

# The Living Church

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No. 15.

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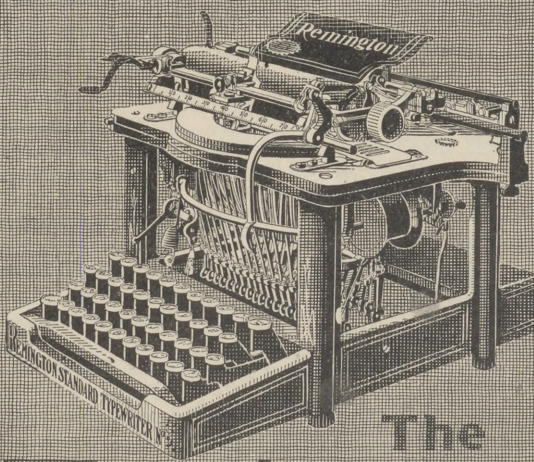
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**The Magazines**

"LEADER SCOTT," in the *Magazine of Art* for August, finds a sympathetic subject in her description of the new door of the Duomo at Florence, the work of Giuseppe Cassioli. The story of the young sculptor's triumph is thus told: Not caring to trust to commercial founders the artistic delicacies of his designs, Cassioli formed the daring idea of setting up a furnace in his own studio, and, like a modern Chlmi, determined to cast his own designs, beginning with the "Flight into Egypt." In his casting, as in his modelling, he was laborious, and aimed at the highest point of excellence. As he said to a visitor to his studio who admired the "Flight into Egypt," and was surprised at his casting it himself, "I want my work to be my own up to the very end. You see, a caster looks at the thing from a business point of view, whilst to me it is a part of my artistic production. The caster touches up any flaws there may be, and sends me the bronze as though it were perfect; I simply turn the whole thing back into the crucible if there are any imperfections, or break it up and keep the details for possible future use. Thus I have my work under my own control, till it leaves my studio, and it goes out with the impress of my own hand upon it." He did not, like Benvenuto Cellini, cast his cups and platters into the seething metal; but he had a reverse which was even more serious. So great were the expenses of setting up a foundry and keeping it in working order, that his means, which were small, gave out. The committee who entrusted him with the commission had not enough faith in his daring attempt to supply him with funds to carry it further, and even proposed to take the commission from him. Just at this moment of despair, however, the situation was saved by the generosity of the Rev. Flaminio Menciacci, Prior of S. Giuseppe, who had more faith than the Committee in the genius of the young sculptor. He obtained four months' grace before the Committee carried out their intention of taking away the commission, and he guaranteed all expenses. The able metal-casters, Tortolini and Covina, were engaged to assist him in the casting, which went on in the studio under his own care, and the doors were triumphantly completed, the artist himself finishing every detail. Florence is the gainer by an indubitably fine work of art; pure in design, rich in expression, and extremely clever in execution.

THE *International Monthly* for August contains an interesting article on The Trend of Modern Agriculture in the United States. Especially we notice the increased output, directly chargeable to increased knowledge in the last decade, and the value of educational methods applied to agriculture noticeable in better quality of farm products, hence better prices obtained. Mr. George William Hill, of the Agricultural Department at Washington, writes the article. Mr. Wm. Morton Payne, of Chicago, continues his paper on American Literary Criticism and the Doctrine of Evolution. "We are coming to understand more clearly," he writes, "that, as has been before suggested, the history of literature is the history of a process, and the study of a work of literature is the study of a product." Prof. Titchener of Cornell writes on Recent Advance in Psychology. Patrick Gedder, of Dundee University, studies Man and the Environment at the Paris Exposition. Theodor Barth, of Berlin, a prominent Liberal, writes an appreciative criticism of Modern Political Germany.

THE chief original articles in *The Church Eclectic* for August include a careful description of An Unknown Ancient Syriac Manu-

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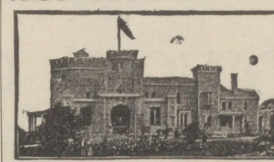
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script of the New Testament, bearing only the initials S. S.; a paper by the Rev. William Harman van Allen discussing some problems of Social Righteousness; a paper by the Rev. Edward P. Gray continuing his scholarly series of investigations into the translations accepted by the general commission on Marginal Readings; and a paper by Professor D. E. Hervey on Early Christian Music.

The matter reprinted from the current literature of the Church of England includes Mr. Headlam's somewhat unique suggestion of Priscilla as the writer of the Epistle to the Hebrews, which appeared in *The Guardian*; a paper on the Miracle Plays from *The Church Times*; the Declaration and Resolutions of the English Church Union agreed to at their meeting in June; and various lesser papers. Published at 285 Fourth Ave., New York.

IN *The Living Age*, Mr. Poultney Bigelow's article, from the *Contemporary Review*, explains some queer and heretofore unreasonable prejudices, on the part of our German friends. The Vogue of the Garden Book makes a text for Mr. H. M. Batter to gossip delightfully about some noted Garden stories, the latest being, Elizabeth and her German Garden. Mr. Joseph Conrad continues his uncanny story, *The Heart of Darkness*, and continues the mystery. From *Temple Bar*, Henry Oakley relates some microbistic musings that, although from a layman, would make a layman quail. Several bits of prose fancy and poems make up the interesting number.

**Sunday School Helps.**

THE *Sunday School Flower Service*, which we have lately issued has already become very popular. It is an acknowledged institution in the Church of England, but has been scarcely used at all in our Church; not, perhaps, because there was no demand, but for the lack of a suitable form for the occasion. This can now be had, and we anticipate a wide use of it. As we remarked in this column before, we believe that it will solve the problem as to how the children of the Sunday School can be held together after the enthusiasm and excitement of the Easter festival has passed. To spend a few weeks in rehearsals will create enthusiasm for the service. One only needs to read the accounts of the great gatherings of the Sunday Schools in the Church of England at the annual Flower Service, to be convinced of its utility. The Service is made at the low price of one dollar per hundred copies, and published by The Young Churchman Co. Samples will be sent when requested.

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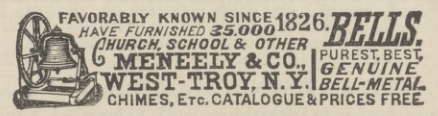
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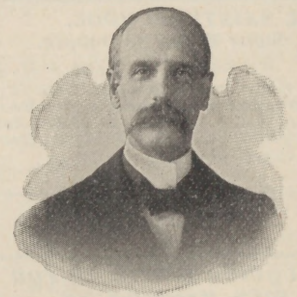
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# The Living Church

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No. 15



## News and Notes



A NEW triumvirate of Chinese revolutionists seems to represent the "power behind the throne" in the persons of Prince Tuan, who has been at the head of the Boxer movement since it has developed into open violence; General Tung, one of the important officers of the army; and a third party who has lately arisen to outside notice, bearing the name of Li Ping Heng. This latter, who has lately arrived at Peking, is a Manchu General, formerly Governor of Shantung, who is said to be one of the most violent of the anti-foreign party, and whose influence appears to be so great that on his suggestion, but by direction of the Dowager Empress, two members of the Tsung-li-Yamen or foreign office, have been killed by being cut into two halves for advocating conciliatory measures. One of these was an ex-minister to Russia, so that the act is another expression of open contempt, not only toward the conciliatory party at home, but also toward the European Powers. In the meantime Prince Ching, who alone seems to have exerted himself for relief of the foreigners, appears to be a prisoner in Peking.

THE Chinese ministers at all the European courts and at Washington as well, have united in a petition cabled to Peking by the minister to Russia as the senior of the Chinese diplomatic corps, urging the Chinese government to open free communication between the Powers and their respective representatives in Peking. Nothing, however, has as yet come from that request and no late Peking diplomatic dispatches have been published from authoritative sources. From Japanese sources, however, it is reported that those in Peking were safe as late as August 1st. Tales of the wholesale massacre of Chinese Christians are daily received, but it is only fair to say that they are generally vague, and the figures given are so large that they can be considered as little more than guesses. Probably, however, they are at least founded on facts. There are also reports that two nuns at New Chwang have been burned alive, and there are other tales of torture. New Chwang is a port on the Gulf of Pe-chi-li, on its extreme northern coast. Dr. Ting, a graduate of an American missionary college, is also said to have received two thousand lashes and to have still refused to renounce Christianity. It is announced on Monday that an imperial edict has been issued permitting communication between the United States and its minister at Peking, according to Mr. Hay's peremptory demand; but at this writing no communication has been received.

NO ALARM need be felt if we do not continue to receive definite information of the movements of the advance column from Tien Tsin toward Peking. As in all modern military movements of importance, so now, the allies are maintaining a strict censorship over the news of their movements, in order that it may not find its way to Chinese sources. So far as can be discovered, the allies, about 30,000 strong, set out from Tien Tsin on Saturday. General Chaffee had lately arrived to assume the command of the American forces, and he was delayed in setting out by the slow landing of forces which had just arrived. The Japanese, who number more than half of the whole army, seem to occupy the center column, while the British and Americans together are on the right, and other nationalities on the left. On Sunday morning a large force of Chinese was encountered at Peitsang, about eleven miles beyond Tien Tsin, and a battle raged from 3 to 10:30 a.m., the allies losing 1,200 men, chiefly Russians and Japanese, but putting

the Chinese to flight. Whether the march to Peking was resumed after the battle cannot yet be said. The difficulties of the march, with incessant rains, over almost impassible roads, with an active enemy largely outnumbering them, are almost unsurmountable obstacles. It is quite possible that only the center column was engaged, as the forces in action are said to have been only about 16,000, and only Russians and Japanese are mentioned in the dispatches.

THERE is no longer doubt that the foreign ministers are held at Peking by the Chinese government itself as hostages, and the threat is made very plainly that the advance of the army of the allies from Tien Tsin to the capital will be the signal for a wholesale massacre of those yet remaining within the walls of the British Legation. This information comes from three separate sources, and can hardly be considered as doubtful. The authority for the statement rests upon the word of Sheng, director of the telegraph system at Shanghai, whose word is worth perhaps the paper on which it is written; and upon the more reliable statement of Li Hung Chang, the only Chinaman well known to foreigners; and upon that of Liu-Kun-Yi, the Viceroy of Nanking, who was said by Bishop Graves in his letter printed in these columns last week, to be a strong man, and by inference, one trusted by the Europeans generally. Hence there can be little doubt of the intention of the Chinese authorities with regard to the unfortunate members of the Legations, and it now becomes clear why the news of their safety was at length permitted to reach the foreign capitals. In plain language they are being fed and cared for like so many cattle, simply that they may be slaughtered when the convenient time arrives. This, of course, may be only an idle threat intended to delay or prevent the advance of the allies, and we think the Powers do well to treat the threat with contempt and to make the advance notwithstanding. The civilized Powers are confronted with the dilemma that if they advance, their representatives in Peking and elsewhere will probably be killed at once; while if they do not advance then China becomes victorious over the whole world and is in a position to dictate to the united Powers. Clearly the former of these evils, terrible as would be the wholesale massacre, is less than would be the latter. Moreover, if China were once permitted to be victorious and to dictate her terms, there would be very little hope for the Europeans in the Legations or outside. Consequently the Powers do well to refuse absolutely to treat with the Chinese government on the basis of the withdrawal of the armies of the allies.

NONE of the Powers has yet declared war against China, although it becomes more and more difficult to keep up the fiction that the Chinese government is itself free from blame, and that war is made only upon revolutionists. Difficult as it is to maintain this fiction, it seems absolutely necessary to do so until the Powers can be represented with very much larger military strength in the Chinese ports than they now possess. The Viceroys of the Yang-tsze valley, and for the most part south thereof, continue to preserve a semblance of order, and it would certainly add very greatly to the complications, if any steps should be taken by which the open enmity of these Viceroys should be incurred. During the last few days, uprisings of some extent have been reported in the vicinity of Canton, where the iron government of Li Hung Chang has passed into other hands by the removal of the wily Earl. These uprisings seem to be



immediately caused by fears of French occupation of the Island of Hainan, which lies across the Gulf from French Indo-China, and which is reputed to be coveted by the French government. In addition to these difficulties in the vicinity of Canton, being in the Province of Quang-tung, there have been disorders in the other provinces lying on the coast southward from Shanghai. The latter city and the Provinces of the Yang-tsze valley are now practically surrounded by the disaffected area. The British port of Hong Kong, and the foreign concessions in Shanghai, are the two centers to which both foreigners and Chinese from the interior and from other ports are fleeing for safety.

AN IMPORTANT piece of news published Thursday morning consists of a letter apparently authentic, from the Peking representative of the London *Times*, Dr. George E. Morrison, dated July 21st, in which it is declared that though there has been a cessation of hostilities against the Legation since July 18th, the Chinese soldiers continue to strengthen the outside barricades and there are continual fears of treachery. Supplies are regularly brought in, though scantily. The hospital service is reported as good. The direct statement is made that on the day before the appeal to the several Powers for mediation by the Chinese government, the same government issued an Imperial edict "calling upon all Boxers to continue to render their loyal and patriotic services in exterminating the Christians," commanding the Viceroy and Governors to expel all missionaries and compel all Christians to renounce their faith, and praising the Boxers for driving out and slaying the converts. He also declares that the Imperial soldiers who have been fighting the foreigners under Tung and Yung Lu are commended by Imperial decrees. The French Legation had been undermined and destroyed, but the French minister had already fled for protection to the British Legation and was thus uninjured. The greatest peril during the last days has been from fire, and with the intention of destroying the British Legation, the Han-lin Academy, described as the most sacred building in China, and including its unique library, had been destroyed by fire. No news had been received within the Legation from the Cathedral, in which a large number of native Christians had gathered for safety. The British minister, Sir Claude MacDonald, in a letter dated July 24th, received at Tien Tsin, confirms the report of Dr. Morrison, declares that the Legation is surrounded by Imperial troops who are continually firing, who, while enterprising, are cowardly, and that the Chinese government has done nothing to aid the foreigners. He declares that at that time though there are provisions ahead for about a fortnight, they are already reduced to the necessity of eating their ponies.

THE assassination of the King of Italy was followed up on Thursday of last week by an attempt to assassinate the Shah of Persia in Paris, as he was riding, which, however, was unsuccessful. Investigations show an Anarchist plot to murder all the crowned heads of Europe, and apparently the greater part of the plot was developed in Paterson, New Jersey, by the Anarchists, who seem to have made headquarters in or near that city. In Chicago an Anarchist meeting on Sunday was dispersed by the police, who made five arrests, including the notorious Lucy Parsons.

THE new Constitution adopted in North Carolina by the popular vote, provides for the restriction of suffrage to male citizens who are able to read and write the English language as tested by the Constitution of the State; and who also give evidence that they have paid their taxes during the past year; except that by a special proviso all the male citizens and their lineal descendants in the male line, who were legal voters in any State of the Union in 1867, though unable to meet the educational qualifications stated, are perpetual voters, if their taxes are paid, and provided they register as such within the State prior to the year 1908. This amendment is substantially the same as that already adopted in South Carolina, Mississippi, and Louisiana, and its effect is to disfranchise the great bulk of the negro vote within the state. There was a time when such action would result almost in civil war, so indignant would be the whole of the North; but that time has gone by. Whether the so-called "grandfather" clause will stand the test of a Supreme Court decision is a matter of doubt. When the same provision was adopted in Louisiana, the two United States Senators from that State both gave their opinion that it was unconstitutional. It has not, however, as yet been passed upon by the Supreme Court. Whether or not this practical setting aside of the 14th Amendment to the United States Constitution is justifiable—a question

by no means so easy to answer as many in the North believe, and on which there is very much to be said for the affirmative—the immediate result of such action will be beneficial. The people of the State will no longer see before them visions of negro domination, and will be able to divide between the great political parties of the country on the merits of the questions presented respectively by the parties. Hence, from a partisan standpoint, it must be said that Republicans have everything to gain and nothing to lose by this measure. Indeed, if the negro question could be settled on a basis that would be generally recognized as honorable and fair, and in such wise that the fear of negro domination would forever be removed from the Southern States, the Solid South would be forever broken up, and the Republican party would be largely the gainer. The national Republican platform does not deal with the negro question in a statesmanlike manner; while on the other hand it is impossible to believe in the good faith of those who talk about the necessity for the "consent of the governed" abroad, and yet trample upon that consent at home.

NEVER was the financial supremacy of the United States so clearly manifested as during the present year. It will be remembered that in accordance with the terms of the Gold Standard bill, which passed Congress during its last session, a considerable portion of the debt of the United States was refunded on a 2 per cent. basis, the bonds being in all cases sold at par. We expressed doubts at the time of the possibility of a refunding of such magnitude at so low a rate being successful, but it was successful notwithstanding, and the bonds to-day are at a considerable premium, selling at last reports at 103¾. The British government has now issued bonds to the amount of about 10,000,000L., or \$50,000,000, drawing 3 per cent. interest, which are offered to purchasers at 98. Hence the British government is not only offering a rate of interest 50 per cent higher than that paid by the United States, but at the same time is selling the bonds at a discount, so that in effect they will yield, according to experts, 3¾ per cent. during their long term; being nearly double the profit realized by the bond holder on the recent issue of the United States. Of course these new British bonds will be taken up with the greatest avidity, and it is stated that four American banking houses have offered to take the entire issue, which offer was promptly declined. It is certainly a cause for national pride that the United States has so largely eclipsed England, and every other European power as well, in financial security.

#### LONDON LETTER.

London, July 27, 1900.

DEAN HOLE, who seceded not long ago from the English Church Union, has been lately expressing his changed sentiments concerning the Union in a somewhat explosive manner in the *Times* newspaper, which august old oracle of Printing House Square is really quite essential to an Englishman's existence. The name of his once endeared Society, the Dean of Rochester now thinks, is a gigantic, and even presumptuous, "misnomer;" for he is convinced that the E. C. U. "does not represent the English Church and it does not promote union;" and though it has "increased in numbers," it has, on the other hand, "decreased in power." The witty and popular Dean was entitled, of course, to withdraw from, and express his opinion about, the Union, but surely he might have done so without turning and attempting to rend it with the talons of his unreasonably intemperate invective.

Although the English Church Union, whose membership, lately much increased by the Protestant agitation, is now upwards of forty thousand, has not yet been blessed by the Archbishops and Bishops (or by *all* the Deans), and is merely a voluntary society, yet it may be truly said, however, to "represent" a very large and growing, and even influential, constituency in the Church, whilst the Catholic principles and ethos of the Society, its splendid enthusiasm and noteworthy achievements, combine to triumphantly vindicate both its position and reputation in the face of all hostile criticism. As to any decline in power, the Union, on the contrary, seems more virile and formidable a fighting organization than ever, at least in the estimation of most outsiders; for, otherwise, the proceedings which took place at the annual meeting of the Society the other day would hardly have provoked such an extraordinary eruption of Protestant emotionalism and clamorous antagonism; even amongst "moderate" Churchmen, who are popularly supposed



to be always sweetly reasonable and entirely free from vulgar perturbation.

The E. C. U., this year, kept its Forty-first Anniversary, which was observed on June 20th, by special Evensong sermons at numerous London churches, and on the 21st by the offering of the Holy Sacrifice in 1,218 churches and chapels, including 132 in the London area, and by the chief anniversary service at St. Paul's, Knightsbridge (the mother church of famous St. Barnabas', Pimlico), where assembled a large congregation of E. C. U. members; the celebrant being the vicar, Prebendary Villiers, and the preacher the Rev. Father Waggett, S.S.J.E., who is stationed in South Africa. The sung Mass was preceded by a processional function, with incense and banners, the hymn being, "Round the Sacred City gather Egypt, Edom, Babylon," to the tune "Austria" by Haydn. The preacher forcibly pointed out that the real danger and loss arising from "the periodical recrudescence of ignorance and profanity" in the Church of England lay, not in respect to the cause of Catholic truth, but to the souls of Catholics who were striving to live the spiritual life and longing to show forth in their characters the "intimate notes," no less than the "public notes," of the Church. Nevertheless, it was our solemn duty, observed the Cowley Father, to bear witness to the sovereignty of Christ's Kingdom upon earth, to bear witness to the sanctity of the Law of Christ in relation to private and domestic life; and it was also our duty to always bear witness to the reality of those saving Mysteries of grace and truth which are stored up in the Catholic Church.

The annual meeting of the English Church Union, which is usually about the most important (certainly most stimulating) ecclesiastical event of the year here in England, was held on June 21st (2:30 P. M.) in the Great Hall of the Church House, Westminster; the attendance being large, and the temper of the audience serious yet enthusiastic. Viscount Halifax, who has been quite an ideal President of the Union for upwards of thirty-three years, occupied the chair, and delivered his annual address, which is always the most noteworthy and interesting feature of such occasions. This year the presidential address was especially weighty on account of the present acute stage of the Church "crisis;" caused, not only by the prolonged duration and virulent character of the Protestant Agitation, but also by the singularly unenlightened and disastrous policy initiated by our Archbishops—a policy, be it remembered, entirely due to said fanatical agitation.

Before launching out into the current of his long and elaborate address, which was more in the nature of an argumentative dissertation than most of his previous annual speeches, Lord Halifax made a very graceful and touching allusion to the late Mr. Shaw-Stewart, who was one of the oldest and most valued members of the Union, for some years a vice-president, and a very devout Catholic and noble philanthropist; to whose influence, moreover, with Archbishop Tait and the contemporary Bishop of London was largely due the cessation of hostilities against St. Alban's, Holborn. Then proceeding to speak on the main points of his address, his Lordship first dwelt at some length on the "Round Table Conference" scheme, discussed and resolved upon by the London Diocesan Conference at its last session in May. In reference to Prebendary Webb-Peploe's rigid requirement that the condition *sine qua non* of entering into conference must be the acceptance of Privy Council law in doctrinal and ceremonial matters, he wished to know if the Evangelical Prebendary was really prepared to accept the decision of the Judicial Committee in the case of *Essays and Reviews*, which permitted a latitudinarian interpretation of the Holy Scriptures; its decision in the case against Mr. Bennett, who was allowed to hold and preach the doctrine of the Real Objective Presence and to teach Eucharistical Adoration; and finally its decision in the Lincoln case, which authorized the Eastward Position, Altar lights, Mixed Chalice, and the use of the *Benedictus* and *Agnus* at Mass.

Lord Halifax then proceeded to consider, in an impressive manner, the doctrine of the Holy Eucharist and that of the Communion of Saints, and also expressed his mind forcibly about the mischievous conceit now quite rife in some English circles, that the English Church is an "independent entity" in relation to Catholic Christendom; and he further commented on the injudicious method adopted by the 16th Century English Reformers "in their desire to secure large numbers of communicants at every Celebration of Holy Communion."

Space allotted to me forbids much quotation from his Lordship's noble and impassioned address, but I must not omit

a few striking passages. Here is one in reference to the Real Presence:

"He vouchsafes His Presence, not merely with a view to an external presence such as was enjoyed by those who were brought into His company whilst He was visible on earth, but with a view to that internal and spiritual presence of which He spoke when He said to St. Mary Magdalen, 'Touch Me not, for I am not yet ascended to My Father.' This presence He, who in the days of His visible sojourn on earth was subject to His own creatures, now vouchsafes at His altars according to His own institution, at the voice of His Church. We have no need to ask with Mary Magdalen where His sacred Body has been laid. We have that Body given into our keeping as often as we will. We possess Him in the Holy Eucharist, and possessing Him, we repeat in each Eucharist what He did at the Last Supper in the Upper Chamber—we offer Him, sacramentally present under the outward and visible signs of Bread and Wine to the Father; as the Lamb that has been slain, in commemoration of that death and passion by which He made a full, perfect, and sufficient sacrifice for the sins of the whole world."

In reference to the vicious notion of absolute insularism in religion, Lord Halifax said:

"We have fought in the past for particular doctrines, for particular practices. To-day it is a battle for the clause in the Creed, 'I believe in one Holy Catholic and Apostolic Church.' It is the fashion now amongst people who profess to be High Churchmen, to talk as if the Church of England was an independent entity—a body which may interpret the Bible as it likes, and may determine its own doctrine and practice quite irrespective of what the rest of the Church, of which it is but a part, may have taught and sanctioned. Need I say that such a principle is the assertion of pure Protestantism—(cheers)—and the endorsement of the principle of absolute private judgment." Further report of the E. C. U. meeting must be reserved until my next letter. JOHN G. HALL.

#### ENGLISH NEWS BY CABLE.

The death occurred on August 2nd, of the Ven. Charles Wellington Furse, Canon and Archdeacon of Westminster. Dr. Furse was a Balliol College, Oxford, man, taking his B. A. in 1847 and M. A. in 1852. He was a curate at Clewer, in his early ministry, during the rectorship of Canon T. T. Carter, and was afterward Principal of Cuddesdon College and hon. canon of Christ Church, Oxford. He became Archdeacon of Westminster in 1893, having been Canon and rector of St. John Evangelist's, Westminster, from 1883 to 1893. He was the author of a volume of sermons and several devotional works.

