li Yamun. The appointment for an interview with the non-committal, irresponsible board must be made beforehand, the minister and his secretaries are always kept waiting, and the inner reception-room swarms with gaping attendants during an interview. Once the American minister made a vigorous protest, and refused to conduct any negotiations while there were underlings in the room; and as it was business that the Chinese government wished conducted, the minions were summarily cast out—cast out to the other side of the many-hinged, latticed doors, where they scuffled audibly for first places at cracks and knot-holes. The other envoys would not sustain the American protest, and soon the farce of the empty room was played to an end, and the servants came in with their pipes and fans, tea and cake and candies, as usual; stood about, commented on, and fairly took part in the diplomatic conversations, as before. An unconscionable time is always consumed in offering and arranging the teas and sweets, and to any direct questions these Celestial statesmen always answer with praises of the melon-seeds or ginger-root. 'Lowering buckets into a bottomless well,' was Sir Harry Parkes' comparison for an audience at this yamun."

AMERICAN TRADE IN CHINA.

Tien Tsin, Newchwang, and Chefoo, which are mentioned as the points of greatest activity and danger, aside from Peking the capital, in the present troubles in China, are especially important in relation to American trade in that country. They are in the northern part of the country and it is in them that American goods seem to be in the greatest favor. The growth of our trade in that section is described somewhat in detail by a recent publication of the Treasury Bureau of Statistics, which describes Tien Tsin as the most important city of northern China, being located at the head of the Gulf of Pechili and but 80 miles from the capital, Peking, with which it is connected by water and by a railway line. Another completed railway line runs northeastwardly to Shan-hai-kwan, and an elaborate railway system is projected southward from this point through the populous provinces of Shantung and Kiangsu to connect Tien Tsin with Shanghai. In addition to these, the Grand Canal, the most important of the great arti-

cial waterways of China, has for centuries connected Tien Tsin with the Yangtsze-Kiang and Shanghai. Its population is in round numbers 1,000,000, and its imports, which in 1888 were less than 29,000,000 haikwan taels, were in 1897 more than 53,000,000 haikwan taels, having thus nearly doubled during the decade. The commissioner of customs, Mr. Alfred Hippius, writing in 1898 of the 1897 trade, calls attention to the importance of American trade at that port, and adds that it is the only trade which increased in 1898 over that of 1897, saying that American drills, American sheetings and American kerosene had especially increased in imports during the year, while the cotton goods from other countries were showing a decrease. Another interesting fact to which he calls attention is that the new railway line recently built to connect Tien Tsin with Peking is already proving extremely popular with the Chinese. On this subject he says: "It is astonishing how speedily Chinese, despite their reputed conservatism, adapt themselves to a new environment and make the most of increased transport facilities offered them. Already Peking fruit is sent direct to Tanku for shipment south, and Peking is similarly supplied with southern fruit, and traffic generally developed so rapidly that it soon became necessary to double the line."

ON VACATION.

On vacation, then, suppose we take our commercial irons from the fire—or let a subordinate keep them hot for us. Your average man of affairs assumes that no one can do the work quite so well as himself. Put him on a sick bed for a fortnight and he finds on recovery that the shop is still running comfortably. Much of exaggerated responsibility is mere "fussing." The absolutely indispensable individual is born so rarely that he is truly an infant prodigy! When a man rushes under cover to avoid a dreaded evil he very often plumps into another evil just as bad—like Æschylus, who, being threatened by the fall of a house, ran into the fields, only to be knocked on the head by a shellfish which an eagle dropped from its talons. One may as well go off on his vacation holding firmly to the theory that, for a month, nothing is worth while but rest and play. In the long run he will not be one cent richer in money because of his caretaking habit, and he will find his mind and body responding to the thrill of nature only when self-surrendered to her charms. Perpetual worry is like a smoked glass held to the eye. It clothes nature with a sickly hue and distorts perspective. Dio Lewis once saw a man suddenly leap high in air and flap his arms to his side. "What's the matter, my friend?" inquired the Doctor. "Oh," was the reply, "I just feel good!" He might have used another adjective; but the fact was there. When the vacation season supplies any of us with a tonic that forces the spontaneous cry, "I just feel good," the ups and downs of business will seem like the small dust of the balance by comparison. Hence the missionary motive of this brief pastoral epistle to the man who contemplates a summer outing.—FREDERICK STANLEY ROOT, in *N. Y. Evening Post*.

