

# The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, AUGUST 18, 1900.

No. 16.

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This book was made at the suggestion of the Bishop of Western Michigan, who keenly felt the necessity, as have all other Bishops. We submitted a copy to Bishop Gillespie, and received the following letter:

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Bishop Nicholson calls attention to the Register in *The Church Times*:

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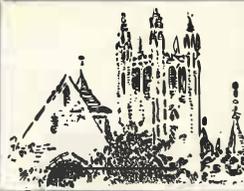
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## The Magazines

IT IS SOMETHING unusual to speak of a missionary magazine as a periodical of absorbing interest, yet among all the August magazines laid on our desk, we doubt whether one has been to us so interesting, or would be so interesting to the great bulk of intelligent people, as *The Spirit of Missions*. The frontispiece presents a group of seven distinguished Churchmen who took part in the bi-centenary of the S. P. G., with the Archbishop of Canterbury in the center and the familiar faces of the Bishops of Kentucky and Albany included. The editor's excellent paragraphs under the head of The Progress of the Kingdom, which are always readable, include presentations of conditions in the Dioceses of Dallas and Oregon, which, together with a paper on the subject of Church Extension in the Diocese of Marquette, make it impossible to believe that the Church at large and *The Spirit of Missions* in particular, can endorse the stupid policy of the Board of Managers in cutting off supplies from organized Dioceses. The latter paper, written by the Bishop of the Diocese, gives interesting facts concerning the international character of the work in the Diocese of Marquette. The Bishop declares, "We have Indians, Negroes, Germans, French, Italians, Syrians, Scandinavians, and representatives of all religious denominations," and tells what work the Church is doing and what are the needs of the various communities. The picture of the log church at Flint Steel River will be of interest to many. Bishop Graves contributes a paper on work in the China Mission, illustrated by a number of photographs which are of especial interest in view of the sad strain resting upon Christian people in that land. Father Osborne contributes the second of his papers on The Missions of the English Church in South Africa, which is also fully illustrated, one picture of interest being that of a native catechist who suffered martyrdom in Mashonaland. There are other papers illustrated by pen and picture, on the work of the Church in all parts of the world. *The Spirit of Missions* ought certainly to be received in every family that makes claim to Churchmanship. Published at 281 Fourth Ave., New York. Price \$1.00 per year.

THE editor of *The Century* is receiving inquiries about the author of "The Helmet of Navarre," the historical romance which began to appear serially in the August number of that magazine. Miss Bertha Runkle is the only child of Mrs. L. G. Runkle, a well-known New York journalist, and one of the editors of the "Library of the World's Best Literature." The present work is a maiden effort at fiction-writing. She was born in New Jersey a few and twenty years ago, never went to kindergarten as a child, nor to college as a young woman, has traveled little, and has never been in France—which possibly accounts for her laying there the scene of her romance. It is said that the August number of *The Century* is out of print as a result of the interest taken in that romance.

THE *Hartford Seminary Record* (Quarterly) for August contains a plea for the recognition of the need of "Education in Religion," by Prof. A. R. Merriam. The Rev. O. S. Davis treats of "The Gospel Ideal and



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the Preacher's Message," and urges proportion of emphasis upon individual, national, and social ideals. An article on "Church Fellowship with Students," by the Rev. S. W. Dike, LL.D., throws curious light on certain relations of the practical working system of Congregationalists. The book reviews are numerous, and show a conservative protestant point of view, the position which New England protestants call "orthodox." The notices of High Church literature are naturally rather external, but reveal an earnest effort to be fair. [The Hartford Seminary Press, Hartford, Conn.]

The Critic for August dares to prophesy the portrait of the author of *Elizabeth and Her German Garden*, then further names the name, and argues for the presumption. The Lounger continues his pleasant gossip about men, women, and books, in his most engaging manner. Miss Armstrong has a second paper on Representative American Illustrators, and gives specimens of Mary Hallock Foote's and Miss Genevieve Cowles' work. Then there are selections from Mrs. Oliphant's "Queen Victoria Day by Day." William Archer contributes some of his finest archery after the Laureate; Mr. Lang worries over "The Decadence" in his choice prose; Mr. Joseph Gilder pronounces in a short article for Mr. James Lane Allen's latest story some praise and a just stricture. Others help to make up the most valuable number of the year.

**"SMART," BUT ILL-BRED.**

BAD MANNERS AS EXHIBITED BY THE TYPICAL AMERICAN GIRL OF TO-DAY.