On Sunday night, August 5th, the tower of the far-famed St. Botolph's Church, Boston, Lincolnshire, was struck by lightning, the pinnacle from the summit falling 300 feet, through the roof, into the church, creating panic among the worshippers at the evening service. No one was injured. This church is one of the best known to Americans, of the English parish churches.

A special dispatch from London to the *Chicago Tribune* says: Professor H. V. Hilprecht, of the University of Pennsylvania, now exploring the ruins of Babylon, has made many valuable discoveries. In a letter just received in London he says: "I have found the great temple, library, and priest school of Nippur, which had been destroyed by the Elamites 228 B. C. The library consists of 16,000 volumes written on stones, and covers the entire theological, astronomical, linguistic, and mathematical knowledge of those days. I also unearthed a collection of letters and biographies, deciphered the inscription on many newly discovered tombstones and monuments, and found 5,000 official documents of inestimable value to the student of ancient history. The net result of the journey consists so far of 23,000 stone writings."

#### NEW YORK LETTER.

THE Rev. Arthur H. Judge took up his work at St. Matthews's on August 1, and took the services there for the first time on Sunday, including two sermons and a Celebration. He finds the work of the parish in good condition from the hands of the Rev. W. C. Hubbard, who has been in charge since the death of the Rev. Dr. Krans. Mr. Judge comes from St. John's, Franklin, Pa., but has seen service in New York before, having been assistant to the Rev. Dr. Backus at the Holy Apostles for a time, and afterward vicar at Heavenly Rest Chapel. On the same Sunday morning that Mr. Judge began at the parish



church, the Rev. A. W. Mann, was at St. Ann's for a service to the deaf mutes, who attended in good numbers in spite of the fact that the day was excessively warm.

The funeral of the Rev. Dr. Dyer took place at Grace Church on Wednesday morning of last week. Bishop McVickar of Rhode Island, Bishop Potter, and the Rev. Dr. Huntington read the service, and others in the chancel were the Bishop of Pittsburgh, the Rev. Dr. G. F. Nelson, the Rev. Dr. Arthur S. Lloyd, the Rev. Joshua Kimber, and the Rev. James LeBaron Johnson. The pall bearers were Messrs. John T. Terry, J. Pierpont Morgan, J. Noble Stearns, Thomas Whittaker, Andrew H. Smith, General Wager Swayne, Anson W. Hard, Waldron P. Brown, and Morris K. Jesup.

For some years St. Andrew's, Harlem, has had a mission on the East Side. Led by the Circle of King's Daughters in the parish church, other circles in Harlem to the number of twenty have decided to enlarge the mission into a settlement, with the usual accompaniments of winter and summer work in a poor neighborhood. This fall improvements are to be made in the building, and the circles are in part to become responsible for the cost of maintenance. The religious part of the work will be carried on as usual.

Important improvements are making in the chancel of St. Peter's Church in West Twentieth Street. A marble reredos and large window are being put in place. The subject of the window is the call of Andrew and Peter. Christ is the central figure; the men are on one side; the boat on the other. On either side of the reredos and window is to be a procession of figures from the Old and New Testaments. On the Old Testament side are Abraham, Isaiah, Moses, David, and Hannah, and on the New Testament, the Virgin Mother, St. Matthew, St. John, St. Stephen, and St. Paul. Below the figures there is a marble waistcoating to correspond. The work will be in place by October.

A very handsome window is being put into St. Luke's Church, Easthampton, Long Island. The subject is Christ the Consoler, and it is erected in memory of the Rev. C. P. B. Jeffreys, Jr., the deceased rector.

#### THE OLD CHURCH AT EASTCHESTER, N. Y.

**S**T. PAUL'S CHURCH, Eastchester, is one of the show places in the vicinity of New York. Situated as it is, in a pleasant valley a mile or two south of Mount Vernon, almost on the banks of what is now known as Eastchester Creek, but which in times gone by bore the more poetic name of Aqueanucke, its spire shows above the tree tops as one comes down the road from Mount Vernon, and presents a picturesque appearance that is continued as its weather beaten walls are approached. The church was built, so the records say, in the year 1765, and it replaced a wooden church which had been in use for forty years or more. It may be said that the ground on which the church stands has been devoted to religious purposes for two hundred years, for when the town of Eastchester was settled, a few years before the opening of the eighteenth century, one of the first things its citizens did was to set apart the ground for a church and burying ground, and on one of the grave stones yet standing within the shadow of the church can be read the date 1704.

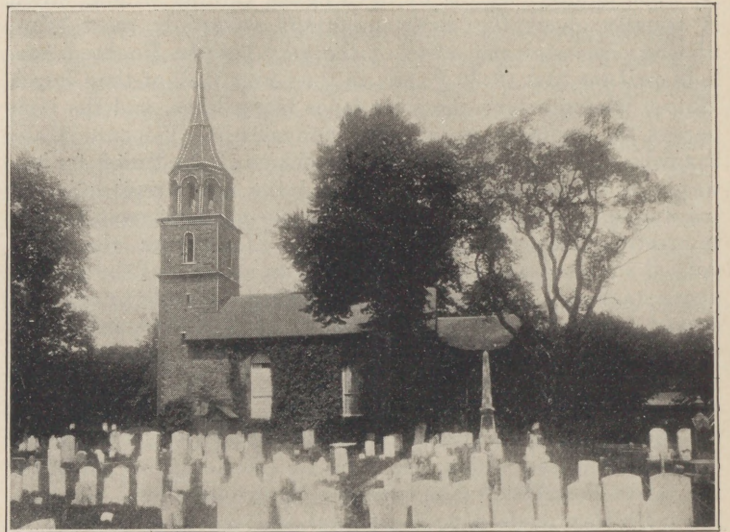
When the church was first organized it was not Episcopal. But the Rev. John Bartow, one of the missionaries of the Society for the Propagation of the Gospel in Foreign Parts, went to Eastchester in 1702, and finding a congregation there worshipping under a dissenting minister, commenced the services of the English Church. Within a very few years, and so far as is known, without any hard feeling on either side, the dissenting minister withdrew, and the Eastchester church has ever since been Episcopal.

This part of Westchester County suffered severely during the Revolutionary War, and the town of Eastchester was occupied at different times by troops of each of the armies. In October 1776 there was a skirmish between the patriots and soldiers of Lord Howe's army, and discerning ones profess to be able to see on the walls of the old church the scars of cannon and musket balls. Be that as it may, there is no doubt that the tower of St. Paul's looked down upon scenes of bloodshed, nor that the church was used for a time as a British hospital. During these troublous times, services were discontinued, and the communion silver, the Prayer Book, and the bell were

buried in the grounds of the Halsey mansion, a few rods distant from the church, for safe-keeping.

The church had been connected with other parishes until, in March 1787, it was incorporated as a separate parish and first took the name of St. Paul's. It was again incorporated in October 1795. It is evident from the records that the church was left in rather bad condition at the close of the Revolution, for in 1801 the vestry sent a letter to the rector and vestry of Trinity, New York, in which it was stated that the building had been left in very bad repair by the soldiers, and in which the aid of Trinity was asked to put the building in good shape in order that a rector might be engaged and services held more regularly.

In the first half of the present century the church was comparatively prosperous, and was in fair condition, when the present rector, the Rev. William S. Coffey, took charge, in February 1852. In the early years of his rectorate the church advanced rapidly, the building was enlarged, and several endowments were secured. Unfortunately for the continued success of the parish, the town of Eastchester has been left behind in the march of temporal progress. The church was easily reached at a time when everybody in the neighborhood rode in carriages, but now that the steam railroad and the trolley car have taken the place of private conveyances to a great extent, the church is accessible only to those who live in its immediate vicinity. There is no railroad to Eastchester and the nearest trolley line lands one but a full half-mile away from the church. Mount



ST. PAUL'S CHURCH, EASTCHESTER, N. Y.

Vernon, a short distance away, has grown to be a small city and has attracted by its conveniences some of the people who were formerly residents of Eastchester, so that old St. Paul's has seen its parishioners going away from it and has not yet seen others come in to take their places. Notwithstanding these adverse conditions the church has about 80 communicants, services are regularly held, and it is only a question of time when Mount Vernon will spread far enough to include Eastchester. The neighborhood of the church will then become more thickly settled and the parish will greatly increase.

The church and churchyard are most interesting. The former is remarkably for the solidity of its walls. These are built of a gray stone in random courses and the angles of the edifice are ornamented with red brick. The windows and doors are also outlined with brick. Over the tower door is a tablet bearing the date of the erection of the building. In the tower hangs a bell which has called the people to service for a hundred and forty years. It bears an inscription which states that it was presented to the parish in 1758 by the Rev. Dr. Standard.

The churchyard covers three and a half acres of ground and is one of the largest in the county. Many soldiers of the Revolution, both British and American, are buried there, and the old tombstones abound with the quaint inscriptions that were current in the eighteenth century.

#### TWO GREAT LAYMEN.

BY THE REV. H. R. PERCIVAL, D.D.

**T**HE entire Church in America has been called upon to weep the loss of two of her greatest laymen, within the past few months—Mr. George W. Hunter and Mr. James S. Biddle.



In nothing has the Anglican Church been more successful than in keeping her lay people in touch with her sorrows and her joys, and while indeed the Latin communion has had its Montalembert, its Louis Venillot, and while Russia can boast the present High Procurator of the Holy Governing Synod and the late M. Khomiakoff, we can name scores of those still alive and of those who have gone to their reward, who in the ranks of the laity took all the keen interest in ecclesiastical matters which is commonly supposed to be a peculiarity of the sacerdotal caste.

Conspicuous among this mighty throng and hardly surpassed by any, stand the two great names which we have just mentioned. We have no intention here to enter into any biography of these gentlemen; our object is to show their zeal for good, their all-absorbing love for the Church, and their consistent lives of patient waiting that they might finish their course in faith and receive their crown.

Both Mr. Hunter and Mr. Biddle were identified with Philadelphia and each of them passed in that city the extreme limit of four score years. The writer of this article knew them both intimately and loved them dearly. To him their loss is a deep sorrow, although they were like the full ripe grapes in the vineyard of the Lord, and only waiting to be gathered by His loving hand. May we be found such also! But to the Church their loss is a calamity, and (humanly speaking) irreparable.

What educated Churchman does not know of Dr. Muhlenberg's school for boys at College Point? Here these two, as boys, were at school together and in the same class. In fact they were in the last class of that school which played so conspicuous a part in our ecclesiastical history of those days. All this was more than sixty years ago, and Mr. Hunter described in one of his articles, with a graphic pen, how on the Christmas night all the schoolboys were assembled before the picture of the sacred Mother with the divine Child, how the chapel was dressed with greens and lighted with candles, and how, amid the fumes of the incense, the boys sang in Latin "*Adeste fideles.*" We wonder whether now, after half a century has passed, in a single boys' school in the land there is anything so well calculated to impress upon the youthful mind the great mystery of the Holy Night.

Mr. Hunter's chief work for the Church was in connection with his own parish, St. James', and as treasurer and financial adviser of numerous charitable institutions, such as the Episcopal Academy (a great school for boys), the Advancement Society, Christ Church Hospital, etc., etc. In all these positions his spotless integrity and cautious wisdom won him the highest regard. It was largely due to his enterprise that St. James' was removed from its old site in what had become the business part of the city to the present position at 22nd and Walnut Streets, where its pristine glory is more than equalled.

But while Mr. Hunter was most active and useful to the Church in his parochial and diocesan connections, it was for the whole American Church that his heart yearned. A staunch Tractarian from the beginning, he followed the steps of his teachers, and fortified each position assumed with sound learning. To enable him to do this he accumulated a large and most valuable library. Here was nothing narrow, no mere collection of ephemeral High Church books in English, but the standard theology of the West in its original tongue. Mr. Hunter read Hebrew, Greek, Latin, and all the modern languages, and was a mine of learning, as he had been for half a century an insatiable reader as well as collector of books.

It was not, however, only books purely theological to which he turned his attention. His love and study of Dante was unique. He probably had on the shelves of his library the best Dante collection in this country. Its possession would be a glory to any institution of learning. (And perhaps we may pause here to remark that we are informed that the entire library must be sold forthwith under the provisions of the will. We trust that it may not be scattered but that the collection made from every part of the world during so long a life of deep research may be kept intact.)

No sooner did the attack begin on so-called Ritualism than Mr. Hunter was in the field in print as its champion. The effect of *A Layman's Letter* will not be forgotten by the older Churchmen still alive. Later on came his unanswered and unanswerable tractate upon *The Real Presence and Auricular Confession*, with its most ample (in the 2nd ed.) catena of citations from the Anglican divines. Later still, Mr. Hunter wrote a book of deep learning on *The Divine Liturgy*.

But while his published writings were, comparatively speak-

ing, few in number, his influence was enormous. To him came the younger clergy in their troubles and perplexities, and always found in him a kind and sympathetic adviser. For the last few years of his life his eyesight failed him, but to the last moment he was intellectually fully himself, the same kind, thoughtful, loving, honest, Anglo-Saxon Christian he ever was. He is not, for God has taken him.

IN MANY respects Mr. Biddle was the extreme opposite of Mr. Hunter. As the latter was the ever-ready defender of the Tractarians, the former was their bitter and unwearied foe. But in one point (and that the most essential) they were heart and soul at one: each in his own way loved and served the Church to the best of his ability. Despite theological differences they were to each other always "Jim" and "George," and although apparently working in opposite directions, yet as a matter of fact together they advanced the cause of Christ and of the Church. Mr. Biddle's chief work for the Church lay in his powers in her legislative assemblies. Always the gentleman, always absolutely fair, always clear as crystal, always manly, when he spoke all listened with the greatest respect, and even those who disagreed most with what he said felt proud of the Church which possessed such a layman.

The Church he loved was a reality, not a myth; it was the Church of his youth, the Church of Bishop White. He wanted nothing changed. When he spoke it was almost invariably in the interest of conservatism; and it is no exaggeration to say that the overthrow of the scheme for Protestant Amalgamation under the guise of Church Unity received its death-blow from Mr. Biddle's numerous speeches on the subject in several successive General Conventions. While not a brilliant orator, he was a most forcible and most witty speaker. No one that heard him could fail to feel his deep earnestness and transparent honesty. It will be long before such a voice is again heard in our councils.

Besides being for a great number of years a member of the Standing Committee of the Diocese, Mr. Biddle was most deeply interested in the "Bishop White Prayer Book Society." The valuable work this society has done for the Catholic faith through supplying Prayer Books gratis is not realized as it should be.

We could cover pages with anecdotes illustrating the different sides of Mr. Biddle's character, but two must suffice here, each of them from our own personal knowledge.

After the loss of the steamship *Maine*, a clergyman was in conversation with Mr. Biddle and the writer, and was urging immediate war. Mr. Biddle was strongly opposed to the Spanish War until after war was declared. The clergyman urged his side with considerable temper and then asked Mr. Biddle's opinion. Mr. Biddle (who, it will be remembered, had been often years ago an acting captain in the Navy) answered most calmly, but firmly: "Do you think such a war is in accordance with the Sermon on the Mount?"

There is something beautiful in the thought of a layman thus going through life and trying to bring each issue to the test of the words of the Lord Jesus.

After the last General Convention Mr. Biddle met Dr. Dix; and as Mr. Biddle was urging Dr. Dix to go to San Francisco and to accept again the office of President of the Lower House, Dr. Dix said: "If you will go, Mr. Biddle, I will go, too." And Mr. Biddle answered: "If I am sent and I am able to, I shall be there."

The writer, in conversation with Dr. Dix, subsequently happened to mention this incident, and Dr. Dix said, "I only wish Mr. Biddle could be spared a score of years longer to the Church," and then told the following anecdote:

He said that a lady who did not know Mr. Biddle had said to him that she was so much vexed when she found this old and apparently feeble man had been given the floor; "but," she said, "he had not spoken five words before I felt myself spellbound; and his speech was the speech of the entire session."

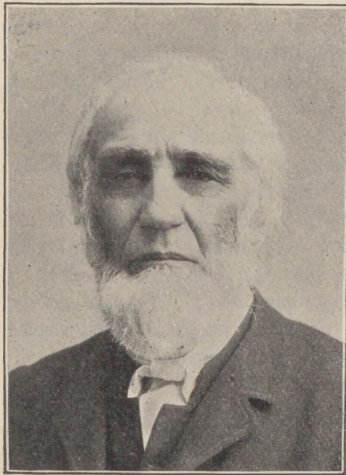
SUCH were these mighty laymen of the Church; the one the most learned lay theologian, the other the most convincing lay speaker the Church in this country has produced.

Dear friends, no longer can we hear your voices of sympathy or teaching or warning or exhortation, but the sweet memory of two great and holy souls will, throughout the years to come, fill the hearts of the generations which shall follow, and who shall ever bless your names! Ye indeed have reared for yourselves monuments more lasting than brass or aught that Horace knew of—the monument of a devout Christian life.



## BURIAL OF DR. WILSON.

WE NOTED last week the death of the Rev. William Dexter Wilson, D.D., LL.D., L.H.D. Dr. Wilson's funeral took place August 1st from St. Mark's rectory, Syracuse, which had been his home, and St. Mark's Church, Syracuse, of which his son, the Rev. Wm. De Lancey Wilson, is rector. Many of the



THE LATE REV. DR. WILSON.

clergy of the city were away on vacation. The following were in attendance at the simple, impressive burial service: The Rev. Drs. H. R. Lockwood, C. W. Hayes, O. E. Herrick, Theo. Babcock; the Rev. Messrs. W. S. Hayward, W. H. Casey, J. A. Skinner, C. J. Shrimpton, E. W. Mundy, W. B. Clarke, E. W. Saphoré, John Arthur, A. L. Byron-Curtiss, C. J. Lambert, D. B. Matthews, L. J. Christler, H. S. Sizer, H. H. Fox. The first three named read the service, and the last six (former students under Dr. W.) acted as bearers.

In addition to the facts published about Dr. Wilson's life last week, he was the Paddock lecturer in the General Theological Seminary in 1883. Numerous brochures, including *Miracles in Nature and Revelation*, and *The Scripture Reason why I am a Churchman—Catholic but not Romanist*, were most valuable products of his pen. He wrote for *The Church Review* and *The Church Eclectic* for many years. His published lectures on such subjects as Psychology, Logic, Moral Philosophy, and Mathematics, show the wealth and range of his learning. His students were devotedly attached to him, his humility and purity of heart being always apparent. It is related that his devoted friend and Bishop once publicly said of Dr. Wilson: "He is my superior in everything except office."

Dr. Wilson was married in 1846 to Susan Whipple Trowbridge, who died on December 25, 1890. He leaves four children, Mrs. John Clarke, Mrs. W. D. Manross, the Rev. Wm. De Lancey Wilson, and the Rev. F. M. Wilson.

## A FIVE YEARS' COURSE OF HISTORY IN RELIGIOUS EDUCATION.

BY THE REV. WM. L. EVANS.

THE following is an outline of a course of five years' instruction in Sunday School work conducted by five competent teachers, each capable of taking a class of 50 to 300. The course involves the free use of maps, blackboards, models, and objects of all kinds. The writer has put the plan to the test and has not found it wanting, the class being 150 boys, whose ages range from 6 to 16, and several adults. In this case classification is impossible, the school being conducted by one teacher. How much easier must it be in the case of five teachers, each taking a course, thus making classification possible.

## FIRST YEAR COURSE.

*The History of the Old Testament by Means of Stories.*

These must be so selected as to give in a connected form all the important points. There is nothing in which children are more interested than history, especially if this history is given in story form, and nothing that abounds in such more than the Old Testament. I have found them so interested that they look up during the week the different points in connection with the Sunday address. This is invariably the result if the curiosity has been aroused. Do not dwell too much upon the moral of the story. The children will draw their own conclusion if the history has been presented to them as it ought to be. Give the story, not in bare, dry form, but give it life and reality, and you will have rapt attention, without which there can be no good result; and if this attention can be secured a class of 500 can be managed as easily as a class of 5. This course may be taken throughout the whole school during the first year, being adapted to the different classes.

## SECOND YEAR COURSE.

*The History of Christ and of St. Paul; Dwelling not on the Divinity of Christ, but on His Manhood.*

Give the children the history of the Man and they will be as

interested as in the stories of the Old Testament. Make a free use of maps. Let each place be pointed out on the map. Children receive vivid impressions through the eye. Let a sketch of the lesson appear on the blackboard. All this will give an air of reality and concreteness.

## THIRD YEAR COURSE.

*History of the Book of Common Prayer,*

in so far as that will help in the understanding of the same. The catechism, as far as the memorizing of it is concerned, could with advantage be taken during the first two years. Then at least one lesson should be given during the third year, showing the scope, completeness, and oneness of this wonderful inheritance of the past.

## FOURTH YEAR COURSE.

*History of the Christian Church.*

Let the main landmarks be given in as connected a form as possible. Do not attempt to teach too much and to deal too much with details, but drive home the essential points. The teachers being but five are supposed to be efficient. They will, therefore, know how to present these essential points in an interesting way and secure attention. When we are interested we pay attention, and when we pay attention we remember; attention being one of the fundamental elements of memory.

## FIFTH YEAR COURSE.

*The Rudiments of Theology,*

including the relation between religion, theology, and science. These also ought to be presented historically and connectedly. There is no such thing as an isolated idea in our minds. There is no use, therefore, to indulge in abstract isolation. The Bible has too long been looked upon as a collection of isolated texts.

The writer maintains that some such scheme as the above will greatly simplify our present complicated machinery and will tend to solve the great difficulty of securing teachers. It is unreasonable to commit the religious education of our children to crude and unskilled hands. Secular education is receiving the careful attention of specialists, and when we fully realize the gravity of the issues that depend upon the efficient working of our Sunday Schools, then, and not till then, we shall realize how carefully and thoroughly the whole system ought to be worked out; then, and not till then, we shall have results that can not be tabulated and that cannot fail to touch the hearts and consciences of our children.

## CHARACTER OF IMMIGRANTS.

THE character of immigrants to this country from foreign nations is a subject of deep interest to the political economists of the United States. If they are of the desirable kind they are welcomed, but if they are not they are not wanted here. According to the recent report of the commissioner of immigration, the comers this year have been largely of the most undesirable character. The commissioner of immigration states that since 1880 the character of the immigration has materially changed for the worse. Prior to that year the great body of immigrants came from "the intelligent, sturdy races of Western and Northern Europe. Since that time there has been a steady increase of the movement from the Slavonic and Latin races of Eastern and Southern Europe. From statistics made up from the government returns it appears that in 1869 the immigrants from Austria-Hungary, Italy, Russia, and Poland were one-eightieth of the number from the United Kingdom, France, Germany, and Scandinavia; in 1880, one-eighth; in 1894, nearly equal to it; in 1899, two and a half times greater." In regard to the intelligence of the immigrants who are seeking homes in this country, a writer in *Gunton's Magazine* furnishes the following facts: The statistics for 1899 show that only 3.6 per cent. of the immigrants from Western Europe were illiterate, while the percentage of those from Eastern Europe was 42.4. The Hebrew illiteracy was 20.3 per cent. While the average illiteracy of Austro-Hungarian immigrants last year was 25.2 per cent., the Bohemians showed only 3.3 per cent. The average illiteracy of Southern Italians was 57.2 per cent.—five times greater than that of Northern Italians, those from Tuscany, Emilia, Liguria, Venice, Lombardy, and Piedmont. Of the Magyar immigrants, 10.8 per cent. were illiterate; of the Croatian and Slovenian, 26.1; of the Slovak, 27.6; of the Polish, 31.3; of the Lithuanian, 32.4; of the Portuguese, 65.5. There has been no improvement in the intelligence of the immigrants this year. What the effect will be upon our social, political, and industrial life from this increased infusion of ignorance, unthrift, and alien ideas and prejudices, says a contemporary, we are not left, unfortunately, to imagine. We know already, to our sorrow, that it means more power to the demagogues, professional agitators, and politicians who cater to the alien vote, worse government for our cities, more patronage for the saloons and other dens of vice, a larger population for our jails, asylums, and prisons, and heavier burdens for our charities.—*Cumberland Presbyterian.*



## "THE CHURCH AND THE CHINESE."

BY THE REV. J. FIELDING SWEENEY.

FOR a while, even those of us whose eyes have been turned with such intensity of gaze upon scenes that have been transpiring in South Africa, turn them now from what we hope are the concluding actions of the conflict there to the serious disturbances in the Orient—the land known to mediæval writers as Far Cathay, to us moderns as China, with its 370 millions of population, its 18 Provinces, and its area of nearly 1,400,000 square miles.