"THE independence of churches is by no means isolation of churches, and does not justify competition of churches," says the *New York Examiner* (Bapt.). "Sometimes a spirit akin to worldly ambition so clearly manifests itself in a church that the church not only fails to exert a salutary influence in the community, but defeats the very end for which it exists. The command to love one's neighbor as one's self applies to churches as well as to individuals. If this neighbor-love exists, it will find ways in which to manifest itself. It will unite neighboring pastors very sympathetically as advisers, helpers, and

counsellors, and it will unite the churches themselves in methods of general helpfulness and in the spirit of prayer and fellowship for one another. The attitude of indifference to the prosperity of other churches sometimes seen, the seeming strife for the greatest possible success of the individual church to the neglect of the other churches in the immediate vicinity, or the churches in general, is a damage to the individual church in its spirit and character, and a serious detriment to the work of the denomination—the sisterhood of churches—to which it belongs. If it could be remembered that 'the field is the world,' all selfish and ambitious ends would be absorbed in the earnest endeavor to make each church reach its highest effectiveness as an evangelistic force in the world-field."

"THERE seems no doubt," says the *New York Observer* (Presbyterian), "that, despite the steady growth of Protestantism in France, hostility to it among a large mass of the population is rapidly increasing. Indeed, apart from the Jews, the Protestants are the best hated people in France. . . . The very men who profess contempt for Catholicism unite with the Catholics in condemning the Protestant, and apparently, because he is not a Catholic. This would indicate that the antipathy is caused not by difference of religious belief, but by different habits of thought. And the theory is borne out by the fact that neither the spread of the doctrine of Voltaire, nor the Revolution, nor the process of secularization which followed the Franco-Prussian war, ever greatly modified the hatred of Protestantism. The Protestant has never been allowed a place in popular esteem alongside the agnostic. Catholicism is so much a habit of life with the mass of the French people, so much a point of view, that it looks at everything through Catholic spectacles, failing even to discover anything disgraceful in St. Bartholomew. It may ignore the Church and ridicule its rites, but it retains the inherited prejudices of that faith. This is the chief cause of the hostility to Protestantism, the fact that the latter looks

Intended for Others.

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"While reading the morning paper at breakfast, I frequently read over the advertisements of Postum Food Coffee and finally began to wonder if it was a fact that my daily headache and dyspepsia were due to coffee drinking.

"It never occurred to me that the warning fitted my case.

"I had been on the diet cure for more than ten years, having tried a strictly meat diet, also a strictly vegetable diet, and at other times left off breakfast for a time and again left off dinner, but all these efforts were futile in ridding me of the steady, half-sick condition under which I labored.

"I had never once thought of over-hauling 'dear old coffee,' but when it finally occurred to me to make the trial and take up Postum, I immediately discovered where the difficulty all these years came from. I now eat anything for breakfast, as much as I desire, doing justice to a good meal, and the same at lunch and dinner, with never a headache or other disagreeable symptom. My only 'crankiness' now is to know that I have Postum served as it should be made, that is properly boiled. There is a vast difference between poorly made Postum and good.

"C. E. Hasty of Alameda, Calif., insists that he owes his life to me because I introduced him to Postum. I have a number of friends who have been finally cured of stomach and bowel trouble by the use of Postum Food Coffee in place of regular coffee.

"Please do not use my name."
D. J. H., 1223 Bremen St., Cincinnati, Ohio.

out upon the world from a different view point from that of Catholicism. The Protestant judges men and things on their merits, the Catholic accepts the judgment of his Church, and the independence of the former naturally offends him."

THE CONQUEST OF MISSIONS.