MRS. AMELIA GERE MASON discourses in the August *Century* of "The Decadence of Manners." Some of her keenest shafts are levelled at the girl of the period.

It seems a trifle unjust to the clever and well-bred American girl to dwell upon a familiar type so much *en evidence* as to overshadow all the others and pass everywhere as representative, but it is a question of tendencies. This typical girl of the day puts on mannish airs with mannish clothes, spices her talk with slang, not always of the choicest, tosses her pretty head in proud defiance as she puts down her parents, her elders, and her superiors—indeed, she admits no superiors, though this scion of equality does admit inferiors and snubs them without mercy—pronounces a final opinion on subjects of which she does not know even the alphabet, shows neither respect for white hairs nor consideration for favors which she claims as a right, and calls this "swell," or "smart," and a proper expression of her fashionable, or unfashionable, independence.

The same spirit runs through the entire social gamut. There is nothing more contagious than bad manners; it is so easy for the selfish instincts to come uppermost when the pressure of a law, written or unwritten, is removed. The insolence of servants is sufficiently emphasized. Even the shop-girl waits upon you with half-disguised impertinence, often impertinence without any disguise, and replies to your civil word with a lofty stare, as much as to say, "Since you are polite to me you cannot be of much consequence."

The causes are not far to seek. A potent one is the rush and hurry of life in which everybody is intent upon doing the most in the least possible time. There is no leisure for small courtesies. It is a heterogeneous scramble for the loaves and fishes, in which the survival of the fittest resolves itself into a survival of the strongest. It is something akin to brute force that gains the prize, whether it be a seat in the car or a seat in Congress. Indeed, we claim, as a part of our national glory, the trait so well expressed by the word "push." It makes little difference what one pushes so

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long as it stands in the way. Men in the garb of gentlemen do not scruple to thrust aside delicate women who happen to be moving before them in the procession. Well-dressed women run over one another. It is the same spirit applied to the minor morals as that which prompts the Wall Street magnate to walk over his weaker rival, and the laboring man who has organized in the name of freedom and human brotherhood to crush out of existence, if he can, his poorer neighbors who have not—the spirit of instinctive, though sometimes unconscious, selfishness, whether it be crudely clear or hidden under some high-sounding name. Nor is the fact without its significance that women, who are natural arbiters of manners as well as conservators of morals, have been driven by necessity into the hustling crowd. It is an alternative between struggling for a foothold in the world or sinking; and success, nine times out of ten, is the triumph of aggression. This in itself is fatal to the self-effacement which is so strong an element of good breeding, and tends toward a radical change in the habits and traditions of womanhood, which must react more or less upon society.

## WHAT "SOCIETY WOMAN" MEANS.

By "society woman" I do not mean the type that first presents itself, the brilliant compound of style, daring, and Paris gowns, whose life begins and ends with entertaining and being entertained, who puts the fashion of a handshake, the porcelain and cut-glass of the dinner-table, and the cost of an equipage above the simple graces and fine breeding which betray the choice life of generations, or the inborn taste and nobility that ask nothing from inheritance. I mean something that compares with it as the rare old lace compares with the machine-made imitation, as the rich and mellow tones of the cathedral window, which the light of centuries has tempered and softened, compare with the crude and garish coloring of its modern copy. There are society women upon whom the mantle of the old-time lady has fallen, through nature or heritage, whose social gifts are the sum of many gifts, the crown of many womanly virtues. One finds them everywhere, women who cherish the fine amenities, who are gracious, intelligent, tactful, kind, and active in all good works, who understand the art of elegant living, as well as the intrinsic value of things, and like to open their hospitable homes for the pleasure of their friends. It is such as these who represent the finest tower of our womanhood and help to preserve the traditions of gentle manners, which are in the way of being trampled out in the mad march of something we call progress. It is for these to ostracize vulgarity, to put up the delicate barriers which have been permitted to be let down between the pleasant comradeship of men and women, and the loud note of familiarity, to temper the sordid spirit of commercialism with the refinements of that higher class of intellect which sees things not only as they are, but as they ought to be.

## NO NEED TO CROSS.

Booker T. Washington tells the following story of a member of the "po'h white trash," who endeavored to cross a stream by means of a ferry owned by a black man. "Uncle Mose," said the white man, "I want to cross, but I hain't got no money." Uncle Mose scratched his head. "Doan' you got no money 'tall?" he queried. "No," said the wayfaring stranger, "I haven't a cent." "But it done cost you but three-cent," insisted Uncle Mose, "ter cross de ferry." "I know," said the white man, "but I haven't got the three cents." Uncle Mose was in a quandary. "Boss," he said, "I done tole you what. Er man what's got no three cents am jes' as well off on dis side er de river as on de odder."—*Cleveland Leader*.