To us Churchmen, the scene of the present disturbance is one that is of more than passing interest. The missionary records of the past are, it is said, involved in the hostilities of the present, whilst the future, dependent upon the actions of the Church to-day, will demand a peculiar policy for its life of tomorrow. To understand the conditions in which the Church finds herself, the story of the past should be briefly reviewed. "Far-reaching," says a writer, "as is the history of China, it yet fails to give us clear account of the origin of the Chinese race." The earliest tradition describes a little band of wanderers moving near the Province of Shen-se; strangers from other lands, possibly from the regions of the Caspian Sea, journeying northward and southward, they came into conflict with foes, some of whom they drove out, others of whom survive in their descendants in the outskirts of the Empire to the present day. Part of this early belief was the existence of a period of some two million years or more, filled in with long lines of dynastic rulers between the time when heaven and earth first united to produce the Chinese for the soil, and the date of Confucius, which begins their book of Historical Documents. After this time, history records with fair accuracy the rise and fall of rulers, the growth and progress of "these black-haired people," as they were called—a nation self-contained, inclusive and exclusive, conservative to the last degree. We pass over a history which has no interest for us at this time, to glance at the conditions national and international, religious, social, and domestic, which the Church found, which stirred her in the early part of the present century to send ambassadors for Christ into this most ancient empire.

In the time of George III., Lord Macartney was chosen as an ambassador to the court of Peking to seek concessions for his countrymen, but with no result. Lord Amherst in 1816 was dispatched as second ambassador, meeting with no better success. The hardships, finally, of the English merchants in Canton in the South became so intolerable that Lord Napier was selected for the office of ambassador to superintend the foreign trade of that port. The trials of his position ended in the fever from which he died in 1834. It was about this time that Protestant Missionary Societies' work began in China. A foundation of Confucianism which has survived through many centuries, with a mixture of Taouism and Buddhism (with very strong and determined purpose to maintain ancestral cult) the religious conditions in China are unique and peculiarly difficult. "Socially," says a writer in *Macmillan's Magazine*, "the condition of the people is peculiar, the population consisting of two classes, the very rich and the very poor, with nothing between to correspond to our middle class of Western civilization." The lower orders are quick to take hint from the actions of the upper classes, and a common hatred and unutterable contempt for all foreigners is at the present time the one thing that welds this great nation together. They claim a very ancient civil code, and affect a very high moral code, upon which they affirm no foreigner, and especially no missionary, can improve. These sentiments, being embodied in tracts, are at present scattered throughout the country. "Foreigners," say they, "are here to destroy, to confiscate, and to kill;" while of the missionaries they say, "These men hang about, make believe, save money, and go home" (*Intimate China*, chap. 12, p. 230).

Again, the objection that the higher classes make to the operations of the missionaries is that their converts are drawn from the immoral classes, which once more handicaps the work of the missionaries. So noticeable is this drawback that the author of the *New Far East* holds that the missionaries have made a mistake in the past in beginning at the wrong end, devoting themselves to the lower social strata, when more would have been accomplished if they had begun with the more educated classes. "The fact is," says the same writer, "however you look at it, Christianity is not fashionable in China. Home Missionary Societies, ignorant of Chinese conditions, repeat the same mistakes again and again."

Passing over the Roman Catholic attempts and those of the

Greek Orthodox Church to Christianize the Chinese, we note that since 1830 some 54 Protestant Missionary Societies have had representatives in the field. Two thousand five hundred foreign mission workers, of which 530 are ordained missionaries, are at present at work. The Board of Domestic and Foreign Missions of the Protestant Episcopal Church of the United States is represented by Bishop Graves, and thirty-one foreign mission workers. The Church of England under the auspices of the C. M. S. has Bishops Hoare and Moule working in South China with 160 foreign workers; Bishop Cassels in Western China under the auspices of the China Inland Mission with 800 foreign workers; whilst Bishop Scott of the S. P. G. and 17 foreign mission workers are laboring in the North—yes, perhaps ere this have become martyrs to Christ in the Chinese sacred city of Peking.

We must admit that there is cause for the Chinese perplexity when confronted with the distressing divisions of our Western Christianity. "The rivalry," says Arthur Diósy, "between Roman Catholic, Greek Orthodox, and Protestant, and the denominations of Protestantism too numerous to mention, results in the frittering of resources, the overlapping of spiritual activity, and worse still, in the pernicious effect on the minds of those whose conversion is being attempted. The people are bewildered by the multiplicity of spiritual guides, and the highly educated Oriental on being asked why he does not embrace Christianity, asks ironically, 'What sort of Christianity?'"

The Chinese point of view with regard to foreigners, namely, that they are there to kill and confiscate, has indeed some ground in the European policies of recent years; the designs of Russia, of France, of Germany, of England, to say nothing of Japan, have stood in such bold outline before the terrified Chinaman, that he may be excused if he resents the intention to divide up his native land, and even if he shows his "*amor patriæ*" by barbaric cruelty—though we do not for a moment justify that cruelty—we can still admit it to be as fitting a virtue in China as it would be in these other lands. Reverse the position and see if there would not be some of a similar patriotic intensity of feeling in the breasts of Russians, French, Germans, or British, if the Oriental swept in vast hordes on Europe and openly discussed its partition among themselves. Let us be just and own that the Chinaman is not singular in this display of hostile resistance, though his methods are barbarously cruel and heathenish.

But what must be the Church's policy for the future? In the first place, confront the idolatry of China she must; press the battle to the very gates of the "Purple Forbidden City" she must; carry the warfare to the very portals of the "Temple of Heaven" which stands in the Chinese or outer city of Peking, she must; preach Christ under the shadow of the very altar upon which the emperor offers sacrifice to Shang-Ti; proclaim the glad tidings to the heathen about the altars to the Sun, Moon, the Earth, and Agriculture, on the four sides of this great city. Yea, even aim at the conversion of the "Son of Heaven" himself, if so be he may be made a subject of the Sun of Righteousness; and yet this may be done without violence to the Christian conscience in the spirit of the counsel proffered by the Marquis of Salisbury in his great speech at Exeter Hall on the recent occasion of the bi-centenary of the S. P. G. Because Christianity is not popular, and because of the objections that are made to it, and to foreigners as a whole, a portion, at any rate, of Diósy's advice we may safely follow, when he says: "Send out carefully selected men who live blameless, charitable, helpful lives, among the Chinese people; carefully observing in their behaviour every rule of native propriety and etiquette; offer gratuitous instruction, teach European languages to the upper classes, and Occidental Sciences. To the lower classes, teach the rudiments of practical Western knowledge like to the teaching of the elementary schools; minister to the ailments of all, and inculcate sanitary reforms." So far go we with him, but when he adds, "not to utter a word about religion unless asked, and not to run contrary to the ancestral worship of the people," here we must part company; for he would be indeed a strange ambassador of the Cross who only preached Christ when asked to do so! and shut his eyes to that superstitious belief of the Chinese which paralyzes the actions and enslaves their lives.

We ask for the prayers of the Church—for men full of faith and of the Holy Ghost; for the missionaries, that they may have the wisdom of the serpent and the harmlessness of the dove; for the Chinese Christians in this hour of perplexity and distress, that they may prove steadfast and true; for the future



we ask for continuous prayer and a succession of men just described to evangelize that great nation, to bring it finally into subjection to the Prince of Peace, the Sun of Righteousness.

#### ATMOSPHERE—A SUMMER SOLILOQUY.

**H**OW we feel our slavery to atmosphere, these hot mid-summer days! Visions rise before us, and pass away unrealized. Tasks confront our conscience and our efforts to fulfil them is a feeble, shambling one. Heat and light, which in other seasons suggest life, movement, energy, and blessing, become now synonymous with languor and the sins of omission. In this conflict of duty with circumstance, we are inclined to ask, with something like fierceness, "How can one do anything in such an atmosphere?"

The question thus evolved is of wider application than at first appears; so wide indeed that one can only indicate a few regions out of many, where atmosphere seems to overpower and to suffocate.

Some of the clergy (whose addresses are *not* with "Brown Brothers," nor even with Thos. Cook's beneficent agency this summer), who make no murmur of complaint concerning the weather and the temperature, could tell us much about atmosphere. It is an atmosphere which not only pervades the community, the business streets, and the residence portion of the towns in which they are working, but it comes within the walls of the church, and rises up around the pulpit and the altar—the atmosphere of materialism. Conceptions of life which begin with matter and end with matter, ambitions whose goal is the possession of matter, desires and joys which are inseparable from considerations of matter, sorrows consequent upon the loss of earthly goods, estimates of the Church, her mission and her work, all based upon the thought that material things are real and fundamental. These are some of the elements of that materialistic miasma which steals along carpeted floors and tiled sanctuaries, which, if it does not lay low its victim, while he preaches or offers sacrifice, calls forth the groan of despair.

What can be the hopeful prospect of labor in a field like this, where every thought and purpose and ideal are dominated by the things of time and sense?

Is it another atmosphere, or only another manifestation of the same, whose physical effect is seen in the closed doors of churches and a general mustiness of the interior? There is an atmosphere about one church which tells me that it is a place of prayer and of work, while in another I feel that it is the occasional resort of people who have certain respectable predilections. "Dirty; just like a Catholic church," remarked a Roman with kindly Irish-American humor, as he was being shown around one of our churches where work goes on. But it isn't altogether a matter of neatness *versus* dirt, nor of open doors and free pews, although these all have their influence and their interpretation.

If one may connect the atmosphere which gives life, which lifts the soul, with any part of the material fabric with something like certainty, it would probably be with the sacristy of a church. Peep in there. Do its appointments savour of Sacrifice as the main purpose for which churches exist? Is there sufficient space for the careful and reverent keeping of the things used in the service of the altar? And is the space ordered to that end? A reverently-planned and neatly-kept sacristy is in itself a service of preparation for the mysteries to be celebrated.

But the atmosphere of the too frequent, if not average, nondescript, sacristy! How hopeless the feeling which comes over one when he is introduced. The pinched space, partitioned off, or curtained off (some time back in the era of Canton-flannel); the chair or two, more or less rickety; perhaps an inadequate table; a series of drawers crammed full of odds and ends; some shelves with a few old battered and discouraged library books, the remnants of a collection once gathered at a "social"; a heap of old lesson leaflets, Sunday School papers, ancient hymn-slips, and what not. The sacred vessels? The Senior Warden arrives with them carefully wrapped in newspaper and carried in a fruit basket. Wine—there is need to inquire that it be *not* "excellent currant wine made by one of our own people"—in a black bottle; and bread in a napkin.

Then there are the linens. Who invented this marvelous collection? What do they mean? What are they for? No one seems to know, and we are forced to abandon the quest.

Altogether—shall we not say it?—again an atmosphere of materialism, in which even the material, as well as the care,

the thought, the good sense and decency, are all exhausted before the church door is reached. Floors at home must have Brussels or Wilton, but God's sanctuary needs nothing better than the old ragged red ingrain. How can such an atmosphere be breathed by a priest or a missionary or by people who believe in the majesty of God?

There are many kinds of atmosphere that are more or less stifling. There is the parochial atmosphere which is heavy with the presence of some man who by his means or will-power contrives to dominate the parish. There is the sharp biting and life-killing atmosphere of the parish where jealousy of the well-intentioned efforts of individuals nullifies every energy put forth. There are devotional atmospheres which over-excite and eventually enervate; doctrinal atmospheres which kill quickly, and atmospheres which cause a lingering death. There is the atmosphere of alleged "church work" where cotton and wool and batting absorb all the energies, and where the hours spent over the quilting-frame leave no time for seeking the souls that God loves.

While we might go on at length in our enumeration of atmospheres which discourage and paralyze, the more profitable meditation will be upon the fact that there is, after all, an atmosphere, proper to God's Church, full of life-giving vigor. The Holy Spirit is the Divine afflatus, the breath, the atmosphere of religion. In Him is the fulness and roundness of truth, the depth and universality of Grace. He convicts of sin and gives the sweet spirit of repentance, and by His power good works are rewarded by the satisfying increase of faith, hope, and charity.

This must be our mainstay in days when the air seems close, effort impossible or fruitless. We must remember, first, that this other purer atmosphere is all about us, fulfilling its *external* function of revealing and ordering the Kingdom. There is nothing narrow or stifling about the Catholicity of historic Christianity. It cannot rest in local prejudice, it will not abide merely national or racial tradition. It is a large house, complete in its appointments, and the Holy Spirit is its atmosphere. Men, even scholars, may blind their eyes by their own dust, and haggle about doctrines; but the plain person who wants to know, with view to believing it, what has been taught in the holy universal Church, does not meet with much difficulty. It is not a crypto-Christianity, known to a few choice minds.

Then there is the *internal* work of God's atmosphere, the Holy Spirit. There is a sense in which it is our duty to *make* the atmosphere of our lives, of our parishes. No external arrangements will ever be sufficient. "Free and open" is not a formula to guarantee that a church has the right spirit. "Our rector insists upon these things, but of course nobody goes during the week." One hears such remarks by laymen about the open church, the daily Eucharist, and other frequent services. Who is responsible for that confident "Of course"? It may be the rector himself, who does not use the open church and who delegates the frequent "minor" offices always to a curate.

Certain it is that an enormous difference exists between the ideal of the Catholic Church as embodied in our Prayer Book, and the practice, the "atmosphere," of most of our parishes. Nothing can remedy this so well as the more practical devotion to the doctrine of the Holy Ghost.

#### A MIRROR OF DIVINITY.

THE earth is more than God's handiwork, it is the mirror of His qualities—for those who have eyes to see. It is not a complete mirror of divinity, for that can only be found in personality, and perfectly in the one central, unmarred character of divinity for human souls and should not be neglected in our common life. That woman, held by work to a city house, who could rejoice that her window looked out into the green mystery of "a tree, which might have been a forest," it so completely filled the field of view, had learned the lesson of summer's suggestiveness of beauty, leading the devout soul up to God. It is not wide landscape, but a wide-seeing spirit which learns the secret of God. This attitude of observation and expectation may be acquired and should be taught to children from their earliest years. So a recent letter to a father says: "Whatever you don't give your little daughter, pray develop in her a love for Nature in all her changes, beauties of sky and water and woods, that she may have that source of joy and inspiration whatever she is lacking in material ways. Teach her so to love clouds and lake that on any warm, sultry day she will forget bodily discomfort either in the memory of beautiful pictures or the actual sight of them." For through our sense of friendship with the Eternal, suggested in the common beauties of the earth which He has made so fair, we are taught to endure, as well as to enjoy.—*The Congregationalist*.



# Anglican Missionary Work.

## A NEWFOUNDLAND MISSIONARY AND WHAT HE DID.

BY THE REV. FREDERIC E. J. LLOYD, D.D.

**A**NOTHER page from the romance of missions. Among the band of brave men who have lived and labored on the stormy shores of Newfoundland, the name of Joseph James Curling stands ever preëminent. A lieutenant in the Royal Engineers, and quartered at Bermuda, he there met the late Bishop Field (of pious memory) in 1871. A friendship sprang up between them which ceased only at the death of the great Bishop. Mr. Curling being wealthy and an ardent sailor, had a yacht of which he was justly proud; but in 1872 he gave her to the Bishop for use as a mission ship in Newfoundland, a position which she still adorns at the present time. In his very readable *Life of Bishop Field*, the Rev. H. W. Tucker makes the following reference to this generous gift:

"While the Bishop was thus engaged in one part of his Diocese (Bermuda), a munificent gift was being prepared for the benefit of another portion. An officer of the Royal Engineers, who had served in Bermuda, and there had learned to admire the life and labors of the apostolic Bishop, determined to replace the lost *Star* (a former mission ship) by his own yacht, the *Lavrock* . . . Everything that experience or forethought could suggest was provided, and in the spring of 1872, the kind donor navigated the yacht across the Atlantic and consecrated her to the service of God. The Bishop wrote in July concerning the offering that had been made to the Church: 'What a noble gift it was! A yacht, with every item and article required for a Church Ship, even to surplices for the chaplain, Communion Table and Plate. And given all so modestly and cheerfully.'"

During his stay at Bermuda (whence he had come from England) the young officer had diligently studied theology and Church history, nor was it very long before the call came, unmistakable and clear, Son, go work in My vineyard. It was shortly after the first day of Intercession for Missions, that Lieutenant Curling made the humble offer of himself for work in Newfoundland to the veteran missionary Bishop, coupling with the offer the "expression of a desire that if deemed worthy of being ordained he might be sent to some mission which it had been found more than ordinarily difficult to fill." In August, 1873, we find Mr. Curling, who was still a layman, accompanying Bishop Field on a voyage of visitation to the northwest coast of Newfoundland, concerning whom at this time the Bishop wrote to a friend: "Our generous friend offered to navigate the vessel he has so kindly given us and to make all provision for the expenses of the voyage. You no doubt heard from Bishop Kelly of the noble gift of his yacht, and the more noble gift of himself which this good young officer has made to the Church in this Diocese. One object of his now accompanying me was to be introduced to the district which we intend hereafter, God willing, to make his mission. It is an immense district, comprehending two large bays and some adjacent harbors. The late missionary, Rev. U. Z. Rule, who was also the first in the district, after eight years of hard work and hard fare, has been obliged to retire; and as the missionary is not provided for by the S. P. G., I should have found great difficulty in obtaining a successor if Mr. C. had not offered himself. He proposes to return to it in November."

Mr. Curling was ordained deacon on the Feast of All Saints in 1873, and left at once for the distant and difficult mission to which the Bishop refers in the above extract. The Bay of Islands is about five hundred miles from St. Johns, the capital of the island. The mission was poor indeed, and besides being with one exception the most extensive, it was also the hardest in the Diocese. Mr. Curling was ordered priest on All Saints' Day, 1894. Thus fully equipped for the work of the sacred ministry, Mr. Curling not only dedicated himself and his many distinguished natural gifts to the service of God, but also a large part of the wealth with which he was providentially endowed. The result of such devotion and zeal, it is not too much to say, was that in the space of a few years the face of the whole northwest coast of Newfoundland was changed. Neat schoolhouses sprang up in all directions, schoolmasters of superior attainments and qualifications were engaged and wholly remunerated by the missionary, at whose request they were licensed as lay-readers by the Bishop, and thus the ministrations of the Church were permanently extended to the poor settlers in the most distant

and isolated parts of the mission. The missionary himself was almost ubiquitous; here paddling unheard of distances along the stormy coast, entirely alone, in a boat so small that the writer once heard it described by a Newfoundland fisherman as "no bigger than a washing-tub," and turning up in the most distant coves at the most unexpected times; here tramping on a pair of stout Mic Mac snowshoes, straight across country, to perform a Baptism, bury the dead, marry, or hold a service of some kind; here making the best of a stiff nor'easter on board a fishing craft, shipmates with fine specimens of "Newfunlan" seamen, and no less fine specimens of "Newfunlan" cod; but everywhere and under all conditions the same doughty herald of the Gospel and the same cheery and earnest man.

During the first three years of his missionary career Mr. Curling resided alternately at Bonne Bay and Bay of Islands, but principally at the former place. His lodgings were usually shared by one or more of his young schoolmasters and lay-readers, over whose lives he was thus able to exert a powerful influence. The duties attaching to the position of housekeeper were shared by all the members of the little community. At least two of these young men have since received holy orders, one of whom is, at the present time, doing remarkable work in the Diocese of Newfoundland. About this time, also, the building



PARSONAGE AND CHURCH, BAY OF ISLANDS, NEWFOUNDLAND.

Mission Schooner *Sapper* just launched.

of the parsonage at Bay of Islands progressed rapidly under the supervision of Mr. Curling, to whose skill and taste it does credit. It is a model clerical residence, and a beautiful home.

To this home the Bay of Islands missionary brought a fair bride in 1876. She was the daughter of Sir Bryan Robinson, Chief Justice of the colony. With a courage equalled only by that of her gallant husband, Mrs. Curling bade farewell to her home and friends, to begin a long residence in the isolated region to which Mr. Curling had become so devotedly attached. Henceforward, there was a true home in the Bay to which our missionary could return after a fatiguing journey or prolonged battling with the waves of the sea for needed rest and refreshment.

In 1879, the missions of St. George's Bay, Bay of Islands, Flower's Cove, Battle Harbor, and Sandwich Bay, the two last in Labrador, were organized as the Rural Deanery of the Strait of Belle Isle, and the Rev. J. J. Curling was appointed its first Dean by the Bishop. Up to this period he had found a sailing-boat of small dimensions sufficient for the work of his mission; and although he had frequently voyaged as far north as, and even crossed, the Strait of Belle Isle, this boat had served his purpose.

It was while voyaging in her from the Strait to the Bay of Islands, during the summer, that an incident occurred which illustrated vividly the esteem and affection in which the missionary was held by the settlers everywhere along the coast, irrespective of their religious belief. He had paddled alone over many leagues of sea, and at a certain point met an adverse wind,



which forced him to make a harbor. Going ashore, he found the settlement at this harbor to be entirely populated by Roman Catholics. To continue his voyage hence, two courses were available: either to weather a cape which ran far into the Strait, which would involve a long pull and a risky one, or to get his boat across the neck of land of nearly a quarter of a mile in length, which would place him in comparatively smooth water, and cut off a good deal of the voyage. He was greeted warmly by the settlers, and as soon as they understood the situation, the men turned out, and, lifting the boat, carried her bodily across the neck of the cape, with all her gear, and placed her in the water beyond.

This act of simple generosity was warmly appreciated by Mr. Curling, and he referred to it many times in the presence of the writer with undisguised pleasure and satisfaction. At another time, our missionary was sighted by the captain of a French warship from the quarter-deck, in his "washing-tub" of a boat rowing south in a brisk breeze. He bore down upon him, and was invited to go on board or be taken in tow. The missionary expressed gratitude for the Frenchman's kindness, but declined assistance and paddled away home. This incident was also related to me by one of the fishermen of the coast.

In view of the new duties attaching to his office of Rural Dean, which included a surveillance of that portion of the coast of Labrador which belonged to the Diocese of Newfoundland and extended three hundred miles north of the Strait of Belle Isle, a mission vessel was now a necessity, if these duties were to be adequately performed. A ship was therefore built, and in the circumstance comprising the history of her construction, we get



MISSIONARY SCHOONER "SAPPER."

an insight into the character and purpose of the missionary of the Bay of Islands which, but for this, we should never obtain.

Great destitution prevailed among the settlers of the Bay of Islands during the winter of 1879, in consequence of the failure of the fisheries of the previous summer. Why not build the mission ship in the Bay, was the question that arose in the missionary's mind, and give the men employment? It was so arranged. From the first, Mr. Curling saw the expense and difficulty involved in the undertaking, since none of the endless materials required in shipbuilding but lumber, was to be had nearer than St. Johns or Halifax, Nova Scotia. But the resourceful Dean of the Strait of Belle Isle fell to work. He first designed the proposed vessel; next, he drew the plans, which were very numerous, as the Bay workmen were unfamiliar with anything but the roughest work. Then he had to supervise the whole of the labor, and the work of every man; hence progress was slow, but the result was satisfactory. In short, Mr. Curling did everything about the ship that demanded brains, and, indeed, not a little that demanded brawn and muscle. The comfortable, contented-looking, well-built, and well-found schooner *Sapper* was the result of the missionary's first attempt at shipbuilding. It need not be said that the mission schooner admirably fulfilled the purpose for which she was constructed. She is not a clipper, but she is an excellent sea boat, and a good sailer in a heavy breeze. The *Sapper* was put into commission every other year when the Rural Dean of the Strait of Belle Isle made a visitation of nearly every settlement in his huge deanery. The visitation voyage usually extended over a period of from four to six weeks, and generally began in August. With what thor-

oughness and care the Dean did his work no one knows better than the Bishop of Newfoundland, who frequently spoke to the writer about it with great admiration. Every incident which concerned the welfare of the Church, however remotely, was observed and duly chronicled, and at the end of the voyage sent in to the Bishop in the form of a minutely detailed report.

When the new mission ship was launched, rigged and ready for sea, a crew was shipped, but no captain. The fact was that the missionary-priest had prepared himself for and successfully passed an examination before the Board of Trade which qualified him for the rank and position of captain, and he, therefore, became master of his own ship. Possessed of an extensive knowledge of navigation, as well as the ability to practise it, Mr. Curling earned for himself the distinction of being classed as one of the foremost navigators in Newfoundland, a rare position, indeed, among the most celebrated seamen in the world. At home and at ease in any position on shipboard, and under all circumstances at sea, this sailor-priest was one who could be trusted alike in storm and calm. His strength of purpose and fine character inspired every one with confidence, nor is it too much to say of him that he never betrayed, disappointed nor deceived.

To catalogue the labors of the most faithful priest that ever lived in Newfoundland would require more space than we can, at present, afford; at another time we may have the pleasure of doing this. At the present time the Rev. J. J. Curling holds an English living.