Hence we have those magnificent records of missionaries who have suffered even unto death, like Stephen, and who have prayed that their assailants might be forgiven, as not knowing what they did. These scenes are amongst the most glorious in the history of missions, and their influence has been beyond all calculation. There have been found tribes whose disposition was apparently cruel and savage by nature. Travelers have reported them to be devoid of the instincts of humanity, and incapable of appreciating kindness. The religion of Christ admits the existence of no such tribes, and Christian missionaries have sought for them in vain. Suspicion exists—contact with white sailors was enough to create that. Hostility to foreigners prevails; that has been the product of a bloody evolution, and is so deeply ingrained in humanity as to affect the legislation and the customs of the most advanced nations. But we have yet to learn of any tribe or race where Christian missionaries have not won appreciation, honor, and affection, so soon as they had opportunity to reveal their purposes. There have been wolves in sheep's clothing. There have been missionaries who failed to act as Christians should. There have been many who meant well, but were woefully lacking in discretion. But never, in any quarter of the globe, have Christian missionaries faithfully carried out the teachings of their Master without winning a glorious triumph. It could not be otherwise, for these teachings are based on those deep, underlying principles of human nature which can never be altered. The display of pity, of sympathy, of mercy, of gentleness, and patience, and forbearance; the suppression of covetousness, and anger, and revenge—no heart is so hard as not to be melted before them. And so, strangely enough, it is the meek who shall finally inherit the earth.—*Chicago Times Herald.*

COTTON MANUFACTURING IN THE SOUTH.

Of the three natural staples on which the United States relies for her chief wealth, cotton has been bringing its producers the smallest monetary returns in proportion to the ultimate value of the product. This has not been a normal situation, nor one in which any section of the country whose interests in every part are a unit could take unqualified satisfaction. Rather it has been among the industrial problems that have fretted large-minded statesmen North, East, and West, as well as South; for, in every land, questions of State are daily becoming more entirely questions of economics.

But the solution of the difficulty appears clear at last. Let the South do with her staple what France does with the product of her silkworms, or Ireland with her flax—that is, get the utmost possible value out of it before letting it go. The cotton-growing belt seems to have waked up to the fact that its only salvation lies in becoming the cotton-manufacturing section as well. It required almost the space of a generation for us of the South Atlantic and Gulf States to arouse and fully grasp the truth that unaided agriculture, with an all-cotton policy, was leaving us poorer and poorer each year; that, while the cost of raising the staple had been greatly advanced, under our altered and still unsettled system of labor, and with thousands of acres of exhausted land an incubus on our hands, yet the status of the world's markets was such that, by their manipulation, the

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- BRADLEY } New York.
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- JEWETT } New York.
- ULSTER } New York.
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- SOUTHERN Chicago.
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EVEN though you want but a pound of White Lead, you do not want to have some cheap mixture of Zinc, Barytes, etc., labeled "White Lead," foisted upon you simply because the dealer makes a greater profit on it.

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FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

cotton-grower could be forced to sell his crops at unreasonably low figures, while on the other hand foreign manufacturers could compel him to pay fictitious prices for the fabrics made from his own raw material.—From "Cotton-Mills in Cotton-Fields," by Leonora Beck Ellis, in the *American Monthly Review of Reviews* for July.

"THE two parties, scientific and theological, keep up the dispute about the true basis of morals," says the *Interior* (Pres.) of Chicago. "The one party says it is natural law, the other that it is authority. One of the latter recently said that when the ethical system of science breaks down, as it is assumed that it will, then there will be a return to the theological system which alone is sound, effective, and enduring. Both these parties are partialists. The scientist cannot go beyond the scriptures in emphasizing the sanctions of natural law. They are counterparts of the commands and penalties of divine authority. The Proverbs contain

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Commencing June 27th the Continental Limited leaves Chicago at 12:40 noon, instead of 12:02, and arrives at New York 3:15 and Boston 5:20 the following afternoon. Through sleepers to both points.