## Educational.

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# The Living Church

Vol. XXIII.

MILWAUKEE AND CHICAGO, AUGUST 18, 1900.

No. 16



## News and Notes



THE Chinese Imperial government, evidently alarmed by the double defeat of the Chinese army on two successive days, has commissioned Li Hung Chang to negotiate for peace with the Powers of the world, and has implored the United States government to mediate for her with the Powers. To this latter request our own government has promptly returned answer that until the terms already laid down are fulfilled by the Chinese government, this government will not even communicate the request to the other Powers. These terms, it will be remembered, were that the ministers should be permitted to communicate with their governments with absolute freedom, that the safety of all Europeans should be guaranteed, and that the Chinese Imperial forces should cooperate with the international army in granting protection for the legations. This answer of our own government is extremely wise, and it is unlikely that any Power will negotiate with or recognize Li Hung Chang in any way until the Powers are first in condition to dictate to China from the capital itself. Certainly China has forfeited every right to be treated indulgently.

THE LATEST NEWS from Peking indicates that the Chinese government is urging the diplomats to leave the city under Chinese protection for Tien Tsin, or to meet the army of the allies, with the statement that they are being continually pressed by the governments of the Powers to send the ministers out in this fashion. This latter statement, of course, is wholly false, and is a wilful misrepresentation of the facts to the foreign ministers. Mr. Conger has succeeded in sending two dispatches to the State Department during the past week, one of which, received on the 7th, declares that they are still under siege, the situation is more precarious, and the Chinese government is insisting on the diplomats leaving Peking, which, he says, would be certain death. They are daily under fire from Imperial troops, have abundant courage, but little ammunition or provisions. The later dispatch received on the 10th is longer and states that the Tsung li Yamen (foreign office) states to the diplomats that the various foreign governments have repeatedly asked that the ministers be sent out from Peking. The reply of the ministers has been that they must receive instructions direct from their governments; which was exceedingly wise, since as a matter of fact the Powers have taken precisely the opposite stand from that represented by the Chinese government. Mr. Conger further reminds the State Department that in order to insure safety in their departure, foreign troops must be dispatched, of sufficient force to safely guard 800 foreigners, of whom about 200 are women and children, as well as 3,000 native Christians who cannot be abandoned to certain massacre. He adds that the diplomats will not accept the Chinese escort under any circumstances, and that all his colleagues are sending the same dispatches to their governments. He reports further that since his last dispatch, seven American marines have been killed and sixteen wounded. The other Powers have received substantially the same reports from their ministers. The State Department has in reply notified Mr. Conger at some length of the relief expedition, but of course there is doubt whether the message will be delivered to him. The French foreign office has received a dispatch from the Tsung-li-Yamen (published Monday morning), couched in almost insulting terms, complaining of the tardiness of the foreign ministers in leaving Peking, and demanding that they be ordered away by their several governments. M. Delcasse replies in vigorous lan-

guage that the French minister will not be ordered to leave the capital until he is convinced of the safety of the route, and that the Chinese government will be held responsible for any injury to him or his fellow citizens. On the other hand, the Czar has granted permission to M. de Giers, the Russian minister, to leave Peking under Chinese escort. The latter, however, in a dispatch dated Aug. 4th, points out to his government the danger of such a course. The latest direct news from the capital is contained in a dispatch from Sir Claude MacDonald, the British minister, dated Aug. 6th and published on the 14th, saying the condition is desperate and the food supply sufficient for only ten days more.

IT NOW appears that we largely overrated the strength of the force of the allies en route from Tien Tsin to Peking, which last week we placed at 30,000. It seems that the actual strength is about 16,000, the difference between the two figures being accounted for in part by the fact that a considerable force was of necessity left at Tien Tsin in order to keep open the line of communication. The whole force was engaged in the Sunday battle at Peitsang, and in addition to the Japanese loss, there was considerable American and British loss as well. The march, however, was continued, and on Monday, Aug. 6th, at dawn, the allies stormed the city of Yang Tsun, about eighteen miles out from Tien Tsin. Here again the Chinese appeared in largely superior numbers, but the allies were victorious, took the city, and dispersed the Chinese army. American casualties numbered about sixty men. After thus fighting two hard battles on two successive days, with excessive heat and rain added to the difficulties, the intrepid army of the allies continued its march, and on Friday, the 10th, had reached Ho-Si-Wu, about half way of the journey. The best estimates are that if unexpected reverses do not happen, the army will have arrived at the gate of Peking by Wednesday of this week, though very likely several days more may elapse before authentic news reaches us.