## Correspondence

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

### THE SECULARIZED CLERGY.

To the Editor of *The Living Church*:

THE causes of so many of the reverend clergy being in secular relations are well known—insufficient support, "the dead line," or a dread of it; but a most potent factor is dissatisfaction with the congregationalism tolerated in our parish government as it is in no other branch of the Church Catholic. In Dioceses like Central New York, Georgia, Florida, and in all the missionary jurisdictions where the Church is run on distinctively Episcopal, rather than on independent lines, but comparatively few of the clergy are out of a charge or in other business than that to which they have been called and set apart.

The antidote to Congregationalism, with all its attendant evils, is Episcopal authority. The institution office (which some of us have never even seen) should always be used in the settlement of a rector and by no one but the Bishop, as he best, on an occasion of this kind, can lay down the Church's law that a rectorship is for life, save for causes of which he is to be the judge. Clergy not engaged in such regular parochial duty, may be appointed to the charge of missions, to which many of the smaller parishes should be reduced by the Bishops.

Thus, but few need be secularized, with the possible exceptions of the superannuated, the incompetent, or those under canonical discipline. There is scarcely any anomaly complained of in the working system of the Church in the United States, which cannot be corrected by those divinely ordered to bear rule in the Church, if they only assert and exert their God-given powers to this end.

T. A. WATERMAN.

### RESERVATION.

To the Editor of *The Living Church*:

THROUGH legitimate means it was not until last night that my eyes fell on the Rev. H. H. Bogert's letter, of the 14th ult., to *THE LIVING CHURCH*, in which that gentleman animadverts upon the writer's remarks in a recent issue of the same paper, relating to the Reservation of the Blessed Sacrament.

I am entirely misunderstood by the gentleman. I did not mean to imply that the Archbishop of Canterbury had any right over the American Church. I agree with him heartily in condemning such a notion. Of course, as well might one say that



the Bishop of Rome, or any other foreign Bishop holds jurisdiction.

This is what I meant, viz., that the Archbishops had decided well in their respective realms anent the rubric in question, and that I hoped that the same spirit of fairness (not as touching any particular rubric, but any and all formularies) might seize the entire Anglican Communion, just as any one would say, if any good thing arose in Rome or Geneva, that he hoped that such a measure might be adopted in the whole of Christendom.

Let it be further said, incidentally, that neither do these words reflect upon the American Bishops in their action in regard to Reservation; since they did not pretend to interpret the rubric at all, unless the present contributor is very much mistaken, but gave, as far as they had power, a law concerning the rubric.

As to what Mr. Bogert says in the rest of his letter, it becomes me simply, as far as I am concerned, to leave that very respectfully with the readers of THE LIVING CHURCH.

MARTIN DAMER.

Brownwood, Texas, August 3, 1900.

#### WHAT SHALL THE CLERGY PREACH?

To the Editor of The Living Church:

I HAVE just read the Rev. Mr. Wingate's letter in your paper in which he charges the clergy with the scarcity of attendance on the services of the Church, because they preach on Sin, Faith, or some especially evangelical subject. He says the people do not wish to hear these subjects. His letter would indicate that he considers them effete—that they are things of the past, that this enlightened, abreast-of-the-times age, this scientific, material, sensational age, will not permit.

I ask, however, what is the pulpit for, if such subjects are ignored? When the priests at the altar doubt and put such subjects in the background, what kind of faith do you expect the laity to have? What support will they give the Gospel? If there is no Sin there is no punishment and no will. The Universalists, then, are right. If there is no Sin, then there is no Baptism, for remission comes thereby. If there is no Sin, there is no priest, for Sins are remitted through the absolution.

I have been preaching upon these trite subjects for many years, and it has not been to empty pews. Mr. Wingate can find in the Rev. Mr. Hillis of New York a Gamaliel at whose feet he can learn to his satisfaction the kind of preaching he likes. His letter indicates the subjects he would have the clergy address their congregations in, but as for me and my house I prefer to follow Christ and the Apostles.

E. P. GREEN.

To the Editor of The Living Church:

I KNOW that the Evangelicals, like Mr. Dealey, love to preach Sin and Faith. They are very essential things to preach. And I did not say anything to the contrary. But they are not all as the *Evangelicals* seem to think. Indeed, I once heard a leading man among them say: "A sermon ought to cover the whole plan of salvation, sin, repentance, and faith." *No Works*. That is just as an absurd thing, *in this age*, as anything any man could do. People hear too much preaching to have to go through the whole every Sunday, especially when the theme and material are very much the same as they must necessarily be, call them "plattitudes" or what you please.

When I said: "Men want present life," I did not mean they want the food which the intellectual world gives. I was trying to show that they wanted *the heavenly life*, "*now*, here on the earth," and that we should "reason of righteousness, temperance," and all other things which affect life here and fit it for heaven. I do not believe that you can save men by "taking them by the nape of the neck, and holding them over hell and preaching fire and damnation" to them. It is well to make men feel that they are sinners, and that they must have faith. But that is the great evil of this day. Men stop there. Our churches are full of people who have been convicted of sin and not of righteousness. The sooner the Evangelicals die, if they teach we are "saved by faith only" the better. God put Adam and Eve in the Garden of Eden to dress it and to keep it. That is our duty here. We want to make earth heavenly. We want to bring heaven down to earth till peace and happiness, truth and justice, have met together, and the Kingdom of God is here. It is to overcome evil with good. We want to show people the *beauties of holiness*. We want *growth*. If works do not save

us, we *can not be saved without them*. A living faith which God requires necessarily manifests itself in a life of works. It is remarkable how much of the Saviour's teaching is "Let your light shine," "take away the stone," "I know you not" (in the parable of the talents), and "ye are the salt of the earth." I have been disgusted with many an Evangelical sermon, all of them going over the same ground, with absolutely no food for the people. They had heard it from their childhood, and they believed it all while their souls were aching with many cares and problems of life and longing for the food and guidance of which the life of the Saviour and His teaching are so full.

If the world is regenerated, it must be by men preaching works and the need of *living Christ-like lives*. Men believe in Christ. They know that He is the Son of God. They know they are sinners. Their own hearts tell them that. We want to make men feel that Christ can help us. But we must make them know that they must first use their talents. Christ came to redeem the world from sin. He worked. And I believe that the only telling and helpful preaching, "in this age," is that which deals with all the problems of life in all their manifold operations, and offers Christ's life and teaching as the pattern and cure of them all. Man is to use his talents in doing every good work, both for the saving of his own soul and the unlifting of the human race. Man's religion is not worth much (not even to his own soul) till he has learned that it is more blessed to give than to receive.

HENRY WINGATE.

#### THE PHILIPPINES.

To the Editor of The Living Church:

I DESIRE to thank Doctor W. C. Winslow, the eminent scholar and priest, for correcting my error as to the identity of the writer of the article on "Conditions," etc.—Mr. Erving Winslow. But many will regret that the Doctor thinks that the unhappy and subjugated Philippines should have been delivered over again to despotic and cruel Spain after our fleet had reached Manila. That afflicted people whose prayer for a hundred years had been, "Deliver us, O Lord, out of the hand of the wicked, out of the hand of the unrighteous and cruel man," will in the end heartily thank the Providence of God and "President McKinley and his Commissioners at Paris" for a chance at New England civilization, with its schools, its justice, and its grand humanities, Doctor Winslow and Mr. Erving Winslow to the contrary notwithstanding.

W. H. VAN ANTWERP.

#### THAT OFFERTORY COLLECTION.

SAYS the Providence *Visitor*: "Father Ducey, the picturesque pastor of St. Leo's, New York, came out last Sunday with a vigorous statement of his views about the putting of pennies into the collection box. It makes him tired to count them and he thinks that the giving of them argues a disgracefully low degree of concern for religion. It is interesting to learn that his cultured flock took his remarks in the proper spirit and that coins of brighter hue, yea even bills, were forthcoming when the ushers began their rounds. We agree with Father Ducey, says the (Roman) *Catholic Transcript*, to a considerable extent. While well aware that the widow's mite has its reward before God, we have never been able to understand on what principles well-to-do Catholics who would be ashamed to hand pennies to a street car conductor, content themselves with restricting their contributions at the offertory to one solitary specimen of our smallest and meanest coin. But that is not our chief grievance. If every adult who comes to mass would give even the beggarly copper, the aggregate—and we should not complain of the labor of counting it—would be most acceptable. As things are, collectors often canvass pew after pew of devout, well-dressed worshippers without getting a single red cent. The subject is one about which the clergy dislike to speak. We can hardly protest against penuriousness in this matter without exposing ourselves to the unjust reproach of being over fond of the shekels. The offertory collection is as old as the mass itself. It is a survival of the days when the faithful brought to the altar their gifts for the Holy Sacrifice, and for the maintenance of those who offered it. Every decent Catholic ought to familiarize himself with the facts in the case and be guided accordingly.

"THOUSANDS spend more time in idle uncertainty which to begin first of two affairs, than would have been sufficient to have ended them both."



# Editorials and Comments

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### AN OPEN DOOR.

IN THE proposed new Constitution for the American Church which comes before General Convention at its next session (and which we trust will not be finally adopted in all of its parts, excellent as we think most of the changes are, looked at in themselves), is a clause which reads as follows: "But provision may be made by Canon for the temporary use of other forms and directories of worship by congregations not in union with this Church who are willing to accept the spiritual oversight of the Bishop of the Diocese or Missionary District."

It is proposed that this should be the last section of Article X. Now to the main gravamen of this provision we make no serious objection. There might be places in which and persons for whom the entire Prayer Book would be unsuitable for a time, and for temporary use there would seem to be no reason why more suitable forms should not be set forth by lawful authority, provided always that they be strictly for "temporary use."

But what we do most seriously object to is the idea that there are or can ever be congregations which are no part of the Catholic Church, or, as the proposed Article expresses it, "are not in union with this Church," and for whom (despite this fact) the General Convention is to legislate, and for whom special services are to be provided and set forth by the prelates of the Church, because such congregations "are willing to accept" the spiritual jurisdiction of the Vicars of Christ! Surely here is a curious state of affairs; fortunately a state of affairs which we think does not exist *in esse* (unless in the case of one or two Swedish parishes) but which it is proposed that the very Constitution of the Church is in future to contemplate as existing *in posse*. Congregations by their own will and free act, not in union with us and yet "willing" so far to condescend as to "accept the spiritual oversight" of the Vicar to whom the Lord has said, "As My Father hath sent Me even so send I you," "All power is given to Me both in heaven and earth, go ye therefore"!

Well may it be for us to pause before we insert such a provision into the fundamental law of the American Church; and with regard to this whole matter a voice comes to us out of the past.

A newspaper editor is always omniscient, and the editor of a Church newspaper more so than others; and yet we are forced to confess that except what the ordinary biographies contain, THE LIVING CHURCH knows nothing of Thomas Lewis. He wrote,

however, a most noteworthy book, which was entitled *The Scourge in Vindication of the Church of England*, which was printed in London with the date 1720. The preface of this work is addressed "To Posterity," and may well be supposed to be intended especially for us in America in these last days. We reproduce it in its entirety:

"This volume bears the lively Image of the lewd Times wherein it was writ, and consequently is not for the Palate of the present age. To you, therefore, Gentlemen of the following Generation, I have made choice to address myself and my Matters; not as if the World were likely to mend, or the People that come after us to be one jot wiser, juster, honester, or better natur'd than those that went before, but all Passions sleep in the Grave, and as there's no Place for Envy, Partiality, or Imposture on the one hand, so there's as little room for corrupt Interest, mercenary Design, or servile Flattery on the other."

From this extremely interesting work, so little known to that "Posterity" to which it was addressed and for which it was intended, we propose to make some rather full citations. We do not approve of the severity of the language employed; we should not ourselves have used such language; but the underlying thought we believe to be true, and we believe that in thus reproducing this long-forgotten writer's words, we are doing the Church good service.

It is, then, "The Scourge" that speaks as follows:

"Whenever a Nation is so unfortunate as to be divided within itself, to fall into Parties and Factions, upon any Account either Ecclesiastical or Civil, as some Churchmen will be so desperate as to make themselves, or so inconsiderate as to be persuaded to be Instruments of Disturbance, so the Church must expect to bear her Proportion in such Distractions; yet still, if the main Body keeps steady to itself, such a Reserve of Providence will constantly attend her, as though persecuted, *she shall never be forsaken; cast down, but not destroy'd*: But if she forsake herself, folds her Arms in a careless Despair, or consults her Peace by *uniting with Faction and Schism*; if she pulls down her old walls, her confession of Doctrine, and Canons of Discipline, like the *foolish Trojans*, to let in a *Comprehensive Horse*, full of those very Enemies which have used all other Means to effect her Ruin; she may then properly be said to be her own Executioner; she would then break through all the Rules of Wisdom and Government, which always thought it was necessary that the People should conform to the Laws of the Church, never that the Church should conform to the Humours of the People. Those of the *Separation*, who are willing to leave their Faults and their Passions behind them, to such we shall be glad to set our *Gates* wide open, yet we have no occasion to pull down our Walls; but if they bring their Errors and their Prejudices along with them to admit such, would be to make them able to act more dangerously upon us, to suffer them to enter our *Line* at Pleasure, and to animate them to pursue their Differences with the greater Violence: The Mercy of God receives none but upon Repentance and Amendment, and why *His Church* should do otherwise, I am yet to learn; if they will not be the same with us, let them *herd* by themselves, their Room is more acceptable than their Company; and therefore I always suspect the Fidelity of those, who pretend a Zeal for the Church, and yet court those *Wolves* because *they appear in Sheeps Clothing*; since *Matter of Fact*; and the continued Experience of a hundred Years, have most sadly assured us, that they could never be obliged by any Kindness, nor satisfied with any Condescension" (page 53).

Has the experience of nearly two hundred years more done anything to change this conclusion? Has our doctrine so altered or has the conduct of dissenters so changed since these words were written as to lead us to suppose they are no longer true?

Our author pursues his subject with still greater incisiveness:

"The most fatal Enemies of the Church of *England* I shall always believe to be those, who would stupify her with spiritual *Opium*, and lay her in a sound Sleep whilst they cut her Throat with a *Feather*; who pretend to enlarge her Borders, when they resolve to tear out her Bowels; who with fine healing comprehensive Designs, would over-run her with Confusion, that they might erect their own Idols upon her Ruins: But with what Prudence and Conscience can the Church admit those Serpents into her Bosom, whose Poison I fear is yet lurking within her Veins, whose Religion we find by Experience is Rebellion, and whose Faith is Faction! If *Caligula* suck'd Blood when an infant, no wonder he proved a cruel Monster when a Man; and if this viporous Brood, when it was young and *tender*, could murder their Prince, imprison the Bishops, bloodily destroy the best Subjects, and caress the worst; what unheard of Villanies is it possible



they may invent, should they ever again obtain a Superiority in these Kingdoms" (page 109).

The dangers which beset us to-day from "false brethren" are not new. They were already rife in the time of St. Paul. They have been assailing the Church ever since. "The Scourge" felt them and had no fear in exposing them:

"What a Character now must we entertain of those Churchmen who pretend to be in Communion with us, and yet upon every Opportunity fall in with the Schemes of these Sectarists; plead their Cause, and celebrate their Praises? The Dissenters! upon all Occasions: Protestant Dissenters! Those Names with them are Sacred, and there is a kind of Charm in the sound of the Words; nothing can be said or offer'd in Defence of our Establishment, but the *Toleration* must be in danger, and *Persecution* bellow'd out among the People: The Church by all means must be New-modell'd, that is, Confounded, that the *Dissenters* may not be disoblig'd. Nothing in the world, in my Opinion, has contributed more to the Growth of our Distempers, than the monstrous and preposterous Schemes of *Healing*, that have been lately started among us: But is Confusion the Way to Peace? And is a Constitution to be strengthen'd by the Admission of its Enemies into its Bowels? Surely I cannot consult my Health by receiving Poyson into my Veins, and to cherish and nurse a Fever is a most improper Method of curing it. Shall we offer to *comprehend*, and inclose these *Serpents* Within our Bosom? Cursed be that absurd, that wicked Scheme, a *Comprehension!* which whenever it takes effect (as I trust in God it never will) cannot fail to finish the Destruction of the purest Church in Christendom.

"As yet the purest Church in Christendom; how long it will continue so, God only knows; because I doubt the Principles of its *profess'd* Members grow less and less *Pure* every Day; I speak not only of those who attack it from *without*, but those that betray it from *within*. A gradual Relaxation of its *Doctrine* and *Discipline* can never be attended with good Consequences; I fear *Heresy* and *Infidelity* gain Ground upon us, as well as *Schism*; and some think we must be very tender to all *Three*, that we may give sufficient Proofs of our good *Protestants*. We have long since *discarded* all the Errors of the Church of *Rome*; but are there no Errors besides those of *Popery*? And must we put ourselves upon a Level with *Schismatics*, *Hereticks*, *Mahometans*, and *Pagans*, in order to prove ourselves good *Protestants*? What can be greater Glory to *Popery* than this? And what a greater Reproach and Scandal to the *Reformation*? If to be a *Protestant* be no more than *not* to be a *Papist*, the *Jews*, *Turks*, and *Indians* are *Protestants* as well as we" (page 166).

Are not these words of purest gold? And might they not at this juncture be specially pointed out to the ecclesiastical rulers of the Church of England?

We have space for but one more passage, and with this we close:

"The Dissenting Cause in Point of Argument, it is certain, has been long since abandon'd, and the Question upon the Side of the Church, has been manag'd by many learned and excellent Pens, and the Arguments are invincible; they never yet have, they never can, they never will be able to answer them; they do at this Time, and always will stick in their Teeth; and therefore by a fine Dexterity they are persuading the Church to a base Surrender, and to stop the Mouths of her own Artillery: But, alas! they are tender and weak, anything strong may surfeit them, and put them into a Ferment, and therefore have a care of saying anything in your own Defence, lest you make them fretful and impatient, and sour their Tempers: This is a Charm given us to make us quit our own Reasonings, and to divest ourselves of those Arguments they never yet could wrest from us; they have attack'd the Church by Force and Famine; they have disputed with us and starved us, but they never yet could conquer our Reasons; and now they are upon a new Stratagem, showing Hemlock and Nightshade in the Church, to poison and stupify the Watchmen, that they may surprise the Fortress while they are asleep: But let us remember, the Things in Controversy between us are weighty and of the last Importance; no less than the Divine Institution of the Christian Church, the Decency and Order of God's Worship, and Obedience to our Ecclesiastical Superiors; these, I conceive, are not such Trifles to be mangled, or given up, to humour any Party under the sun, how formidable soever in their Numbers, or how powerful in their interest; they are sacred Deposits and Trusts which the Church can never part with, without betraying the Cause of God, and the Concerns of Religion; and whensoever, or by whomsoever they are attack'd, those Sons of Schism must be repuls'd by Argument, with Vigour and Constancy, and every Man ought, every honest Man will oppose them to the utmost; if ever there was a Season for Zeal and Fortitude, now is the time" (page 253).

THE function of the Church in China to-day is to develop in the native Christians the spirit of casting all their care upon the Lord Jesus, for He careth for them. It may be that martyrs are now under training in our own missions. There are two directly opposite tendencies in times of martyrdom which must be guarded against and which the native Christians must be warned against. One is the spirit of rushing into martyrdom

when tact and care would have saved it; the other is the danger of recanting the faith when pressed by the terrors of torture and death. Strange to say, the Church in her early ages had more trouble with the first of these dangers than with the second.

The spirit of martyrdom is simply the spirit of dependence upon Christ. It involves the absolute confidence that whatever may come is powerless to deprive the Christian of the protection of Almighty God. That protection is not less bestowed because it may not be used to withhold bodily pains. God has in times past saved His children in times of danger, not from pain, but through pain. The spirit of martyrdom does not seek pain nor court danger. It is not the obverse of prudence. It requires that every precaution should be taken for the preservation of life and safety.

But if these precautions fail and martyrdom indeed be overhanging, the Christian spirit is that which accepts what comes as the divine leading. Not that He leads the torturer, but that He may lead the Christian into the torture. Not that the executioner acts by His will, but that the martyr acts by that will. Not that pain and evil are brought by the will of God, but that out of pain and evil His will will be done. "My grace is sufficient for thee," may be the comfort of those who see ahead terrible possibilities from which the human will shrinks. The prayer of those whose duty causes them to remain in the midst of danger may well be that of our Lord: "O my Father, if it be possible let this cup pass from me. Nevertheless not as I will, but as Thou wilt."

This is the true spirit of martyrdom which is required in China to-day; a spirit that neither desires nor courts danger; that is never imprudent; but that is ready to accept pain or death, if it be His will to lead them through it.

Out of gloom shall come brightness; brightness to those who may meet a martyr's death, in the exceeding glory granted to those wearing the martyr's crown; and brightness to the land in which Satan again wrests with the power of Light. The death of pagan China is brought nearer by this conflict, and the blood of the martyrs shall again be the seed of the Church. Faith sees beyond this present travail, and the eternal love of God may be the vision of the Christian through any dangers which may beset him.

"In quietness and in confidence shall be your strength."

#### IN THE FEAR OF GOD.

THE divorce mills are still grinding, I see, and doubtless they will continue to grind as long as people marry "unadvisedly" and marriage is regarded "lightly." Of the twenty thousand marriages recorded in Chicago during twelve months, just one in five ends in divorce. That is about the ratio reported in other States, but it is exceeded in some.

Divorce is so common that the mass of people have come to regard it as an incident rather than a tragedy of life. Even in the law courts where Justice is supposed to be enthroned, divorce is treated for the most part as a petty proceeding to be hustled through with all possible haste. Yes, the mills are still grinding and they grind fast. One day last June there were fifty-four cases before a New York Judge—one hundred and eight people seeking the sanction of the law to escape the consequences of rash marriage. Thirty-two of the cases were disposed of in 320 minutes, and the court adjourned.

But worse than the levity of divorce is the levity of marriage, for it is the latter which is feeding the divorce mills. The danger is not so much in the laxity of the law and the levity of its administration as in the recklessness with which people enter into the most serious relation of life, and the utter lack of reverence with which the whole proceeding is regarded. Some good people are dreadfully disturbed if somebody refers to Holy Matrimony as a sacrament, but they lose not their equanimity while they see it treated every day as an escapade. Chicago may come in again as an illustration, not because it is worse than other cities, but because it is "nearer home." Chicago now has a "bridal steamer." You can have a "lark," get married, and be home for breakfast. Forty-six "couples" skylarked into Michigan the other evening, and were married at two o'clock in the morning. Several ministers and a magistrate made the remarkable time of "two minutes to the couple." Divorce is somewhat more serious, as it requires nearly ten minutes! By the way, the name of the steamer is *Milwaukee*, suggestive of some matrimonial mill-work we have heard of in connection with a city of that name!

Another powerful influence which tends to the profanation of marriage is the almost universal custom of foolish jesting



about it and making a mockery of the ceremony. Preachers, magistrates, and people seem to enjoy it as a joke, and many are the ingenious devices by which it is made to appear ridiculous. Here we read of elopers who are married by a justice from his chamber window, "his only ermine being an unjudicial cotton night-shirt." Again we have the report of a marriage at the county fair as a part of the show. Mock marriages are shockingly frequent. A daily paper of recent date gives the name of one young lady who has figured as bride in 42 desecrations of the service. Even children are brought up to this impiety. A unique entertainment, as the reporter said, "was given in the M. E. church last evening," and a long description followed of what was called a "Tom Thumb Wedding." Forty children participated, and they had "the whole thing," music, priest, congratulations, banquet, "toasts to the happy pair," etc. "The church was beautifully decorated in wedding style; the entertainment will be repeated this afternoon," the paper says.

While we do well to agitate for reform of divorce laws, the reform ought to begin at the beginning; in the cultivation of respect for marriage as "honorable;" in the treatment of everything connected with the ceremony with respect; in the regarding of marriage vows as oaths more solemn than law courts can administer; in the suppression of annoying pleasantries and "practical jokes" at wedding festivities. What the world most needs in this beginning of reform is the spirit which pervades the Marriage Service in the Prayer Book. The title itself strikes the key-note: "The Form of Solemnization of Matrimony." The general use, customs, and traditions are destructive of all solemnity and conducive only to contempt. Let the whole dignified preface to the Prayer Book Office be written large in the conscience of the people, and we shall not have so many seeking to be released from vows which have been taken inadvisedly and lightly. Marriage will be saved from profanation when it comes to be regarded as "Holy Matrimony" of which the travesty is sacrilege; when it is entered into "reverently, discreetly, advisedly, soberly, and in the fear of God."

Dr. Watson ("Ian Maclaren") punctured the prevalent evil as with a trocar when he said: "If any person could speak lightly of marriage he was cursed with an impure frivolity and was a profane person. No one ought to be able to think of marriage without a just and tender awe. It is more than a social partnership; it is the union of two souls, a union so intertwined, so spiritual, so irrevocable that it is the very sign and picture of the heavenly Bridegroom and the bride for whom He died."