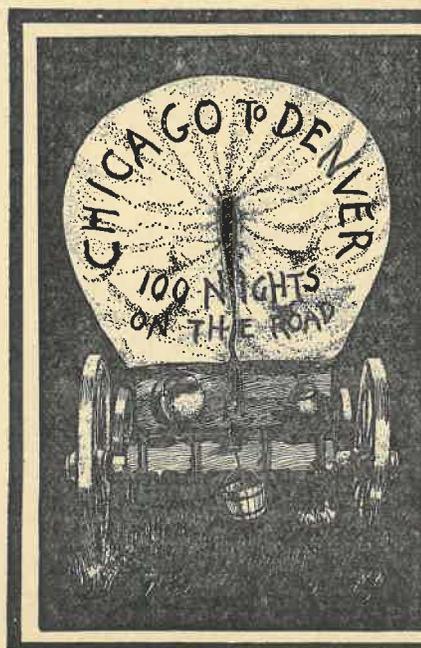
Wabash Midnight Flyer to St. Louis.

Spend the evening at home or at the theater—leave Chicago at 11:30 P. M., and be in St. Louis before 8 o'clock next morning. Try this popular train.

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A new Wabash morning train for Detroit now leaves Chicago at 9:25 A. M., and arrives Detroit 6:30 P. M. Through cars. Other trains for Detroit via the Wabash leave Chicago at 12:40 noon, 3:15 P. M and 11:00 P. M.

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CREAM OF WHEAT

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White and Black Under the Old Regime.

Reminiscences of a Slave Owner. With introduction by Frederic Cook Morehouse, editor of *The Living Church*, etc.

Cloth, net, \$1.00.

The Young Churchman Co., MILWAUKEE, Wis.

little else. The way of the transgressor is hard—the way itself is hard, and needs no divine effort to make it harder. Sin is transgression of law, of law that is automatic, carrying its own penalties. Theology states the law referred to as 'the law of God,' but there is no law in nature that is not a law of God. There will be no breakdown of an ethical system which says that the soul that sinneth, it shall die. That is natural law and divine law. It is both science and theology. The sanctions of ethics are pleasure and pain, success and failure, life and death. Both science and theology teach that the fit survive. They quarrel only in regard to the forces and powers which save—and there Christianity has a clear advantage. It is in harmony with the moral order of things, which science is not so distinctly, if at all. Christianity allows for help. Science refuses it, and is therefore beaten in the argument."

How the Congregational clergymen of Massachusetts are paid is shown in the new Year-Book of the Congregationalists of the United States, just issued by the Rev. Dr. Henry A. Hazen of Auburndale, Mass. No salary over \$5,000 is named, although it is supposed that sums larger than that are paid by the three richest churches in Boston. Not counting these three, seven churches in the State pay \$5,000, six churches pay \$4,000, and twenty-four pay between \$3,000 and \$4,000. Below these figures the compensation drops sharply to the grade of low-salaried clerks or day laborers. Probably half of the salaries in the list are below \$1,000. A common figure is \$800, and many are below that. Salaries as low as \$500 are quite plentiful, while in many instances the sums paid range from \$400 to \$150. In the case of some of the low ones there is help from other sources, but it is clear that only the few at the top have adequate compensation for the years of preparation for their work in school, college, and seminary.—N. Y. *Evening Post*.

"I have no pleasure,' saith the Lord God, 'in the death of the wicked, but that the wicked turn from his way and live.' 'Every man,' says Coleridge, 'is a Calvinist when he prays.' But we need a creed," says the *Interior* (Pres.) of Chicago, "that is good to preach as well as to pray. There can be no doubt that in the popular and common use of the Confession much greater emphasis has been laid upon the philosophical part of it than upon the practical, and that is the reverse of the situation as it ought to be. And every creed, every church, is known by its extreme men. The Catholic Church is always known by the Jesuit and the Presbyterian Church by the hyper-Calvinist. And such will continue to be the case until we cut the ground from under the feet of these extremists by a positive and ringing declaration which shall stand for conscience, liberty, and responsibility."

Horsford's Acid Phosphate For Dyspepsia.

Strengthens the stomach, assists digestion, relieves distress and the feeling of exhaustion and dizziness. Genuine bears name HORSFORD'S on wrapper.

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SEND "BABIES" A BOOK FOR MOTHERS.

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ON July 9th, 17th, and August 1st, 7th and 21st the following rates will be made from Chicago for round trip, tickets good returning until October 31st:

- Denver and return - \$31.50
- Colorado Springs and return 31.50
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- Salt Lake City and return - 44.50
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