RUMORS are revived of the march of an independent Russian army, perhaps associated with Japanese as well, from the Siberian frontier, across the Amoor River, into the Chinese Empire through Manchouria. Some color is given to this rumor at the present time by the fact that Russian naval forces have certainly taken the port of New Chwang at the northern end of the Gulf of Liao Tung, and also from the fact that the Chinese invasion of the Amoor province of Siberia seems to have been quelled, so that the reinforced Russian army may very plausibly be at this time in position to make this counter invasion. Whether, however, such an invasion from the North, conducted independently by Russia, or by Russia and Japan, could have the same effect as that which would have resulted from the strengthening of the army of the allies now advancing from Tien Tsin, may be doubted. From the Siberian frontier to Peking is a long stretch at best and made longer by the almost insuperable difficulties attending an advance. On the other hand, lack of transports may account for such a movement being made independently from the north, instead of strengthening the international movement from Tien Tsin. Unhappily there is too much reason to believe the stories of Cossack cruelty and barbarism where the Russian army has appeared. It must be remembered that these Cossacks of the Russian forces are themselves Asiatics, and little better civilized or controlled than the Chinese themselves.

THE Powers have agreed on Count von Waldersee, a German Field Marshal, as commander-in-chief of the allied forces, though as it will be some eight weeks before he can appear on the scene of action, it is quite possible that events will so have changed by that time that there will be little left for him to do. The principal Powers have already signified their consent to his appointment, though it is a bitter pill for the French to place their army under a German commander. That Germany is entitled to the leadership seems to follow from the fact that Germany has thus far been the greatest sufferer, in the murder of her minister as well as the destruction of her Legation buildings.

It now appears that British forces will be landed at Shanghai in the near future to protect foreign interests in that important center, the key to the whole Yang-tsze valley. It will be remembered that the Viceroys of the several provinces in that valley have been friendly to foreigners, but at the same time they have frankly declared that they would not be responsible for events in case foreign armies were landed at Shanghai. Apparently, however, the British have secured a promise from the Viceroy at Nanking to cooperate with their own force which is to be landed, and that the step will not incur the hostility of the progressive Viceroys in the valley. It is certainly to be hoped that such is the case, since treachery on the part of these functionaries would result probably in greater harm to foreign interests and to the persons of foreigners in the Yang-tsze valley, than any dangers that have yet arisen in the North. There are also two American gun boats in the harbor at Shanghai at the present time.

WE WERE mistaken last week in saying that in placing the British war loan, the bids of American houses had been rejected. It now appears that out of \$50,000,000, comprising the amount of the loan, some \$30,000,000 was placed in the United States in order to insure the importation of gold from America. This caused much indignation among the financiers of London, who felt that such a gilt-edged investment ought to be kept at home. The United States thereby takes a long forward step toward becoming a creditor nation, and it is said by financiers that the movement of gold will not be attended by any bad results whatever, the amount of gold in the banks and in the treasury being so large at the present time that the sum mentioned will not cause a flurry in the financial markets.

#### THE LATEST FROM THE SHANGHAI MISSION.

THE following from our Bishops of Shanghai and Tokyo, kindly communicated from the Church Missions House, will be of interest to Churchmen everywhere. It will be remembered that a later cable dispatch from Bishop Graves, dated July 25th, already published, declared that all remaining workers in the American mission had been ordered to Shanghai. The latter is the latest information that has been received.

FROM THE BISHOP OF SHANGHAI.

SHANGHAI, July 6th, 1900.

Since writing a week ago the situation has changed considerably. The exodus from Shanghai has continued steadily, and the feeling that trouble is in the air has been deepening. On Sunday night we learned that the news of the killing of the German Minister had been confirmed, and we also learned that we were living in China with an imperial decree to exterminate all foreigners hanging over our heads, and only not executed from the fact that the Yang-tsze Viceroys stood out against doing so. In such a case of deep-seated popular disturbances even they could not guarantee that safety would continue.

I therefore, on Monday morning, telegraphed to Hankow to send all our ladies to Shanghai. I also sent a message by wire to Lindstrom in Nganking that he and Dr. Woodward should go to Wuhu, there being no escape from Nganking in case of trouble. During the week things have gone from bad to worse. I felt that it was too much of a risk to keep the children at St. Mary's here longer, after calling on the United States Consul and ascertaining that we were so far out that we were outside the defence scheme. We had already lost a fourth of the boys, though some had begun to return, and the disorganization among them and the fear was so great that it was decided to send the boys home also and dissolve the College. Then came the news of the general massacre in Peking, and also news of the trouble of Soochow. If that trouble broke out, St. John's

would be in a very exposed situation. After consultation with the gentlemen here it was decided to send all the foreign children and some of the ladies to Japan.