C. W. L.

WE ALL celebrate Easter nowadays, says *The Christian at Work*, although a couple of decades ago this was not the practice among non-episcopal Churches. But we have changed all that, and greatly for the better. In the olden times, so dreadfully afraid were some of the reformers of being charged with indulging in "Papist practices," that they refused everything carrying the slightest suggestion of the Church Year; and so the pendulum swung to the other extreme, and not infrequently pains would be taken at the time of the Christmas joy to preach on some topic the furthest possible removed from the blessed truth—while a sermon on God's passing the sinner by "to the praise of his glorious justice" would be reserved for the time when the Easter gladness filled other hearts; indeed, it would be no surprise to learn that Nathaniel Emmons' famous discourse on "Sinners in the hands of an angry God" was delivered at that time, though it may have been reserved for the Christmastide.

WE NEED not be discouraged if our work seems to be a small one. When God works by men He uses only small beginnings. The mustard seed was an illustration of His kingdom upon earth, and from it may be drawn a picture of the Church to which all nations in time will come; but what we must be individually concerned about is our daily duty and the motive which prompts us in performing it, for too little value is placed upon the little duties which fall to the share of each one. Many regard these with indifference or contempt and try in every possible way to shirk or neglect them. The result is that they are either thrown over on other shoulders already overburdened, or neglected altogether.—*The Lutheran*.

GEORGE MULLER, of Bristol, England, used to make a distinction between the reading of the Word of God by which sentences pass through the mind as water passes through a pipe, and the reading by which the ideas of God sink into the mind, making it moist and fruitful as the showers fall upon the earth.

A GREAT Bishop has said: "We cannot close our churches. We cannot suspend our services. We cannot desert the wicked world because the mercury rises. We cannot take vacations from religion or close the doors on piety for the heated term."

"Day by day we magnify Thee."

## Literary

*The Soul of a Christian.* A Study in the Religious Experience. By Frank Granger. New York: The Macmillan Co. 1900. Price, \$1.50.

The author says, "It is the purpose of this essay to describe the Christian life, as far as possible, in the terms, and with the methods of psychology." The appeal is made continually to individual and exceptional experiences—such as those of St. John of the Cross, St. Teresa, Blake, Savonarola, etc. This, as Mr. Granger acknowledges, "involves a certain divergence from the ordinary procedure of the psychologist." This divergence, however, he says, is an extension of the ordinary procedure, "an application of it, to a special subject-matter."

Much emphasis is laid upon the fact that spiritual ideals are only realized in social relations. Yet it is pointed out that the normal soul is not the same as the average soul. The quaint remark occurs that "The average person is dyspeptic more or less." Referring to Dr. Tylor's thought, that "a full meal would close the gates of Paradise to most ascetic visionaries," our author remarks that it would be less doubtful to affirm "that abstemious living would open the gates of the visionary world to everybody. At any rate some physiologists maintain that normal digestion is of very rare occurrence. . . . Large numbers of dyspeptic writers have proved that Blake was mad because he saw visions. The other alternative takes the breath away. Suppose that his experience is the more truly normal one!"

From such a point of view (questioning rather than dogmatic) Mr. Granger discusses a wide range of unusual experiences of saintly men. He does this sympathetically, and without much scepticism, yet in the manner of one who had not himself come in contact with what he describes. He shows much respect for dogmatic interests, but with a tinge of Ritschlianism apparently—distinguishing, as Ritschl does, between worth values and scientific facts. The chief experiences considered are conversion, ecstasy, the dark night of the soul, visions and voices, symbolism, prophecy and inspiration, direction, confession, casuistry, and mysticism.

The essay is certainly very interesting and suggestive, but too detached in point of view to be altogether satisfying. It certainly should be read and pondered over by our ascetic theologians and casuists. Many pregnant passages occur, and some very doubtful ones, too. St. Thomas Aquinas, St. Augustine, St. Teresa, St. John of the Cross, Ritschl, Dale, Newman, and Dean Church, are among the writers whom Mr. Granger seems to have studied closely. The book is gotten up neatly, and there is a useful index.

FRANCIS J. HALL.

*The Crown of Christ;* being spiritual reading for the liturgical year. In two volumes. By the Rev. R. E. Hutton, Chaplain of St. Margaret's, East Grinstead. With a Preface by the Rev. Alfred G. Mortimer, D.D. Vol. II., Easter to Advent. New York: The Macmillan Company, 66 Fifth Ave. Price, \$2.00 a volume.

This is quite the best book of Spiritual Readings which we have ever seen. It furnishes just what is needed for a devout lay person's devotional study of God's Word. Each Sunday in the year has a Reading in three divisions—The Prophecy, Jesus Christ, and The Soul—and is followed by a list of six brief passages of Holy Scripture for reading during the week, and some very concise hints as to interpretation or application.

The author is singularly free from "fads," and is always satisfactory in all his theological statements, and in his exegesis of the Holy Scriptures. His quotations are from approved writers and are apposite and convincing. In these two volumes he succeeds in touching all the articles of the Christian Faith, and he expounds each in accordance with the teaching of the Catholic Church.

His Readings on Inspiration and on the Epistles of St. Paul are excellent, as are also those on the Sacraments of the Church, The State of the Departed, and Prayers for the Dead. He teaches clearly the truths of Inspiration, the perfect knowledge of our Lord, as opposed to the Kenosis theory, the fact of Purgatory, the Saints in Heaven, the Invocation of the Saints, and all the other "burning questions," and is most satisfactory in every way. His judicious use of mystical interpretation is one of the particular charms of the book.

We have found practically that the book is helpful to the



highest type of lay people in a large parish, and we are sure nothing can be more safely put into the hands of any devout person than this work, which so well combines orthodoxy, devotion, learning, and charm of style.

F. A. SANBORN.

*In South Africa with Buller.* By George Clarke Musgrave, author of "To Kumbasi with Scott," "West African Fetish," "The Cuban Insurrection," etc. Boston: Little, Brown & Co. Price, \$2.00.

Captain Musgrave has written an interesting book of the South African campaign. He has brought to the making of it a large experience as a war correspondent, and also no little experience gained in the writing of previous war stories. He was on the ground, and writes critically and understandingly of some of the battles about which we have only a faint idea—notably the battle of Colenso, which demonstrates the daredevil valor of the British as well as the bull-dog tenacity and superior tactics of the Boers.

The book gives an unvarnished statement of the causes that



A 4.7 NAVAL GUN IN ACTION BEORE COLENZO.

(From a Sketch by a Naval Officer.)

From "In South Africa with Buller." By George Clarke Musgrave. Copyright, 1900, by Little, Brown & Co.

led up to the war, based on personal observation and investigation. Captain Musgrave was invited by prominent Afrikanders to hear their side, and in hopes he would take their part in the controversy, was given unusual opportunities for acquiring accurate information from the Boer standpoint. He states, though, that "a careful review of facts will lead true Americans, as lovers of universal liberty, to realize that the only hope for South Africa lies in its federation under the almost republican constitution guaranteed by the British flag."

*The Story of the Nineteenth Century of the Christian Era.* By Elbridge Brooks, author of "The True Story of the United States," "The Story of Our War with Spain," "The American Soldier," "In Blue and White," etc. Illustrated. Boston: Lothrop Publishing Company. Price, \$1.50.

Mr. Elbridge Brooks, in his previous stories of history, has not attempted details of treatment, but rather has noted peculiar traits; peaks, of the range, which may show the outline;

and direction, rather than a complete picture. To many readers this is sufficient history.

The advantage of such writing is not hard to see. Only a few have time for intimate study of short periods. All wish to possess some sort of notion of the most important events of history. To such, this book answers a purpose. The most important events of the century are here sufficiently treated—the most talked-of men and inventions; the changes on the map made by wars; the discoveries of science; the movements of evolution.

The style is popular and untechnical; the illustrations and make-up of the book attractive.

AN EXCELLENT *Atlas of China* has been issued by the Rand, McNally Company of Chicago, containing maps and descriptive matter pertaining to general conditions of the present crisis in the Celestial Empire, with a concise review of its history, government, religion, people, industries, and relation to foreign powers. The maps are divided in such a way as to be very convenient for reference and to permit one to follow the course of events intelligently. It is bound in paper and sells at 25 cents.

MR. THOMAS WHITTAKER gives notice that he has purchased the balance of the edition of the appreciative volume bearing the title of *Doctor Tucker, Priest-Musician*, written by the Rev. Christopher W. Knauff, and published several years ago by the Randolph Company. The book is a contribution to American ecclesiastical biography that will be desired by those interested in the subject, and is issued in a handsome volume. The remainder of the edition will be sold at 50 cents per copy.

#### IRISH ANTIQUITIES.

THE WARDER, in an article on "Irish Antiquities," says: "Clonfert Cathedral, now Clonfert Parish Church, is an ancient edifice known to all antiquarians throughout the length and breadth of the land. For some time the rector has been issuing appeals for the restoration of the ancient fane—restoration in the best sense of the word, for nothing approaching vandalism will be allowed to touch the venerable building. Although much has been achieved, much remains to be done, and in the complete restoration of the edifice all who value the ancient buildings of the country, especially when, as in the case of Clonfert Cathedral, they are dedicated to and used for sacred purposes, can join.

The Cathedral is full of interest. It is a link between the past and the present—the past 1,340 years, or more. The building was erected in the year 558, but since that time it has experienced many vicissitudes. Fire and plunder have on more than one occasion been its fate, but "resurgam" seems to be written in the very stones, for from each ordeal it has come out battered and bruised, but nothing can destroy the whole of its original beauty, which is the one aim of his life for the rector to see restored. In the year 1664—the earliest records which are just now obtainable—Bishop Wolseley restored the edifice after it had been almost destroyed by fire in 1541, but since that last restoration very little has been or could be done to it.

Clonfert is not a rich parish; perhaps, considering the beauties to be found in and near it, it has been a neglected parish, too. A few years ago a determined effort was made to do what was necessary. That effort is being steadily continued, though progress is slow on account of want of funds, but it is progressing, and if only those interested will assist in providing the wherewithal for wresting a venerable and exceedingly interesting relic from the hand of time, Clonfert Cathedral will stand again in all its original beauty of architecture, a monument of the past and equally a monument of the self-denying, patient labors of Canon McLarney and those who are working so enthusiastically with him.

#### CARRYING THE PRAYER BOOK.

IN THESE days of convenient Prayer Books, many Church people have ceased to carry their own books, depending on the Church supply. But there is a certain value and advantage in carrying a Prayer Book on Sunday. It is in a measure a badge of the day—of one's purpose and intent; it sets him—and especially her—apart as a somewhat different personage from the ordinary Sunday traveler of whose destination there is no hint. The Prayer Book, without being ostentatious, proclaims where one is going, and in so proclaiming shows his pride therein. It is educational, and doubtless these silent cross-marked messengers have preached many an able sermon to the casual spectator in street car, on the street corner, and in the thick of life's hurly burly.—*Bishop's Letter* (Ky.).



# Eve's Paradise

BY MRS. BRAY.

## CHAPTER IV.

MARGARET.

"Call her once before you go,  
Call once yet,  
In a voice that she will know,  
Margaret, Margaret!"

—MATTHEW ARNOLD.

A FEW days later and Mrs. Vernon was installed in the house in London, whilst Sir Jasper returned to the country. It was arranged that she should engage the servants necessary, as he was determined to have an entirely new staff, a plan which was found on trial to be by no means easy of execution. In spite of the offer of exceptionally high wages, it was found very difficult to induce servants to consent to be buried in what sounded to them like some desolate out-of-the-world place in the west of Scotland, where no friends were allowed to visit them, and with the various strange restrictions that were made with reference to the child. However, by promises of a weekly day on the mainland, and a long holiday in the course of the year, all these difficulties were overcome; but Mrs. Vernon's parting words after each interview laid down the conditions in such decided terms, that not one of them could be forgotten; moreover, each servant was required to sign a form of agreement in which the rules were strictly defined. "That no conversation was to be permitted with Eve, beyond what was absolutely necessary. That no book was ever allowed to be seen by her, or a letter, or writing of any kind. No friend was ever to come to the house under any pretext, and the slightest infringement of any of these rules was to be followed by instant dismissal and loss of character."

Mrs. Vernon chose only elderly servants, as she did not think it possible that any young ones could stand the monotony in store for them.

A capable and trustworthy nurse was secured for Eve; but a month or more elapsed before all arrangements were completed, and they were prepared to move to Scotland.

Sir Jasper sent down the servants in charge of Barnard, who had lived for years with him, and was the only old servant he intended to retain in his service. His house in Surrey he intended to let, so that he should be free to travel, or spend as much time as he pleased in Scotland.

Up to this time Mrs. Vernon had not seen her little charge; but now that all was ready, Eve was to come up to London with her old nurse, who was then to leave, in order that her successor and her charge might be accustomed to one another before they undertook the long journey to Scotland.

Eve was not at all pleased when she heard that she was to be parted from her beloved Martha, who had lived with her all her little life, and Margaret's first task was by no means an easy one, for the servant was devoted to the child.

As usual, Sir Jasper had slipped out of the way. Scenes were always painful to him, and grated on his sensitive nerves.

"Women have more tact, and understand such things better than I do," he argued to himself.

An essentially selfish nature, he was resolved to have the child broken in and trained up in his own fashion, though he did not scruple to leave to others the hard task of executing his plan. Prepared at all costs to consult his own whims and fancies, he yet desired to live as though such a thing as pain or suffering did not exist in the world. He gave large sums of money to Owen to distribute among the poor, but did not care to hear any details as to how it was expended. His name headed every list to which he was asked to subscribe; but as for putting himself out of the way to do a service to another which would cost him any personal effort, that was a sacrifice which Jasper Martindale was never known to make.

Martha, with the usual domestic's lack of prudence, had already impressed on Eve that she was going to leave her.

"And what is to become of my precious pet without Martha, and all alone among strangers, is more than I can say."

"Eve will tell Japs 'ou mustn't go; not leave poor Eve."

"Poor Eve can do nothing. Sir Jasper is gone away, and now we are going up to London to a strange lady, and poor Martha has got to go."

Eve's face flushed crimson; and Martha, who knew her stormy nature only too well, was terrified lest the child was going to begin one of her screaming fits at the terminus where the train was just stopping; and now that she saw the folly of it, was half sorry that she had so worked upon the child's feelings.

Happily the excitement of London created a diversion in Eve's little mind, and Martha had sense enough to say nothing more whilst they were in the carriage which had been sent to meet them. Margaret Vernon was standing at the window watching for them. Her heart was strangely moved with pity for the child who was destined to so strange a fate.

Many a long day had passed since she had had any love to fill her heart, and she longed for the little one more than she admitted to herself. Once soft arms had been clasped round her neck, once baby faces had been pressed to her bosom, once little voices had called her "Mother."

How long ago was it? Was it even true at all, or was Margaret dreaming?

Strange fancies come to us in our dreams, and even in our waking hours.

Alas! the vision could not be true. The past was so very long ago, and Margaret was not yet old.

Must our age be reckoned by years? Surely not, for they go so swiftly by with the young, and scarcely leave a trace behind. Who is it that said that time is counted by heart throbs?

Ah, Margaret was old, very old—but not in years.

Why did her heart beat so desperately with the passionate love of motherhood? Why did she ache with such desperate longing to hold a child in her arms?

Do childless mothers feel that, or women who have never married, and who know that in all their long lives one joy is to be denied them? Do they crave with passionate longing for the mother love to be gratified? Do they take some mother's child into their arms, and hold it gently, gently, and press light kisses on the baby face, oh, so softly, for they dare not let themselves go, in the agony of a want that can never be satisfied—the hunger of motherhood for a child?

There must be many such. People say they make good aunts.

Possibly so. They only themselves know that they are mothers wasted.

The carriage stopped at the door, and disregarding appearances, Margaret ran down the steps, and opening the door, had got the child into her arms, and had carried her into the house, without waiting for Martha; in less time than it takes to describe it. This somewhat disconcerted Eve, who was not accustomed to such unceremonious treatment.

"Put me down," she said peremptorily. "Eve wants Martha."

"Here she is—the precious darling, can't do without its Martha, can it?"

Then Eve remembered what Martha had said, and caught hold of her dress.

"Martha not go! Martha not go!"

"No, no, my darling, Martha's not going to leave her."

"Why do you tell the child stories?" said Mrs. Vernon sternly.

"Well, I can't go and break the precious dear's heart. She's that fond of me, that she will scream herself into fits, she will, that's my belief. A cruel thing it is, says I, to go tearing that child from every one that is fond of her, and handing her over to strangers."

Mrs. Vernon pitied the woman. She saw that she was devoted to the child, and that she was breaking her heart at the parting.

Laying her hand kindly on Martha's shoulder—"I agree with you," she said; "I think it is a cruel thing to take the child from you."

Martha looked up in astonishment.

Was this the cruel tyrant she had dreaded who was to take charge of her child, this stately lady with kind eyes and white hair?

She stopped in her sobbing.

"Martha," went on Margaret, "neither you nor I can do anything. If I had had my wish I would have kept you with the child; but you know Sir Jasper, and he would not hear of it. I pleaded in vain. Now if you must part with the child, will it



not be easier to give her to me, who will promise to love her as if she were my own, and who will let you hear about her?"

"You—will let me hear about her?" said Martha, hardly able to believe her own ears.

"Yes, Martha, I will promise to write to you and tell you of her from time to time."

"And you won't let her forget her old Martha?"

"That I cannot promise, for Sir Jasper wishes her to forget everything about her past life."

"And if that's not wicked as wicked," began Martha; but Mrs. Vernon checked her.

"Hush, Martha! I can hear nothing spoken against Sir Jasper. If you want me to do as I promise, you must say no word of disrespect against him. And now, if you would do the kindest thing you can for little Eve, you will slip away without saying any more about leaving her."

Martha's lips quivered, and Mrs. Vernon saw the woman was not capable of such a sacrifice as that.

"What! not say good-bye to my darling precious missie, who I am never going to see again? No, ma'am, that's a thing I'm not capable of—at least I have a heart in my bosom."

"Well, get it over as quickly as possible," said Mrs. Vernon, almost impatiently.

Eve all this time stood clinging to Martha's dress, as though she felt that some crisis was pending. She was evidently in a state of great excitement, and her nerves worked up to a high state of tension.

The moment Martha threw her arms round her and began to sob and say good-bye, Eve lost her self-control. She burst into a storm of shrieks; she struck at Mrs. Vernon with all the strength of her tiny fists; she screamed out that Martha should not go, that she would tell Japs; and finally, Mrs. Vernon had to detach the clinging arms, and by main force to put Martha, sobbing as much as the child, out of the room.

Eve flung herself on the floor, and Margaret, feeling that the best thing would be to leave her alone, followed the nurse.

"I am very sorry for you," she said quietly to the weeping woman, who had lost all self-control; "it would have been kinder to the child to have left her without saying good-bye."

"If I had done such a thing, I should never have forgiven myself," said Martha; "it would have haunted me to my dying day. Oh, to think that I closed that blessed child's mother's eyes, and she took my hand, she did, in her poor wasted ones, and 'Martha,' she says, 'you'll never leave my child,' and I promised her that faithfully, I did, and now to have to leave her, it's breaking my heart, it is."

Mrs. Vernon, in despair, sent the woman down to the house-keeper's room, where her sobs finally subsided in the relation of her woes to the servants; and Margaret went back to Eve.

The child lay where she had left her. When she had found herself alone, the screams had stopped; but the moment Mrs. Vernon came near her they began afresh, and she bit and fought like a little tiger, whilst one unceasing wail went on, "Eve wants Martha! Me wants Martha!" Margaret was fairly nonplussed. The child was too young to reason with. She was forbidden to tell her she was naughty—a bribe she was determined not to resort to; and she wondered not a little what Jasper would have done under the circumstances. Utterly at her wits' end, she thought she would leave the child to herself, and take no notice of her. So she sat down, and took up her knitting, as though there was no one in the room.

Eve went on screaming for some time; but as no sweeties were produced, and no coaxing attempted, she began to get a little tired of her naughtiness. Her screams grew fewer and farther between. She began to feel some curiosity about the new room, and this quiet lady who sat there taking no notice whatever of her, for Eve was not accustomed to neglect.

After a while Margaret's thoughts had wandered away, when she was almost startled by a little clear voice saying—

"What 'ou got such white hair for? Has 'ou painted it?"

Margaret purposely made no answer, and went on knitting.

Eve sat upon the floor, and began to push back her tumbled golden hair. "Eve kite good now," she said complacently. Then she got up, and trotting up to Mrs. Vernon, laid her hand confidently on her lap. "Would 'ou like to kiss me now?"

"Very much, you little darling," said Margaret; and though half fearing that the child might resent it, she lifted her on her lap, and pressed her lips on the tear-stained cheeks.

"Has 'ou got feathers on 'ou head like the white chickabiddies?" said Eve.

Margaret smiled. "Once I had hair like you, little Eve."

"Then did Jack Frost make it all white? Martha says Jack Frost touches things, and they all turn white and cold."

"Yes, dear. The frost came so hard, so cold, it made all my hair white."

"Frost not touch Eve's hair."

"No, no, my little darling; the frost must not come near you. Eve must keep her pretty hair;" and she caressingly passed her fingers through it.

Eve nestled up confidently to her.

"And it's my belief," Martha was saying downstairs, where she was holding forth to her own supreme satisfaction, "that the blessed child will work herself up into a fever. Mark my words, before twenty-four hours are over Mrs. Vernon will be sending for me in hot haste. So there's my address if they should want to send me one of those telegram papers, and five minutes after I gets it shall be off. Not a thing out of my box shall I take out to-night. I know that child. Never a night or a day has she been without her Martha, and she'll just pine away, and go off into a galloping consumption."

"Me love 'ou," whispered little Eve into Mrs. Vernon's ear; "what me call 'ou?"

"Darling, call me Margaret."

## CHAPTER V.

### THE CURTAIN WITHDRAWN.

"For I that danced her on my knee,  
That watched her on her nurse's arm,  
That shielded all her life from harm,  
At last must part with her to thee."

TENNYSON.

THAT night Margaret did not go to bed until long after the early daylight had lit up the sky.

Having made up her mind to let no one touch Eve but herself, she took little Eve into her room, undressed her, laid her in her bed, and then sat by the open window watching till the breathing grew soft and regular, and the child was fast asleep.

"Dare I take her into my heart?" she whispered to herself; "I who determined I would never place my affections on any human being—I who thought my love was seared as with a hot iron, so that no capacity for loving any more was left in me. If only it had not been a child who had come to me. Oh, fool that I am, this child who a few hours ago was crying for her nurse, and who now, little fickle thing, has transferred her affections to me. What is the worth of such love?"

Hush, Margaret, you are unjust to the child. She is not fickle, but a very little child loves easily when it is made happy. Had you been harsh to Eve, she would have fretted her heart out for Martha; but you have satisfied her. You have given her what she has never known in all her little life, the overwhelming mother love, such as her nurse could never give. In all the days to come, Eve will never give that up; she is clinging instinctively to something she has never known before.

After a while Margaret arose, and fearfully, even though she knew she was alone, unlocked her desk, and took out two photographs.

One was that of a child of some seven years old, and colored like a miniature—not one bit like Eve. A pale, sad-faced little boy, with clustering brown curls and brown eyes—eyes which should have been so merry and bright; but all the glad light had died out of them, and there was only a half frightened look left. Margaret kissed it long and tenderly.

"You are safe now, my darling; your troubles are over, and God knows I would not have you back."

Then she took up another photograph, only a baby girl of about two; but so like the other in all but the expression. This was a merry, laughing child, whose eyes danced with glee—yes, merry and laughing as the other might have been if terror had never come near him, for only physical fear could have stamped that look on the boy's young face.

"Baby, Baby!" cried Margaret, "where are you? Are you living? Are you dead? Oh, you cannot be dead; for if you had been, no power in earth or heaven would have kept your sweet spirit from me."

She bowed her head down on the picture, and her frame was shaken by a convulsive sob; but no tears came to relieve the tension. Once, long ago, Margaret had cried and cried until the very fountain of tears had been exhausted; and now, when sometimes she would have given anything to relieve her feelings, no tears would come.

Raising her face, she gazed with hard, tearless eyes into the smiling face of the picture.



"What are you like, my darling? It is a whole year since I have seen you, and you are four years old to-day. Are they good to you? Are you happy? Has the memory of mother faded away altogether? O my God, my God!"

She rose and walked up and down the room. "Why do I call on God? Is there any God? If so, He has deserted me long ago. If He gives me back my child, I will believe in Him. Oh, this ache in my heart! If I could only see you once, just know that you are happy, only kiss you once again, I could bear it, my little one. Was mother ever tried like me? One summer night, I kissed you, darling, in your little bed, and you never knew it; and then I went away and never saw you again—I left you for ever."

Margaret's face darkened. She put the photographs away, locked up the desk, and resumed her seat in the window. She never moved nor stirred, and you might have thought her some carven statue, with her face silvered over by the moonlight, and the white hair looking as though it was sculptured. Feeling seemed at last to merge into impassiveness, and it was as if she was so lost in the past that the present had vanished entirely.

A distant clock chimed the hour at last, and broke the stillness. Margaret awoke from her reverie. She crept softly into bed, and folding Eve in her arms, the ache was lulled for a while, and she slept.

Some years before, Margaret Vernon had been one of the most popular girls in London. She was, as Jasper said, brilliantly gifted, and her music alone would have made her sought after. Added to this, she had great beauty, of an unusual kind. Unfortunately, she had no mother, and indeed was without a near relation in the world. Consequently she had more liberty than most girls, and being an heiress in a small way, with some £500 a year of her own, she was able to do pretty much as she pleased.

Being of a very decided nature, she took her own line, and brooked no interference. Thus it was that when at the age of twenty-six she announced her intention of traveling round the world, no one ventured openly to thwart or dissuade her, though none of her real friends approved of the plan. In her own country Margaret had had lovers in plenty, on whom she looked in high disdain, and would have none of them. However, in love, as in most other things, it is the unexpected that happens, and in America Margaret fell hopelessly in love. She who had prided herself on her gift of reading character was completely taken in by a young Englishman who went about the country calling himself Lord George St. Clair. He told her (what was perhaps the solitary grain of truth in his whole story) that he was obliged to leave England on account of his debts. The apparent candor with which he told his tale, and placed his fate in her hands, did more to win Margaret's heart than the most plausible lie could have done.

With the foolish blind confidence that only a woman in love can show, Margaret placed herself unreservedly in his hands, and married him secretly. He told her that for the present he must not let his family know that he was married, as he did not want to return to his father until he could hold up his head in the world.

Margaret quite gloried in the thought of helping him to redeem the past, and used to picture the joy with which some day they would go home. For a few weeks the illusions lasted, and then Margaret knew that she had spoilt her life, and that never in all the years to come could there be any more happiness for her.

The man she had married proved to be no lord at all, but a plausible impostor who had been going from place to place figuring as a rich English gentleman, living at the best hotels, and then suddenly vanishing, and leaving only unpaid bills behind.

Though he took the precaution of constantly changing his name, he acted the impostor once too often, and the first awakening Margaret had from her dreams was when he came to her one night and told her that they must go off at once, as the police were on their track. In rude, brutal words he spoke, laughing at the sweet trustfulness which he had betrayed. The real man showed himself then, and the love was gone for ever.

As usual, he escaped, for as he expressed it, "luck was always on his side," and Margaret was a faithful wife in spite of scenes and miseries which made life well nigh unbearable to her. Children came to them—the first a noble little fellow, who filled the cruel blank in her heart, and for a while Margaret was nearly happy. This lasted until he was about five years old, and his father began to take notice of him. Then Mar-

garet, for the first time in her life, thought she knew what suffering was.

The boy had inherited her talent for music, and in spite of all she could entreat, urge, or threaten, night after night his father would make him stand on the table and sing to his low companions; or, worse still, take him out with him to scenes which Margaret dared not think of. Late into the night she would sit up for her darling, who was brought home to her sometimes worn out and half asleep, and sometimes wildly excited, with the little cheeks crimson, and talking incoherently.

There are worse things than death, as Margaret found, and we will close a veil over them.

Before he was nine years old, the constitution, splendid as it had been, was shattered; and Margaret, for the first time for years, knelt down by a little bedside, and thanked God that the child was dead.

A year later, and a baby girl came—brown eyes, rosy-cheeked, as the boy had once been. Margaret's determination was taken then, and when the child was two years old, she left her husband and fled.

She had little money, for her fortune had long ago been squandered by her husband, and mother and child were on the verge of starvation, when they were rescued by one of those good men of whom the world is not worthy—Mr. Glendower, an English clergyman, who had made his home in America.

Rescued from utter despair by his kindness, Margaret's one anxiety was that her husband should never find her, and get hold of her child.

One day Mr. Glendower came to her with an open letter. "I have a strange communication to make," he said; "a friend of mine, a rich lady now in America, is anxious to adopt a child. She wants one who can be given up to her entirely. Its parents are never to seek to see her again. She will bring it up as her own daughter, and she wishes to find a child in this country, as there will be less chance of it ever being claimed." He said no more, but left her, and Margaret sat thinking. Could she give her up, her one little treasure, her only link to life? She pictured herself alone, with empty arms and an empty heart.

Then she saw another picture—a frightened face flushed with horrible excitement, and little trembling hands. Margaret hesitated no longer.

The next day she went to Mr. Glendower.

"Tell me more about it," she said. "Will my child be safe? Will she be loved?"

"She will be loved as much as any one but her own mother can love her. The case is a peculiar one. The lady has suddenly lost her own child, about the age of your little one. The loss has preyed so much on her, that the doctors are afraid for her life. Her husband is in India, and she is determined to adopt a child. It has become a sort of monomania with her, and the doctor says if it is not indulged, he cannot answer for her life. Will you trust her with your little one?"

"And I am never to see her again?" said Margaret, with Jry lips and hard eyes.

"That is the condition."

"And never even to ask after her?"

"Mrs. Vernon, it is too hard for you; I will not urge it. I only proposed it because you said you would sooner part with your child than that your husband should have her. I do not even know that you are right to do so."

"If you knew what I do," said Margaret, shuddering, "you would think I was doing right if I drew a knife across her throat. Say no more," she continued, rising; "I will give her my child; but as you believe in God, charge her to love her."

One thing Mr. Glendower did not know, and that was that the lady, Mrs. Stuart, had not told her husband or any of her friends that her own child was dead, and that she was determined to pass off Margaret's child as her own. It had been against all advice that she had been traveling with the baby for the last two years. She was a foolish, weak woman, and the poor little thing had been dragged from place to place—France, Italy, and last of all, America. A delicate child always, it could not stand the constant change, and had at last died of fever. Mrs. Stuart felt as if she could not return or ever meet her husband again without the child he had loved so dearly. No one had seen the child for over a year. This little one was of the same coloring. No one need ever find out. The poor woman was half out of her mind, or she would never have done so foolish and wild a thing. However, the deed was done, and this was how Margaret came to give up her child.

She left America, for she could not rest until the sea was



between her and her husband, and she thought she would breathe more freely if she was in the same land as her darling, even if she never saw her again. It was a cruel parting, for she was not even to know the name of the lady who had taken her child.

The separation was like death to her, and sometimes she felt, in the supreme moment of her sorrow, that her dead boy, who had been taken from her, was nearer than the child she had given up. It was not often that Margaret dared to let herself draw the curtain and think of the past, but this night she had not been able to resist it. When morning came, she was once more the capable woman of business, and all the unhappy memories of the past were as though forgotten.

No time was left for thinking in the bustle of arrangements for the journey. It had been decided that they should travel at night, so that Eve could be put to bed in the train, and the child was full of excitement at the thought of it. In spite of all she had to do, Mrs. Vernon found time to write a few lines to Martha.

"You will be glad to hear Eve is quite happy. She cried for some time after you left; but then she made friends with me, and she has not fretted at all. She sends her love and lots of kisses." Here followed a series of blots, which Eve had cheerfully made on the paper, as great big kisses for Martha.

It is a question, when Martha received the letter, whether she would not rather have heard that Eve was inconsolably broken-hearted, than that she was able to live quite happily without her own nurse.

[To be Continued.]

GOD'S MESSENGERS.

How blessed to carry love's message,  
Wherever your feet may go,  
Up on the mountain pathways,  
With their aureoled crests of snow;  
Down in the blackened cañons,  
Where men grope along in the night,  
And stumble and fall by the jagged wall,  
Looking up for a rift of light.

How blessed to carry love's message,  
To the weary and tempest tossed,  
Who buffet with sin and temptation,  
Till courage and hope are lost.  
How blessed to go to the rescue,  
To show them the Master's will,  
His outstretched hand, and the stern command  
To the waters, "Peace be still!"

How blessed to carry love's message,  
To the suffering souls that ache,  
For who but the "Man of Sorrows"  
Could pity the hearts that break?  
To pour balm on a wounded spirit,  
Gethsemane must be known;  
Life's yearning and loss, and its heaviest cross,  
And the scorn of the world, alone.

How blessed to carry love's message  
To the patient, the faithful and true,  
Who wait and trust in God's promise,  
And send glad greeting to you  
From the busiest marts of the cities,  
Where sun-kissed valleys are trod,  
Where prairie seas lave with shimmering wave,  
The mesas and mountains of God.

How blessed to carry love's message!  
My greeting is, "Courage;" "Good cheer;"  
The centuries ring with the psalms you sing  
The Master's dear messengers here.  
How beautiful up on the mountains  
Your feet, and your tidings how blest,  
Go, herald love's dawn, "On, Messenger, on,"  
The soul of the world cannot rest.

EMMA PLAYTER SEABURY.

THE claim that our public school system should be entirely unsectarian has met with little opposition among citizens of our country, if we except the priests of the Roman Catholic Church, for it is so evidently fair, and accords with our fundamental idea of the separation of Church and State. But in the hands of men imbued with indifferentism, or rancor against religion, the eminently fair and eminently American principle becomes most unfair, and savors more of heathenism than of Americanism. The School Board of Chicago has given us an object-lesson that is well adapted to create disgust. Rudyard Kipling's *Recessional* was forbidden to be read in the schools, because of its recognition of God as governing the affairs of men. If this principle be carried out consistently, it is said that no great oration by an American statesman, and no notable state paper can be read in those schools of Chicago, for all recognize the agency of God. The *reductio ad absurdum* is sometimes a very useful argument against extreme views.—*Presbyterian Banner*.

The Family Fireside

GREEN THINGS.

O YE Green Things upon the earth, bless ye the Lord; praise Him, and magnify Him for ever."

When these words are chanted in church Sunday after Sunday during the Lenten season, many of the listeners fail to take in their full meaning. Indeed one listener has written to the public that, when the ice-coated branches of the trees, swayed to and fro in the cold March wind, are tapping at the windows of the church, the choir inside seem to be calling in vain when they appeal to the Green Things upon the earth to join in their praises.

But it is different when the Trinity season comes. When the green curtains are hung in our church chancels, then are green curtains to be seen in nature's great temple, the temple built by the Creator himself, and the eye, wearied by the brownness and bareness of winter, delights once more in the Green Things upon the earth, and gazes upwards at the tree-tops now in the luxuriance of full leaf, or downwards at the grass carpets that in winter were so often overlaid with snow.

And how do these Green Things bless the Lord? Why, by doing what was given them to do; performing the work for which they were created. Take, for instance, the tiny blade of corn that every day grows larger until the ear makes its appearance. Has any young observer ever taken the trouble to count the grains of corn on one ear plucked from a stalk that has produced several ears, each with its hundreds of grains? If so, he has discovered for himself what one little Green Thing can do in the way of carrying on the work of God's world. Naturalists tell us that the coral insects are busy building us a continent in the Pacific ocean, to be ready for occupation by the time mankind finds the other continents too crowded for comfort. In the meantime the little corn blades are taking care that mankind shall not perish for want of food, and in this work they are aided by many other Green Things that are to be seen in the great market gardens and elsewhere.

Each reader who has planted a tree on Arbor Day has learned the value of Green Things in the shape of oaks and elms and other forest trees, things that bless the Creator by doing their part towards rendering earth habitable. Our geographies used to tell us about the bad lands of the Far West, where there was no vegetation, and bad lands they must have been where there were no Green Things to praise God; but thanks to man's God-given energy and skill, those desert regions are now being irrigated and cultivated to such an extent that the traveler who made his way through them twenty years ago, would, on seeing them now, understand as never before what human singers mean by calling upon the Green Things of earth to bless the Lord, praise Him and magnify Him for ever.

GLEANINGS FROM THE RECORDS OF A FAMOUS REGIMENT.

BY BEN BRADSTREET.

WHEN Admiral Dewey was received in Hong Kong on his return from Manila, with all the honors the British authorities could bestow upon him, the famous Twenty-third regiment of infantry, the Royal Welsh Fusiliers, occupied the post of honor at that notable reception. It was indeed an interesting coincidence, that the regiment which made such an honorable record for itself in the War of the Revolution—from the battles of Lexington, the heroic charge at Bunker Hill, and all through the war, to the surrender of Lord Cornwallis—should eventually be drawn up in line to do honor to an American Admiral whose achievements have justly won him the plaudits of England, as well as the gratitude of his own proud country.

It was in the year 1773 when the Welsh Fusiliers began their service in North America. On the 19th of April, 1775, they were engaged in the first hostile collision that took place between His Majesty's troops and the "Colonists," and which later on assumed such a formidable character. The Fusiliers



marched to Lexington and Concord, and passed through all the horrors of the subsequent retreat with the Americans firing at them from every possible concealment. So harassed were they that when they reached Boston, their condition has been described by historians as fagged out, "with tongues hanging out of their mouths." They endured the siege and bore their share in the battles which followed.

In the records of the Fusiliers we find the following account of the battle of Bunker Hill: "About noon of the 17th of June (1775) a detachment of the regiment from Boston, was landed at Charlestown, and soon after, a reinforcement arrived which increased the command to about two thousand soldiers. These, under cover of the artillery, advanced to attack the works which the Americans had erected with singular skill. With the steadiness of veterans, the Colonists kept close behind their intrenchments, and reserved their fire till the near approach of the enemy, when they poured it in with such effect that the British ranks were literally mowed down, and the soldiers forced to recoil in several places. Rallied by their officers and stung by the reflection of having been repulsed by an enemy whom they held in contempt, they again mounted to the assault with such impetuosity that they forced their way over the intrenchments, driving the 'Colonists' from them at the point of the bayonet." The British lost 226 men and over 800 were wounded.

ing it, proudly made claims to the Redoubt on behalf of the Royal Welsh."

The colors are decorated with the names of its victorious battlefields, some of which are:

Blenheim,	Pyrenees,
Dettingen,	Peninsular,
Minden,	Waterloo,
Martinique,	Alma,
Albuhera,	Lucknow,
Badajoz,	Ashantee.
Salamanca,	

This regiment enjoys the privileged honor of passing in review, "preceded by a *goat* with gilded horns," and adorned with ribbons and solid silver frontlet. These goats are highly prized, and for many years have been presented to the battalions by Her Majesty the Queen. The "Queen's goat" died at Chester Castle in 1852, and was replaced by another from the Queen. This goat perished from hardships and the inclemency of the weather at Sebastopol, and another was given. In 1883 and 1886, and upon other occasions also, Her Majesty has furnished goats to the battalions. Two of these were splendid specimens received by the Queen from the Shah of Persia. Last November another goat was presented to the regiment by Queen Victoria, for service in the Transvaal.



THE "QUEEN'S GOAT"—ROYAL WELSH FUSILIERS.

Strange to say, the regimental goat passed unharmed through the terrific fire which prostrated every officer of the Fusiliers. Cooper, the novelist, refers to this in *Lionel Lincoln*, when he states that the Welsh Fusiliers had hardly enough left to saddle their goat, and after alluding to the keeping of "the goat with gilded horns," adds that "the corps was distinguished alike for its courage and its losses."

After many gallant actions against the Americans in the War of the Revolution, the surrender of Lord Cornwallis completed the services of the regiment. Its gallant soldiers marched out to surrender, to the tune of "The World Upside Down."

In January, 1784, the Fusiliers embarked for England. Its subsequent history is best told by its glorious standards, borne bravely on so many terrible battlefields. It has won laurels of fame wherever the banners have been unfurled. Its records are filled with individual acts of heroism, like that of its young officer who fell on the parapet of the great redoubt at the battle of the "Alma"—Young Anstruther—carrying the Queen's colors of the Royal Welsh. Only a moment he stood there before the silken folds covered his lifeless body. "William Evans, a swift-footed soldier ran forward, gathered up the flag, and, rais-

In 1874, the citizens of Portsmouth provided a fine reception and banquet for this regiment, and a goat specially brought from Wales was presented. Colonel Mostyn, in a short speech, accepted this gift as a mark of good feeling of the people of Portsmouth, but intimated that the animal could *not* be called the "regimental goat," as that was always the gift of Her Most Gracious Majesty the Queen. This goat lived with the Second Battalion for many years, and was ever on most amicable terms with his royal brother.

All this may not come immediately under the denomination of a reward for merit, yet the corps values itself much on the antiquity of the custom.

"Every 1st of March, being the anniversary of the tutelar Saint David, the officers give a splendid entertainment to all their Welsh brethren, and after the cloth is taken away, a bumper is filled round, to His Royal Highness, the Prince of Wales, to whose health they always drink first on that day, the band playing the old tune of 'The Noble Race of Thenkin.' A handsome drummer-boy, elegantly dressed, mounted on the goat, richly caparisoned for the occasion, is led thrice round the table in procession by the drum-major. It happened in 1775 in Boston, Massachusetts, that the animal gave such a spring from



the floor that he dropped his rider upon the table, and then bounding over the heads of some officers, he ran to the barracks, with all his trappings, to the no small joy of the garrison.

"This same goat accompanied the regiment into action at the battle of Bunker's Hill, and escaped unhurt—from which only one officer of the Fusiliers returned to tell the tale" (Grose's *Military Antiquities*).

The inscription on the solid silver frontlet of the goat of the Royal Welsh Fusiliers is as follows:

Upon a silver shield, surmounted with the three plumes and coronet of the Prince of Wales, and the words "Ich Dien":

"The Gift of Her Majesty Queen Victoria to the Royal Welsh Fusiliers. A. D. MDCCC, XLVI. Dow—A—Cadwo—y—Frenhines."



KEEP FLOWERS FRESH.

**F**LOWERS are counted among the luxuries of life, and those who have them, even in profusion, try to keep them as long as possible. It is not always easy to get the flowers one wants, though one is willing and able to pay for them, and when once obtained it is still more difficult to keep them in a satisfactory condition. To arrange them tastefully and effectively requires time and thought. The immediate removal of one fading flower will often preserve others.

Flowers should be taken from the vases every morning, and, beginning with the stems, refreshed by a bath of pure water—two or three minutes being long enough for the immersion—then taken out and sprinkled lightly with the hand. The water should be changed every day, and the water for the sprinkling must be fresh and pure. It is a good thing also to cut a bit off the stems before putting back into the vases. Also, pick every fading leaf from the stem.

It is very injurious to cut flowers to set them where the sun will shine upon them, as it dries all the moisture and makes them decay quickly; the room in which they are kept should be cool rather than warm. Gas is exceedingly injurious to them, and a bell glass placed over them at night will be found a great aid in their preservation, and will be an almost perfect protection.

Measures for the preservation of flowers should be taken before they reach their destination, or are even started for it. There is a great difference in the powers of endurance of the different blossoms, but the most fragile ones may be kept in excellent condition for two days if gathered before the sun has taken the freshness out of them, and are placed at once in tepid water.

If any of them show signs of drooping they should be dipped in cold water and gently shaken. Flowers that have traveled a long distance are speedily revived by this treatment.

In sending flowers away, long, narrow boxes are more desirable than round ones, and square ones are between the two in the ability for keeping. Boxes of tin are the best, and the next is wood, yet the stout pasteboard box often delivers its perishable contents in good condition. Line the box with strong brown paper, which has been thoroughly wet in cold water, the lining being over the top as well as the bottom and sides. The flowers must be arranged in layers, most carefully, each layer reposing upon its own bed of fresh green ferns made very moist. Slender sticks should be wedged under the fern beds to keep them in place, and when the ferns are not available, cotton batting arranged in the same way will make a good substitute.

If you can avoid it, do not pack delicately scented and strongly perfumed blossoms together, as the latter will destroy the dainty odors of the former. Heliotrope, nasturtiums, and, above all, roses, should be gathered at night if possible, and their stems cut daily. In this way they may be kept a long time.

It is almost time for the wisteria, that beautiful blossom that is so perishable when picked, but which holds its beauty for a long time on the vine. If, for any reason, you wish to pick a cluster of these blossoms, you may take a lesson in their preservation from the Japanese. The lovely flower belongs to them and they have learned how to preserve it for house decoration. It is a heroic measure, but a successful one. They burn the tip of the stem of the beautiful, drooping flower, then immerse it in spirits. The hydrangea may be treated the same way.

The flowers will repay every bit of care and attention you bestow upon them by keeping sweet and fresh for many days.—*Boston Herald*.

## HOUSEHOLD HINTS.

FRUIT cools the blood, cleans the teeth, and aids digestion.

Woodenware, not in use, should be turned bottomside up.

Fruit and rust stains on table-linen or other white clothes may be removed by soaking in a weak solution of oxalic acid.

Pickles should be kept well covered with vinegar, and should not be used for a month after making. They are better still when a year old.

Dip the jelly bag in boiling water and wring it out as dry as possible before use; this saves loss of fruit juice from soaking into the cloth.

In all pickling or preserving, use only graniteware or porcelain-lined kettles. All metals are liable to be dangerously attacked by the acids.

Grass stains should be rubbed with molasses thoroughly and then washed out as usual. Another treatment is to rub with alcohol and then wash in water.

Bread that has become too stale for the table may help to make some very palatable dishes, and if a clean bag is kept hanging in the pantry the pieces can be kept therein, where they will not be apt to mould, as they do when laid away in tin or earthenware dishes.

It is the suggestion of a thrifty woman that pieces of children's dresses of wash materials should be included in several launderings to secure the requisite change of color that will make patches unnoticeable.

The steel parts of the range, such as the fender and the edges of the plate-rack, need never be dull, when the best material for cleaning is so close at hand. Fine coal ashes have no equal for this. Dip a piece of damp flannel into the ashes and scour the steel well, and a brilliant polish will be the result.

To soften a waterproof cloak, place it before the fire instead of letting it dry cold when wet. It will again become quite soft and pliable after a thorough heating. It is only the cheap waterproofs that grow so hard, but this process keeps them in good order until wet again, when the same process should be repeated, holding every part in turn to the kitchen fire.

Another item of interest for the housekeeper is the assurance that for washing madras curtains, bran water is excellent. The proportions used are about a pailful of bran to a washboiler full of water. Boil half an hour, strain part of it and use to wash curtains, letting what remains continue to boil. Then strain and use for ringing. Shake the wrinkles out of the curtains as much as possible when hanging them up to dry.

It is interesting to be told at this season that rattan furniture, which holds a prominent place in summer furnishing, can, if unvarnished, be made as presentable as new. Oxalic acid dissolved in water and applied with a brush will do this. It is a poison and should be used carefully, but it is a great dirt eraser. This acid or the juice of lemon will effectually efface stains of ink from the hands. After using, rinse thoroughly in clean water.

For Mud Spots on Silk.—One's skirts cannot be held so high in these days that they escape the mud. The most painstaking, careful woman comes in from even the shortest walk with bedraggled folds and flounces. When the mud has dried it can be brushed off of woolen goods, but even the most vigorous brushing fails to clean silk. It should be sponged, after being dried and brushed, with alcohol which will leave it fresh and clean.

The most disagreeable feature of kitchenwork is undoubtedly the cleaning of kettles and pans in which food has been cooked. One woman has lightened even this task. As soon as a meat or a vegetable is removed from the vessel in which it has been cooked to its table dish, she almost fills the cooking dish with water, adds a pinch of borax and puts it on the back of the stove to heat slowly. When potwashing time arrives her labor is merely nominal, so cleansing have the water and borax proved.

Scraps of Soap.—Scraps of soap should never be wasted. When they have become small they should be carefully collected and put away. If flannels are to be washed the scraps should be taken out, cut in small pieces and boiled to a jelly. This, diluted with warm rain water, makes beautiful lather for washing woolen goods, which are spoiled if soap is rubbed on the fabric. Small pieces of toilet soap should be melted up again with a small quantity of milk, then formed into cakes and stood aside to dry till ready for use.

Ink spots on polished woodwork can be removed by the use of caustic soda or oxalic acid. When the stain is on the surface of the polish it can be taken out by the use of a little water slightly impregnated with the soda. When the stain has entered deeply into the wood, diluted oxalic acid will erase it better than anything else. The wood in such a case, requires to be refinished, as the polish will be gone after this treatment. Any woodwork that has been untouched by shellac or varnish, no matter how stained or dirty it may be, can be made beautifully fresh and clean by an application of oxalic acid dilution.

A VERY handsome sofa pillow can be made by stamping a centre pattern of flowers and leaves upon a sort of fine honeycomb or basket of canvas. The ground is then entirely covered with darning in three shades of yellow silk. The silks are cut into needlefuls, and the shades used at random. The result will be a golden chiné effect that is very pleasing. After the darning is finished the pattern is to be embroidered solidly in light blue.



## Church Calendar.



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 REV. A. BEAUMONT resigns charge of St. Andrew's, East Jackson, Michigan, Aug. 12th, on account of insufficient missionary aid.

THE REV. D. H. CLARKSON has accepted a call to the rectorship of Grace Church, Jamestown, N. D.

THE address of the Rev. JAS. E. COLEY is Hamden, Conn.

THE Rev. H. D. CONE, rector of Christ Church, Bridgeport, Conn., is spending the month of August at "The Maples," Canaan, Conn.

THE Rev. H. J. COOK, rector of Calvary Church, Conshohocken, Pa., is spending the summer at Hadley, Mass.

THE Rev. H. W. CUNNINGHAM, rector of Calvary Church, Wilmington, Del., is spending the month of August in Newfoundland.

THE address of the Rev. T. J. O. CURRAN is now 4434 St. Laurence Ave., Chicago, Ill.

THE address of the Rev. T. P. EGE is changed from Delaware City to, care of "Church House," 12th and Walnut Sts., Philadelphia, Pa.

THE Rev. R. P. EUBANKS has taken charge of St. Jude's Church, Brunswick, Ga., and should be addressed accordingly.

THE Rev. W. C. HUBBARD, M.A., has ceased to be in charge of St. Matthew's Church, New York City, and will resume his duties at St. Luke's, Brooklyn, Sept 30th. His address will be 144 Halsey Street, Brooklyn, N. Y.

THE Rev. NOWELL LOGAN has changed his address from Vicksburg, Miss., to Pass Christian, Miss.

THE address of the Rev. H. MACKAY is Las Vegas, New Mexico, not East Las Vegas.

THE Rev. A. B. NICHOLAS, of Guthrie, Oklahoma, is in charge of St. Bartholomew's Church, Chicago, during July and August, in the absence of the rector.

THE Rev. EDMOND PHARES has changed his address from Mound City, Ill., to Camden, Ohio.

THE Rev. FREDERICK F. REESE, rector of Christ Church, Macon, Ga., has received the degree of Doctor of Divinity, *honoris causa*, from the University of Georgia, Athens, Ga.

THE Rev. R. C. SEARING, rector of Grace Church, Scottsville, N. Y., may be addressed at 25 Federal St., Saratoga Springs, N. Y., from Aug. 11th to Sept. 13th.

THE Rev. Dr. C. ELLIS STEVENS, of Philadelphia, has been officially requested to attend the International Congress of Historical Scholars and Political Economists about to be held in connection with the Exposition at Paris.

THE Rev. EBENEZER THOMPSON, rector of the Church of the Redeemer, Biloxi, Miss., is spending his vacation at Stevens Point, Wis.

THE Rev. M. A. TOLMAN has changed his address from Mauch Chunk, Pa., to Bethlehem, Pa.

## ORDINATIONS.

### DEACONS.

CALIFORNIA.—On Sunday, July 22nd, by the Bishop of the Diocese, CHARLES D. LATHROP, son of the late Rev. Dr. Lathrop.

NORTH DAKOTA.—June 19th, at Christ Church, Mandan, THOMAS P. ASHLEY, a native Indian. His address is Cannon Ball, N. D. July 1st, at Gethsemane Pro-Cathedral, Fargo, HARVEY KERSTETTER. Address, Fort Totten,

N. D. Both these ordinations by the Bishop of North Dakota.

TENNESSEE.—On Saturday, July 28th, at St. Augustine's Chapel, Sewanee, JOHN BEEAN, by the Bishop of South Carolina. The sermon was preached by the Rev. W. P. Du Bose, D.D., and the candidate was presented by the Rev. W. A. Guerry. Mr. Beean will assume charge of the mission at Yoakum, in the missionary district of Western Texas.

### PRIESTS.

OHIO.—On Tuesday, July 31st, in Trinity Cathedral, the Rev. WILSON REIFF STEARLY was admitted to the Priesthood, by the Bishop of Ohio. The Rev. Chas. D. Williams, D.D., Dean of the Cathedral, was master of ceremonies, and the candidate was presented by Canon O. E. Watson. The Rev. Pres. Pierce of Kenyon College read the preface, and the Rev. D. F. Davies, D.D., of Gambier, preached the sermon from Hebrews xi. 1: "Now faith is the substance of things hoped for, the evidence of things not seen." The clergy who assisted in the laying on of hands, were Dean Williams, Archdeacon Abbott, Canon Hall, Canon Watson, Pres. Pierce, the Rev. Dr. McGrew, and the Rev. Walter Scott. The Rev. Mr. Stearly has been minister-in-charge of Emmanuel Church for some time past, and will probably soon be elected rector of the parish.

### DIED.

BIDDLE.—Entered into Paradise, July 26th, at his country home, Andalusia, Bucks Co., Pa., JAMES S. BIDDLE, aged 82 years.

"Mark the perfect man and behold the upright: for the end of that man is peace."

BOYD.—At "Belvidere," near Townsville, N. C., on the evening of July 26th, 1900, GEORGE RINNIER BOYD, infant son of George Venable and Saldie Rinnier Boyd, aged 4 months, 2 weeks, 4 days.

DYER.—On Sunday, July 29th, at his residence, 111 East 17th St., New York, the Rev. HEMAN DYER, D.D., in the 90th year of his age.

ORPEN.—Entered into Life, at Providence, R. I., after months of keenest suffering, on Aug. 1st, SUSAN ANNE (HILL), widow of the late Rev. S. C. M. ORPEN, aged 47 years.

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

PROUT. At St. Joseph, Mo., on the Feast of St. James, EDMUND GREGORY PROUT, Priest, for many years Rector of the Churches of St. Paul's, Virginia City, and St. James', Deer Lodge, Montana.

*Requiescat in pace!*

WILLIAMS.—At Somerville, Tennessee, on Friday, July 27th, JANE T., widow of General Joseph R. WILLIAMS, in the seventy-third year of her age. Burial services at St. Thomas' Church, Somerville, and at Elmwood Cemetery, Memphis, on Saturday, the 28th, the Rev. Arthur Howard Noll officiating.

"Having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world."

## WANTED.

### POSITIONS OFFERED.

LOCUM TENENS.—For October and November, with possibility of permanent engagement. Priest "High Church." City Parish. C. B. NOTT, P. O. Box 766, New Orleans, La.

PARTNER.—A Churchman with \$5,000 for partnership in a Church boarding school for boys. Address, CHURCH SCHOOL, care of THE LIVING CHURCH, Milwaukee.

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.

### POSITIONS WANTED.

MINISTRY.—An elderly Priest in a missionary jurisdiction in the Northwest wishes a young man to pursue his studies under him and assist him in his work; either a deacon who has not yet finished his studies or else a layman, who has had at least a high school education, desirous of preparing for the ministry. Address, W. H. H., care of THE LIVING CHURCH, Milwaukee.

PARISH.—A young Priest, Catholic, having had a wide Home and Foreign missionary experience, now desires charge of a church with small

house in connection. Address, ALPHA, care of THE LIVING CHURCH, Milwaukee.

PUPILS.—A Priest in the Church will prepare for college four boys to board with him in rectory, within twenty-five miles of New York. Board, tuition, and plain laundry for each pupil, \$500 for the school year. Rapid progress guaranteed for those beginning Latin and Greek. Address EDUCATOR, LIVING CHURCH Office, Milwaukee.

## COLLEGE EXAMINATIONS.

TRINITY COLLEGE, HARTFORD, CONN.—Examinations for admission will be held Monday, Tuesday, Wednesday, and Thursday, September 17th, 18th, 19th, and 20th. The session will begin with chapel service at 5:45 P. M., Thursday, September 20th, 1900.

GEO. WILLIAMSON SMITH, *President*.

## APPEALS.

THE UNDERSIGNED missionary to deaf-mutes in Western and Northwestern Dioceses appeals for offerings for traveling expenses.

REV. JAS. H. CLOUD,  
2010 Obeare Ave., St. Louis, Mo.

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. KEMEYS, 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.

**RETREAT FOR CLERGY.** There will be a retreat for clergy at the Mission House of the Society of St. John Evangelist, Boston, Sept. 24-28. Address Father Superior, 33 Bowdoin St., Boston, Mass. Word *Retreat* on envelope.

#### BOOKS RECEIVED.

##### FLEMING H. REVELL COMPANY.

*Among the Wild Ngoni.* Some chapters in the History of the Livingstonia Mission in British Central Africa. By W. A. Elmslie, M.B., C.M., F.R.G.S., Medical Missionary. With Introduction by the Rt. Hon. Lord Overton.

##### JOHN A. ULRICH, 74 W. Lake St., Chicago.

*Facts and Fancy.* By T. M. Price.

##### J. B. LIPPINCOTT COMPANY.

*Forty Years in the Medical Profession.* 1858-1898. By John Janvier Black, M.D., member of the College of Physicians of Philadelphia, etc. Price, \$3.00.

#### PAMPHLETS.

*The Essence of Prayer.* A Sermon. By the Rt. Rev. W. E. McLaren, D.D., D.C.L., Bishop of Chicago. Preached at the 63rd Annual Convention of the Diocese, May 29th, 1900. Published at the request of the Convention.

## The Church at Work.

#### ALABAMA.

ROBT. W. BARNWELL, D.D., Bishop.

##### Condition of Rev. Dr. Spalding.

THE Rev. E. W. Spalding, D.D., whose serious illness at St. Luke's Hospital, Chicago, was noted last week, was operated upon on Wednesday, August 1st, for a cancerous growth in the colon, which had caused acute obstruction of the bowels. The cancer was removed together with portions of the ascending colon and ilium. The growth was quite an extensive one, and it was stated on Sunday that the outcome of the operation was not quite clear, and that the Doctor is critically ill, with about even chances as to recovery.

#### EASTON.

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

##### Death of a Layman—India Famine Relief Fund—Church Re-opened at Church Creek.

MR. BENJAMIN N. WRIGHT, one of the most widely known citizens of the State, died on July 8th at the residence of his nephew in Centreville, where he was on a visit for his health. Mr. Wright was for a number of years a member of St. Paul's parish, but moved to Annapolis, to accept a clerkship in the Comptroller's office, and while there became identified with local interests, being warden of St. Anne's at the time of his decease. He was buried from St. Paul's on Wednesday afternoon, July 11th.

AN EFFORT in behalf of the India Famine Relief Fund, in which the rector of Trinity Church had the prompt and hearty coöperation of the pastors of the Presbyterian and Methodist bodies in Elkton, was lately made, and met with excellent success, the sum of about two hundred dollars having been obtained through the efforts of lady canvassers representing the three churches. Sunday evening service at the church has been omitted during the heated term.

ON SUNDAY afternoon, Aug. 5th, at 4 o'clock, the first service held for years in Trinity Church, Church Creek, was conducted by the Rev. Thomas Carter Page, rector of Christ Church, Cambridge. This has aroused interest in the ancient structure and the memories which cluster around it. The build-

ing has been put in thorough repair, through the generosity of one of the members of the parish, and the choir of Christ Church, together with many of the members, accompanied the rector to aid in the service. The church is one of the oldest buildings in the State of Maryland, and is built of brick. The floor was originally made of bricks some seven or eight inches square, and the aisles were a step lower than the pews, but when the church was repaired in the early fifties, the tiling was covered over with plank floor, which still remains. Instead of the sounding board which was a feature of many of the old churches, and which may still be seen at St. John's Church, Richmond, and "The Old Chapel," near Millwood, Clark Co., Va., the pulpit is built in a deep, arched recess, which forms a part of the church wall. The vestry room stands at one side of the church and communicates with the main audience room instead of the usual door or doors opening within the chancel. The church has a seating capacity of perhaps 150. The precise age of the church is not known, as its earliest records have been destroyed, but records in England, discovered by Bishop Lay, who went for the purpose of looking into the history of this and other parishes, shows that the church was in existence in 1680. It is thought that it was erected early in Queen Anne's reign. She presented the church with a silver communion service, of which only one treasured cup remains. The rest were stolen while the church was out of repair and are thought to have gone to the melting pot. She also presented the church with the cushion on which she knelt at the time of her coronation, and this has been carefully preserved.

The site of the church is one of the most picturesque in that section, and the churchyard, of about two acres, contains the bodies of members of many families long prominent in that locality. Chiefly interesting from a historic standpoint is the tomb of ex-Governor Thomas King Carroll. A marble shaft marks the spot where Governor Carroll, his wife, and four of their children lie buried. Among the names of the latter is that of Miss Anna Ella Carroll, the well known writer, who died in Washington city in 1893. Some of the inscriptions on the tombstones are of an interesting character. One records that the dying words of a young man of 20 were: "Go into all the world and preach the Gospel to every creature." The inscription on the stone which marks the tomb of a veteran of the Revolution is as follows:

In memory of Col. Thos. Jones, who departed this life on the 24th day of March, 1808, in the 85th year of his age. He served his country with fortitude, bravery, and honor throughout our Revolution, and since the peace has been in constant exercise of various civil offices, which he filled with reputation to himself and civility to his fellow citizens.

#### FOND DU LAC.

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

##### Death of Rev. Dr. Schepeler.

THE death of the Rev. W. T. Schepeler, Ph.D., rector of St. Paul's Church, Marinette, occurred at St. Luke's Hospital, New York, on July 31st. Dr. Schepeler was enjoying his vacation at his old home in Fordham, New York City, when he was taken ill and died as stated. He was about 45 years of age, and was one of the leading clergy of the Diocese, and a member of the Standing Committee.

Dr. Schepeler was ordained by the Bishop of Springfield, to the diaconate in 1886, and to the priesthood in 1888. As deacon he was placed in charge of the mission church of the House of Prayer, Decatur, Ill., but was transferred soon after to Rantoul. After his ordination to the priesthood, he removed to the Diocese of Pittsburgh, assuming charge of the mission at Youngsville, Pa. He became rector of Emmanuel Church, Corry, in 1890. He came to the Diocese of Fond du

Lac in 1892, on an appointment by the Bishop as Archdeacon of the Diocese. The latter position he resigned in 1895 to accept his last rectorship, at Marinette.

#### MARYLAND.

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

##### Report of the Church Home.

THE 42nd annual report issued by the Trustees of the Church Home and Infirmary, Baltimore, shows that 351 persons were cared for during the year, of whom 181 were beneficiaries and 170 paying patients. This shows that a large part of the work is purely charitable. Six of the Church clergy have been cared for without expense to them, and one Methodist and one Presbyterian clergyman. The interest of the Church people generally is called to this good work. Of all the city churches, some thirty or forty in number, eight only have done anything in the past year. And of these eight, two have contributed \$2,800, and the rest \$1,800. Many of the churches in the small and comparatively poor Diocese of Easton contribute annually to the Home; six have done so in the past year. As an instance of the good work, an aged lady who recently died, the widow of a Church clergyman, had been cared for at the Home for twenty-nine years, during which time the members of St. Paul's Church paid for her \$5,800.

#### MINNESOTA.

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

##### Funeral of W. M. Farrar—Rev. Harvey Officer—Corner Stone Laid at Wabasha.

THE funeral service over the remains of the late W. Montague Farrar, who lost his life while bathing in Lake Elmo, took place at Forest Cemetery on Sunday, July 29th, the Rev. Harvey Officer, who is in charge of St. Paul's Church, officiating. The body was placed in the vault until his mother in England is heard from. A large concourse of friends was in attendance.

THE Rev. Harvey Officer, acting rector of St. Paul's Church, has decided to remain in St. Paul until Sept. 1, and until that time will remain in charge of St. Paul's parish. After a two months' tour of Europe Mr. Officer will join the religious order of the Holy Cross at Westminster, Md. Mr. Officer has been connected with St. Paul's Church in various ways since boyhood. His grandfather, the Rev. Dr. Patterson, was the first rector of St. Paul's. Young Harvey, as he is frequently called, was Sunday School boy, chorister, and organist. From these beginnings he was led into the priesthood. Since his ordination as deacon and priest he has spent most of his time building up St. Philip's (African) Mission, until within the last year, when he succeeded the Rev. Dr. Wright for the time being. He was instrumental in collecting over one thousand dollars towards a suitable edifice for St. Philip's Mission. The vestry of St. Paul's Church at the Easter meeting commended very highly the work he has accomplished during his short tenure of office. He is wholly consecrated to his work, has a high conception of the priestly office, and is apparently fitted for the vocation he has selected.

THE ladies of St. Paul's parish raised over \$100 through their Barge Excursion down the Mississippi river Saturday last.

THE corner stone of the memorial church, Wabasha, in memory of the late Mrs. Irvine, was laid by the Rev. Dean Andrews, of Christ Church, St. Paul, July 31st, in the presence of a large concourse of people. The church will be known hereafter as Grace Church. Mr. Andrews was assisted by the Rev. W. C. Pope, of St. Paul, who delivered the address; Rev. C. Holmes, of St. Paul; Rev. C. H. Plummer, of Lake City, and the Rev. J. J.



Hillmer, rector of the parish, also took part. The church choir furnished the music. After the exercises the church officers and the clergymen present repaired to the spacious residence of Capt. H. C. Wilcox, where an elaborate dinner was served by the ladies of the parish. After the repast the reverend gentlemen accepted an invitation for a ride on the Mississippi river to the foot of Lake Pepin in the gasoline launch *Lena S.*, owned by Henry Schwedes, which was enjoyed very much.

#### MONTANA.

L. R. BREWER, D.D., Miss. Bp.

##### Death of Rev. E. G. Prout.

THE death of a revered priest of the District occurred on July 25th, the festival of St. James, when the Rev. Edmund Gregory Prout passed to his rest. Mr. Prout was born at Valle Crucis, North Carolina, and graduated at the University of North Carolina in 1865, taking the degree of B.A. He was ordained both deacon and priest by the present Bishop of Albany, the former in 1870 and the latter in 1871. After a few years spent as missionary at Massena and afterward at Morley, both in the Diocese of Albany, Mr. Prout removed to Montana, where from 1874 to 1890 he was missionary at Virginia City, and from the latter year until his death, rector of St. James' Church, Deer Lodge. He was thus one of the pioneers of the Church in Montana, and has for some years been Secretary and Registrar of the Convocation of the Missionary District.

#### NEWARK.

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

##### Improvements at Grace Church.

GRACE CHURCH, one of the oldest churches in the see city, is being entirely redecorated within, and by September, when it is expected it will be finished, the parishioners will scarcely recognize it. William H. Day, the artist, is in charge of the work. The decorations of half a century ago were removed, and the workmen came upon inscriptions that had been placed on the walls when the church was first built. Pure, old Gothic is the style of the new decorations. The rear wall of the chancel will be of solid gold, done in leaf, without ornamentation. The ceiling will be in dark navy blue, with peacock green and soft red and gold. A reflection of the ceiling will be seen in the rear chancel wall. The design of the chancel roof or ceiling will be in the Rose of Sharon ornament, and the twelve spandrels which support the roof are to have upon them the symbols of the twelve apostles. In the four extreme corners of the chancel will be symbols of the four Evangelists. The south wall of the chancel is taken up with windows, but the north wall will be decorated with a conventional treatment of "The Tree of Life," in green, gold and red. One of the most striking changes will be in the treatment of the walls of the nave and transepts, which are to be done in old stone gray, with decorations in pure colors, solid reds, blues, and greens. In the southwest corner of the nave will be a conventional ship, and in the ornamentation throughout the nave will be woven Latin texts. The organ will also be redecorated.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

##### Death of Mrs. Spooner—Church Broken Into—Accident at Ocean City.

THE mortal remains of Mrs. Spooner, widow of the late Rev. John Alden Spooner, were laid to rest in the cemetery of St. Stephen's Church, Beverly, on Friday, 27th ult., after services in the church. She had reached the advanced age of 87 years.

SOME time between Sunday evening, 29th ult., and the following Tuesday morning, an

attempt was made to force an entrance into Grace Church, Merchantville. A key had been inserted into the lock, but would not release the door, which was pried open by some sort of an instrument. Nothing was missing from the church, however, and it is supposed the thief was frightened off.

ONE of the most distressing accidents in the history of Ocean City occurred there on Tuesday morning, 31st ult., by which four young women were drowned while bathing in a rather heavy surf. They were lifted off their feet by the undertow, swept into a gully, and perished. There are some circumstances which give the accident a peculiarly distressing aspect, and which has brought sorrow to more than the immediate families. These four young ladies, the Misses Lowe and Lonsdale, were members or intimates of an organization known as the "Triad," an auxiliary of the "Crusaders' League," an association fostered by Grace Church, Mt. Airy, Philadelphia. Last spring a cottage was built at Ocean City, for the sole accommodation of the members of the two organizations, and was only ready for occupancy about the middle of July. All these young ladies were residents of Germantown, Philadelphia, and leaders in social affairs in that section of the city. The four bodies were all washed ashore

at various points, and removed to Philadelphia the day following the accident.

#### NEW YORK.

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

##### Summer Arrangements at St. Mark's.

ST. MARK'S CHURCH, Tenth St. and Second Ave., will be open throughout the summer. During August and September, services on Sunday will be as follows: Holy Communion 8 a.m.; Morning Prayer and sermon, 11 a.m.; Evening Prayer and sermon, at the chapel, 8 p.m. Both of the Sunday Schools of the parish are also open all summer, meeting at 9:30 a.m. at the church, and at 3 p.m. at the chapel.

#### PENNSYLVANIA.

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

##### St. Anna's Chapel—Funeral of Captain Biddle—Sanitarium Association—Parish House for Overbrook—Two Double Funerals.

ON SUNDAY evening, 29th ult., opening services were held in the new St. Anna's chapel at 56th and Market Streets, West Philadelphia. The ground was purchased for \$15,000, of which sum \$7,000 has been paid. The greater part of this amount was raised by the diocesan committee of the Woman's

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Auxiliary (which has also guaranteed the interest on the mortgage) and the balance was given by the Board of Missions and the Bishop. The chapel is a frame structure, 36 x 62 feet, and designed merely for temporary use. After Evensong, addresses were made by the Rev. Messrs. S. P. Kelly, S. C. Bispham, S. L. Gilbertson, E. K. Tullidge, all of West Philadelphia, and the Rev. Dr. C. A. Maison, Dean of the West Philadelphia Convocation. The whole service was very impressive and thoroughly in keeping with the important event. St. Anna's, which has been in contemplation for some time, will divide the parishes of St. Barnabas' and St. George's. It is situated in a rapidly growing neighborhood, where the necessity of a church has been urgently felt for several years. The various parishes in its vicinity have taken a lively interest in the growth of the congregation, as may be evinced by their gifts. The altar, lectern, and organ, were presented by the parishioners of the Church of the Holy Communion, while the congregation of St. Barnabas' contributed a pulpit, two sedilia, and a book rest. It is not expected that a clergyman will be placed in charge immediately, but the services will be maintained by lay-readers, to be appointed by the Bishop, and the congregation will occasionally avail itself of the services of visiting clergymen. The Sunday School was organized in the afternoon, and the names of 60 children were enrolled.

AT THE open air service conducted by the Evangelical Alliance under the trees at the Children's Playground, in Fairmount Park, on Sunday afternoon, 29th ult., the Rev. Robert A. Mayo, of Holy Trinity memorial chapel, Philadelphia, spoke of the importance of the individual in God's plan of life, basing his remarks on the text, St. Matt. x. 30, 31.

THE funeral of Captain James S. Biddle, at old St. Peter's Church, Philadelphia, on Monday afternoon, 30th ult., was more largely attended than any midsummer funeral held in that city for many years. Although the rain fell in torrents before and during the service, it did not deter the many who came to pay their last tribute to his memory.

The service was in charge of the Rt. Rev. Dr. McVickar, Bishop Coadjutor of Rhode Island, who came on expressly for the purpose, for Captain Biddle was a parishioner of Holy Trinity while the Bishop was rector there. He was assisted by the Rev. R. S. Eastman, rector of All Saints', Lower Dublin, of which parish the deceased was a lay delegate to the diocesan convention; also by the Rev. Dr. B. Schulte, one of the assistant ministers of St. Peter's. As the casket was brought into the church, preceded by the clergy and vested choir, and placed before the chancel, the mournful cadences of the *Marche Funèbre* were echoed back from the lofty ceiling of the old church as they had re-echoed the dirges of the three generations of the Biddle family, whose remains lie in the shadow of the ancient edifice. At the conclusion of the Burial Office, the choir sang "O Paradise" as the recessional. The burial in the Craig and Biddle family vault followed. A large number of the reverend clergy were present in the congregation, as were the four remaining lay members of the Standing Committee of the Diocese, and many prominent laymen.

THE Sanitarium Association, somewhat similar to St. John's Guild of New York City, was originally instituted in 1877 by Churchmen, and was endorsed by the City Mission, whose managers were liberal contributors to the cause, which is the same for which its prototype of New York is celebrated—the amelioration of poor children during the summer months, although it works on somewhat different lines. Until 1887, the Sanitarium was located on the southern portion of Windmill Island in the Delaware river,

which was removed by the U. S. government. The Sanitarium Association, which soon became unsectarian, although Churchmen are still largely interested in its management, purchased the present site of 80 acres on the eastern shore of the Delaware river, at Red Bank, N. J. Two large passenger steamers carry every week day from four different piers on the city's front from 2,000 to 3,000 children with their caretakers to and from the grounds. The daily average for 75 days, 1899, was 2,220. Free excursion boats, free bathing houses, free hospital service, free dinners, and a free romp in 80 acres of woodland with swings, hammocks, and all that goes to make a children's playground attractive, are to be found in the "Children's Paradise." The two steamers are gifts to the Association, each in memory of some departed friend. The hospital is located in a large brick building, originally built for a hotel some fifty years ago, and has its wards and beds—some of them endowed, others awaiting a gift. Sick children are cared for, not for a day only, but until they are cured. There is a physician and an assistant with but two trained nurses; for the mothers of the children must look after them, under the supervision of the matron and nurse. Adjoining the hospital is a beautiful grove exclusively for invalids. A bath house for babies is close by, where attendants assist the mothers. Nourishing food is provided for all who come for it, about the noon hour; and tea is prepared for the mothers at 3 o'clock. In the 20 years since accurate records were kept, 1,998,195 women and children have been cared for. The Philadelphia and Reading R. R.'s steamboat furnished gratuitously the transportation for the first nine years, besides giving the free use of their grounds at Windmill Island.

THE memorial Church of St. Paul, Overbrook, Philadelphia (Rev. C. T. Brady, rector), is about erecting a parish house, to cost not over \$10,000. Plans have been prepared, and bids are being received.

DURING the present month of August, the services of the Church of Our Saviour, Jenkintown, will be under the care of the Rev. G. Woolsey Hodge, whose summer residence is in the vicinity.

THE Rev. Dr. H. L. Duhring, special agent of the Sunday School Auxiliary to the Board of Missions, reports that the Lenten Offering is now \$95,499.03, from 3,401 Sunday Schools.

Two double funerals on the same day, at the same hour, and two double interments in the same cemetery, and almost at the same time, on Friday afternoon, 3d inst., were the sequel to the accident by which four young women lost their lives at Ocean City, N. J., on the 31st ult. (*vide* "New Jersey" in this issue). At the Lonsdale home, the Rev. Simeon C. Hill, rector of Grace Church, Mt. Airy, Philadelphia, held a brief service at 2 p.m., being the same hour when services were begun at the Lowe residence. Subsequently, the bodies of the two sisters were conveyed to Grace Church, of which they were members, and the full Burial Office said and sung, the vested choir also rendering the two favorite hymns of the sisters, "Asleep in Jesus" and "Jerusalem the Golden." The Rev. Mr. Hill officiated and also said the committal service at Ivy Hill cemetery. The Misses Lowe were members of the Second Baptist congregation, and among those who made addresses at the Lowe homestead was the Rev. James H. Lamb, the financial secretary of the Clergymen's Retiring Fund Society.

#### SOUTHERN OHIO.

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

#### Memorials at Dayton.

MEMORIALS of two former rectors of Christ Church, Dayton (Rev. John Dows

Hills, rector), were unveiled with appropriate services on Sunday, July 29. The tablets are placed in a handsome reredos above the side altar. The reredos is a Gothic arch of walnut, with carved pillars, surmounted by a cross. The apex bears a quartrefoil of brass, with the words, "To the Glory of God," and the panels below enclose exquisite tablets of brass, bearing the names of Jesse Thomas Webster, Priest, eleventh Rector of this Parish, 1880-1886; and Yelverton Peyton Morgan, thirteenth rector of the Parish, 1895-1899.

The services of the day were both dedicatory and commemorative. At 8 a.m., the rector celebrated the Holy Communion, assisted by the Rev. John K. Lewis, U. S. N. With the approval of Bishop Vincent, the service was begun with the following prayer, compiled by Mr. Hills:

"Almighty God, who makest us to remember the Godly men of the times that are past, and by whose inspiration we inscribe in stone and brass, and commit to the generations to come, the names and virtues of those who, having been the choice vessels of Thy grace and the lights of the world in this our day, are now gone home to Thee: Vouchsafe to accept at our hands, and to bless to Thine honor and glory, these memorials of Thy servants, Jesse Thomas Webster and Yelverton Peyton Morgan, who, having here taught the people the way of Christ and broken for them the bread of life, do now rest from their labors. And we most humbly beseech Thee to give us grace so to follow the example of their steadfastness in Thy faith and obedience to Thy holy commandments, that at the general resurrection, we, with all those who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice: Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen."

The half past 10 service again followed the order for All Saints' Day. The Rev. Mr. Hills preached from Rev. xiv. 13. In the course of the sermon, he spoke as follows:

"I would make this glorious All Saints' anthem the song of triumph and of comfort attending the great event of this day. God puts it into men's hearts to remember the great and the good of other days. By His inspiration we inscribe in stone and brass, and commit to the generations to come the names and virtues of those who, having been

## SOUTHERN GIRL

VISITING FRIENDS IN KNOXVILLE.

"I had been greatly troubled by being kept awake at night whenever I drank coffee. It also disagreed with my digestion. Last summer I was visiting a friend in Knoxville who had been suffering from rheumatism, caused by coffee drinking. She had quit using coffee and was using Postum and had recovered; also her delicate daughter who had been an invalid for a long time, was greatly benefited by the use of Postum Food Coffee.

"I found while I was there and using Postum regularly that I slept much better and grew so strong in my nerves that the change was wonderful. I trust my testimonial will be the means of inducing others to try your magnificent beverage. These are true and honest facts." Miss Frances Smith, 632 Douglas St., Chattanooga, Tenn.

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the choice vessels of His grace, and the lights of the world in this our day, are now gone home to Him. In this parish church, where both men taught the way of Christ, and broke to the people the bread of life, above the little altar which one of the two placed, and which he dearly loved, in comely setting and in prominence unmistakable, we place to-day, for our own comfort and joy, and for the edification of our children to come, the names and records of Jesse Thomas Webster and Yelverton Peyton Morgan. These are the only two of those who have held the office whose earthly labors closed with the duties of rectorship here. And these are the two who, it seems to me, have left the deepest mark upon the character of the parish. The fidelity and sweetness of one made the entire community rise up and call him blessed. The magnificent powers of the other, who spake as few men speak, still show the impress which they made upon your hearts and lives. 'Faithful unto death,' we write beneath one name; 'His word was with power,' we inscribe below the other. These texts will tell our children and our children's children that which we ourselves do know. In one case, time has softened the parish grief, and the sweetness of the memories are the all in all. The voice of the other man still rings clear in your ears, so lately was it stilled, and tears yet come at the sound of Morgan's name. God be praised for the memories, and God be praised for the tears. These men are an heritage which casts benediction over this parish. That parish is the strongest which thus loves and honors the men who have made its past. No one thing can make surer the rectors to come than the love and appreciation which you give to the rectors who are now with God. I take the names of Webster and Morgan on my lips with gratitude to God. I honor you for placing these names in this our sanctuary. I call you to devout thanksgiving for their work and their examples."

#### WASHINGTON.

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

#### New Chapel Proposed—Summer Vacations.

THE surprisingly large sum of \$8,000 has already been collected for the new chapel of the Good Shepherd, and two lots in the northeast section of the city have been purchased for the sacred edifice, which it is purposed shall be begun next spring. This will be gratefully accepted by the increasing congregation, as the services have hitherto been held in a room obtained for that purpose, but the seating capacity was so limited that it was very uncomfortable both for priest and people. The Rev. P. M. Rhineland, who had just returned from his vacation in Europe, is in charge of the services, assisted by the Rev. Mr. Stetson.

THE choristers from the Church of the Ascension have gone on their usual annual vacation. During their absence the services will be taken by the Chapter of Praise. The Rev. Allen Griffith, assistant, will hold the church services during the absence in North Carolina, of the rector, Dr. J. H. Elliott. Mr. Asmussen, director of the choir of St. Michael and All Angels', has gone with some of the boys to Aurora, W. Va. During the absence of the rector, Rev. W. R. Turner, the services will be conducted by the Rev. Nelson Falls, Dr. Devries, and Rev. Mr. Amos. The Rev. Alfred Harding, rector of St. Paul's, with his wife and family, has gone to Atlantic City. The assistant, Rev. E. Thompson, will conduct the services during his absence.

#### WESTERN MICHIGAN.

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

#### New Reredos at Charlevoix.

MRS. ARTHUR C. TORREY, of Grand Rapids, has presented a beautiful reredos to Christ Church, Charlevoix. The reredos includes

an oil painting in five panels representing the appearance of the angel to the shepherds feeding their flocks in the hills of Judea. The picture is a splendid example of Mrs. Torrey's later work and shows with great beauty the old Bible story. Mrs. Charles Hazeltine, of Grand Rapids, and Mrs. George Douglass, of Cedar Rapids, had charge of the painting and assisted in its placing.

#### CANADA.

##### News of the Dioceses.

##### Diocese of Montreal.

THE corner stone of the Belcher Memorial Church was laid by Bishop Bond at an impressive service on July 28th. A large number of the city clergy were present, as well as many laymen. The church is to be built as a memorial to the late Canon Belcher, whose work in this suburb of Montreal, Verdun, will be long remembered. A dedicatory service was held after morning service, July 29th, at St. Stephen's Church, Lachine, when a beautiful window was unveiled, given in memory of the late Mr. Sigismund Doran. It was dedicated by the rector acting under authority from the Bishop. The special preacher on the occasion was the Rev. M. O. Smith, of Nashotah, Wis.

##### Diocese of Ontario.

SINCE its restoration after the fire, St. George's Cathedral, Kingston, has received many handsome gifts towards furnishing, among others an oaken pulpit with brass desk and banister, the gift of the children of the Cathedral and mission Sunday Schools. The reopening services were continued for several Sundays. Canon Sweeny of St. Philip's Church, Toronto, was the preacher on July 15th. A good deal of anxiety is apparent in the Diocese as to the result of the September meeting of the Synod to elect a Coadjutor Bishop.

##### Diocese of Toronto.

CANON WELSH, rector of St. James' Cathedral, has gone for a short holiday to England. The fourth annual convention of the Sunday School teachers of the rural deanery of East York, met at Marham, July 10th, and was very successful. Provost Macklem, of Trinity College, Toronto, was the preacher at the evening service.

##### Diocese of Calgary.

THE rectory of Calgary has been accepted by the Rev. E. C. Paget, graduate of Keble College, Oxford. Mr. Paget was rector of Holy Trinity, Muscatine, Iowa, from 1887 to 1899, and assistant at Davenport Cathedral, 1886-1887.

##### Dean O'Meara's Lecture.

DEAN O'MEARA, of Winnipeg, is going to the Pacific Coast in August. He is to give a lecture on "The Congressional Library at Washington," at Vancouver and Victoria.

##### Diocese of Quebec.

THE Bishop is still on his visitation of the Labrador coast which will occupy him till nearly the end of August. The address of welcome to the Canadian soldiers from South Africa, when they received such an enthusiastic reception at Quebec on their return, was from the polished pen of the Rev. H. G. Scott, rector of St. Matthew's, Quebec.

##### Diocese of Algoma.

THE July meeting of the rural deanery of Parry Sound was held at St. Mark's, Emsdale, and occupied two days. There was a good congregation at the missionary meeting on the evening of the second day, when a collection was taken up in aid of the Bishop Sullivan Memorial Fund. The next meeting of the chapter will take place at South River.

##### Diocese of Quebec.

AT THE summer Church of St. Anne-in-the-fields, Murray Bay, which was built by some of the visiting American and Canadian Church people, and dedicated by the Bishop

of Ottawa, acting for the Bishop of Quebec, July 26 of last year, the congregations have so much increased this season that it has been decided to enlarge the building, so that it may have more than twice its present seating capacity. Plans have been drawn and accepted. Gen. Oliver, of Albany, and F. Culver, Esq., of New York, have been elected wardens. The church is under the immediate jurisdiction of the Bishop of Quebec, who appointed as his chaplain the Rev. W. C. Rodgers, until recently head master of St. John's School, Montreal, and formerly rector of St. Mark's Church, Hoosick Falls, N. Y. There is a daily celebration of the Holy Communion, and daily matins.

#### WOMEN OF LEISURE.

"Are we to see the complete passing away of women of leisure?" asks the editor of the *Century*. "There are moments when one asks himself that question with genuine apprehension; and the moments are likely to be most frequent during the holiday months, when nature herself appears to insist that the strained chords of life shall be a little loosened. To be a man of leisure has always, according to the laws of our national code, involved a latent reproach; but so powerful is the influence of the spirit of the times among us that to be a woman of leisure may soon seem almost as bad. The women who work in one way or another, because they must work to live, are joined in yearly greater numbers by women who work because they choose to work in order to be independent. Outside of this, the clubs and societies that promote literary, patriotic, philanthropic activities in those who have no professional labors, and the spell of outdoor life, and its vigorous sports, over women who without

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these things would be quite idle, have so wrought upon feminine existence that the type of woman who meets and greets you in her quiet drawing-room as one who has long days of repose behind her, and looks calmly forward to others of the same tenor, is becoming rare to the point of impressing one as an exotic.

"It is unthinkable that any one should seriously wish to pick a quarrel at this late day with the new quickening interests of women's lives. The subject has passed beyond the province of discussion. Nevertheless, it is an assured fact that if we were to have only busy women in the future, and women hurried and harried, the whole of life would be incomparably the poorer for us. Somewhere in the stress and strain of endeavor and advance there must be stopping-places where one may rest and dream a little; centers there must be of some sort where one may momentarily drop out from the moving column, and, free of the noise and dust, feel one's soul. There must be a pause now and then. There must be intervals, however few and far between, for the deeper, stiller inhalations, that bring renewal and refreshment, and enable one to start again, and start straight. Those centers, those intervals, it has always been the primary and essential function of women to render possible; and it must ever be. It belongs to them alone to perform that function, and if they omit to do so there is nothing to make good the loss."

**"THE SILENT SOUTH."**

Within the last half-century at least two gatherings of national importance have assembled in Montgomery, Alabama. The first was the Confederate Congress, in 1861, which was a result of measures which had been taken to dissolve the relations existing between the Southern States and the rest of the Union. The second was the Southern Conference for the Discussion of Race Conditions and Problems in the South, held in May, 1900, thirty-nine years later. Of the latter, Booker T. Washington writes in the August *Century*:

I consider that this conference represents in a large measure the "Silent South." For years we have heard the voice of the North, the voice of the negro, the voice of the politician, and the voice of the mob; but the voice of the educated, cultivated white South has been too long silent. No matter what our own individual feelings and wishes may be, when it comes to a consideration of hard, cold facts we must agree that the Southern white man is an important factor in any settlement of the race problem.

The programme presented at the first meeting of the conference occupied three days. There were nineteen speakers, all Southern men except two. Of these not more than four made speeches that any could consider antagonistic to the highest interests of the negro. There was but one speaker who seemed to oppose the education of the negro. There was a difference of opinion as to the exact form, and perhaps the amount of education that should be attempted, but that the negro should be educated in some manner there was virtual agreement among all who took part in the conference; and on the subject, "The Duty of the Nation and the South to Educate the Negro," the Hon. J. L. M. Curry, a Southern man, an ex-slaveholder and an ex-Confederate, delivered one of the most eloquent addresses that it has ever been my privilege to hear. To have given the opportunity for this address alone, in the Black Belt of the South, it seems to me was worth the holding of the conference. On the subject of religion, of course, there was virtual unanimity. Every one is in favor of salvation for the negro, in the future world; it is only the salvation of his mind and body in this world that cause disagreement.

Upon one other subject the conference

appeared to be well-nigh unanimous—that the negro should and would remain in the South.

**THE PRIVY COUNCIL OF ENGLAND.**

THE final price of order is neither local autonomy nor executive, as distinguished from legislative supervision, says Talcott Williams in the August *Atlantic*, but a uniform administration of law. In the last resort, under every rule, the safety of life, the security of property, and the protection of rights rests on the courts. If their adjudication is just, uniform, and certain over any area, within that area, however wide, men will prosper under like conditions, and in the end reach a common peace, prosperity, and development. While in all else, in its tariff and its administrative machinery, its legislature and its legislation, its executive and its several civil liberties, the different portions of the British Empire differ in detail and in principle, in theory and in practice, all its courts end in a common appeal to the Judicial Committee of Privy Council. . . . This committee is to-day made up of fifteen persons selected from the great judicial offices of the state and two judges from India or the colonies.

This final tribunal is not an English court, but its membership is made up from the men who sit in the great English courts; and their decisions are part of the great stream of English law, though the statute they construe may in India be an institute of Menu or a Mohammedan tradition, in Guiana Dutch law at the time of the annexation, in Cyprus Turkish law, and in Australia English common law, from the foundation of the colony. In the last resort these multifarious systems and these multitudinous statutes are brought to a common construction, application, operation, and administration by the possibility of an appeal to London. This august jurisdiction, once confined to the Isle of Jersey, where it was first exercised in 1572, and extended by parity and precedent to our own colonial courts, now hears appeals from over eighty judicatories. No tribunal compares with its wide jurisdiction and complex appeals, but our own Supreme Court.

This appellate jurisdiction maintains the even balance of civil procedure and criminal justice over a fifth of the human race and for a fifth of the territory allotted to man on this planet. When in this survey of the relations of the British Empire we draw near the ultimate cause of its puissance, it does not rest in its navy, in its army, in the skill of its executive, or in the wisdom of its parliament; neither "its far-flung battle-line" nor its "thunders on the deep" preserve the secret of its power. In the end, it rests in this quiet room where four or five men learned in the law sit behind a table, maintaining that great stream of precedent which safely and surely yields justice for all men under the twin flags of our common race.

**THE FREE PEW SYSTEM.**

I have been rector of St. George's Church, New York, for nearly eighteen years. Before I accepted the rectorship I was a convinced free churchman. I am very sure that with proper method, a free church can be made to yield at least as large a revenue as can a pew church. Moreover, I am convinced that the pew church is false and un-Christian in principle and exclusive in practice. It addresses its efforts to a certain class of people alone, and when that class of people moves away from any neighborhood, it promptly follows them, for it is in touch not with all classes, but only with one class.

Every one who knows New York knows well that St. George's Church is about as unfavorably situated as a church could well be. A large endowment of the church was dissipated entirely by those who had charge before I came. But without endowment, with

only fourteen families in the church when I came, very unfavorably situated, with a population around that did not know of or care for the church, we have succeeded. We have 7,000 people in connection with the church today. Over 5,000 of them live in tenement houses; 1,000 in boarding houses, 1,000 in small apartments and hotels, and only forty-eight have houses of their own. This year from all sources we raised over \$112,000.—REV. DR. W. S. RAINSFORD, in *Ram's Horn*.

**THE MEDIAEVAL CHURCH AND THE REFORMATION.**

In a particularly welcome article on the preparation of histories in *The International Monthly* for July, Prof. Robinson, of Columbia University, says:

"We should not be blind to the fact that it was the Church rather than the warring secular rulers which made for peace, good order, and the fundamental benefits of security of person and property. The theory of certain Churchmen that civil government was devil-born, the invention of Cain and Nimrod, doubtless seemed to an impartial observer of the eleventh century amply borne out by experience. It was the Church, not the incipient and still chaotic State, which established the Truce of God. When our Protestant writers come to the Lutheran Revolt they must necessarily speak of the Church again, but a page or two on indulgences, dispensations, and drunken monks, an allusion to the 'chained Bible,' and the veneration in which the 'comb of St. Anne and the Virgin's petticoat' were held, suffices to explain Luther and the revolution named after him. Of course it is not easy to see from this data why a great part of Europe never accepted Luther's ideas, why upright, conscientious, and clear-sighted scholars perversely clung to the absurd anachronism of the mediæval Church, or gladly returned to its bosom after a temporary enthusiasm for the teachers of Wittenberg. Nor can this possibly become intelligible until the traditional partisan conception of the Church is replaced by an impartial, scholarly estimate of the true greatness of the majestic organization under whose auspices Europe advanced from the barbarism of the tenth to the enlightenment of the sixteenth century."

**KNOWLEDGE OF FOOD**

PROPER SELECTION OF GREAT IMPORTANCE IN SUMMER.

The feeding of infants in hot weather is a very serious proposition, as all mothers know. Food must be used that will easily digest, or the undigested parts will be thrown into the intestines and cause sickness.

It is important to know that a food can be obtained that is always safe; that is Grape-Nuts.

A mother writes: "My baby took the first premium at a baby show on the 8th inst., and is in every way a prize baby. I have fed him on Grape-Nuts since he was five months old. I also use your Postum Food Coffee for myself." Mrs. L. F. Fishback, Alvin, Tex.

Grape-Nuts food is not made solely for a baby food by any means, but is manufactured for all human beings who have trifling, or serious, difficulties in stomach and bowels.

One especial point of value is that the food is predigested in the process of manufacture, not by any drugs or chemicals whatsoever, but simply by the action of heat, moisture, and time, which permits the diastase to grow, and change the starch into grape sugar. This presents food to the system ready for immediate assimilation.

Its especial value as a food, beyond the fact that it is easily digested, is that it supplies the needed elements to quickly rebuild the cells in the brain and nerve centers throughout the body.



**PLANTATION NEGRO'S PRAYER.**

SAID TO HAVE BEEN UTTERED THE SUNDAY AFTER LINCOLN'S DEATH.

On the Sunday after the assassination of President Lincoln a negro, once a slave, it is reported, made the prayer which we print below:

"O Lord, we come to Thee holding up our souls as empty pitchers, to be filled from the fountains of Thy love. Didn't you tell us, Lord, if we were hungry, you would feed us? Didn't you tell us, Lord, if we were thirsty, you would give us drink from the waters of salvation? Didn't you tell us, Lord, if we were poor and weak, Come upto Me, all ye feeble and weary, and heavy-laden, and I will give you rest? Didn't you tell us, Lord, if we would be patient and wait, you would bring us out of all our troubles? And when the hour was come, as you raised up Moses to break the power of Pharaoh and let the



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people go so you have sent us a deliverer, to lead us out of slavery; and, while the good shepherd was with us, he led us over the wilderness, and toted the little ones in his arms, and gave us to browse in the green pastures.

"But now, Lord, when his work was done, you saw it was done, and took him up higher, and gave him a seat among the archangels, and clothed him in white robes, and he pleads for us. When any of us are worthy, we shall see him where he is, and embrace him. And the Lord will say: 'Who be these?' And Abraham will answer: 'These are they whom I brought out with much tribulation and anguish from the house of bondage, and for whom I was killed.'"—*Boston Christian Register.*

[ALTHOUGH this was only the 9th observance of the ceremony, it is over 150 years since Baron Stiegel created the "ground rent" for the land on which the church is erected. The rental being *one red rose* to be delivered on Trinity Sunday.]

MANHEIM, June 10.—The ninth celebration of the Feast of Roses was held in Zion Lutheran Church to-day, and it is believed that more strangers were here than on any day before. There was an address by Prof. Henry C. Mercer, of Doylestown. The Rev. Dr. Stock, of Shamokin, followed with the memorial sermon, basing his remarks on Matthew xxii. 37, 40. The formal exercises of the Feast of Roses took place in the afternoon, Governor Stone delivered the oration, subject, "Baron Stiegel."

Lieutenant-Governor Gobin presented Miss M. M. Horning, a Stiegel heir, with the red rose which pays the rental for another year, as stated in the deed conveying the ground upon which the church is erected. It was this unique clause that gave rise to the ceremony. The orator at the next year's celebration will be Senator Boies Penrose, of Philadelphia.

The Stiegel heirs present were Miss M. M. Horning, of Newport, R. I.; Miss Annie L. Boyer, of Harrisburg, and Mr. D. C. Henkel, of Wilmington, Del. Prominent persons present were Governor and Mrs. William A. Stone, Lieutenant-Governor J. P. S. Gobin and niece, Secretary of the Commonwealth and Mrs. William W. Greist, of Lancaster; United States District Attorney and Mrs. James M. Beck.—*Philadelphia Press.*

Don't let your baby be pale and listless. Give him Mellin's Food, and see how healthy, happy and bright he will be.

## Low Rates West

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& NORTH-WESTERN  
RAILWAY

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
- Pueblo and return - - - 31.50
- Glenwood Springs and return 43.50
- Salt Lake City and return - 44.50
- Ogden and return - - - 44.50
- Deadwood, S. D., and return 33.55
- Hot Springs, S. D., and return 29.55

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Aids digestion, clears the head, and increases energy. At all druggists. 50c. and \$1.00.

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SILVER GLOSS FOR THE LAUNDRY. CORN STARCH FOR THE TABLE.

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