I feel very badly that our schools here have been broken up, and for the general confusion entailed, but it seemed unwise to take any risk at such a time. The orphans are in Shanghai in the Woman's Hospital, which we have had to close to accommodate them.

No one can foresee the future, but there are signs that the revolution cannot be confined to the North and will involve the South also. At any rate, even if we are spared the frightful experiences of the North, we shall see a period of the deepest unsettlement. As for work in the country, that is stopped. To meet in the city will be to make the people a mark for their persecutors, so that outside of Shanghai all the churches will suffer. The Northern missions seem almost to have been swept away. I hear that though some Christians recanted, the most preferred death.

One very serious feature of the situation is that if our property is burned we shall lose it entirely. The personal property of the missionaries and the buildings and belongings of the mission are on the same footing. The loss will be total. Insurance does not cover destruction by war or riot, and when this business is finished there will apparently be no government left from which to claim an indemnity. I feel, as you may suppose, exceedingly anxious, and we men will in all cases remain to protect the property so long as there is the slightest chance of doing so. But we trust that it will not come to that, and that our Mission, with the other missions in southern and central China, may be spared such a blow.

We ask your prayers and the prayers of the Church. Do not let them be discouraged. *Out of all this confusion will come peace.* Have in mind that when all is settled there will be a chance of a greater work than we have ever dreamed of, and tell young men and women to stand ready to step in and do it.

Bishop McKim has been good enough and far-seeing enough to make arrangements for a party from China, and we feel very grateful to him. If no trouble comes, the ladies, who can do no work here in the present state of things, will return ready for work as soon as the way opens. If trouble does come we shall be thankful enough that the women and children were not here. All are sorry to go, and no fear has been expressed by any of the ladies, married or single. They go under orders.

I hope that I can send you better news next time.

Yours faithfully,

(Signed) F. R. GRAVES,

*Bishop of Shanghai and the Lower Yang-tsze Valley.*

FROM THE BISHOP OF TOKYO.

TOKYO, July 16th, 1900.

MY DEAR MR. KIMBER:

Fourteen ladies and seven children of the China Mission arrived here yesterday. They are being cared for at present at St. Luke's Hospital and the houses of the missionaries.

As soon as they are rested some of them will probably go to the hills, and others will remain here. The situation in China grows darker daily. Only the Omniscient Father knows what is in the future. Intercessions are offered daily for our brethren, native and foreign, in China.

We shall do all in our power to make our friends who have come to us comfortable. The hospital is at last doing some good and we are not sorry that it is here.

The ladies and children now with us are: Mrs. Graves and two children, Mrs. Pott and four children, Miss Cartwright with Mrs. Cooper's two children, Miss Dodson, Miss Richmond, Miss Osgood, Mrs. Ridgely and her mother, Mrs. Ogden; Dr. Glenton, Miss Huntington, Miss McCook, Miss Warnock, Miss Wood.

(Signed) JOHN MCKIM,

*Bishop of Tokyo.*

THE human soul seeks in the Church of God something more than a reed shaken with the wind; something more than a man clothed in soft raiment; even something more than an intellectually gifted prophet. It seeks that felt but indescribable touch of a higher world which lifts it above the trivialities of this; it seeks a temple, the threshold of which it may cross, but whose sanctuary lies within the bosom of the Infinite; it seeks a life, the divine pulsations of which it knows to issue from an invisible Heart; above all, it seeks whatever will lead it most effectually and most intimately to Him—its Lord and God—who alone can satisfy the deep, mysterious yearnings with which He has Himself endowed it.—*Liddon.*

## LONDON LETTER.

LONDON, August 4, 1900.

THE presidential address by Lord Halifax at the late annual meeting of the English Church Union, which was dwelt upon in my last letter, was followed by speeches on the proposed Round Table Conference by Canon Newbolt, Rev. Mr. Mackay, of the Pusey House, Oxford, and the Rev. Darwell Stone, Principal of the Missionary College at Dorchester; and also by speeches on The Church's Inherent Judicial Authority, by the Rev. Mr. Coles, Head of the Pusey House, and Mr. George Cowell, Fellow of the Royal College of Surgeons.

Canon Newbolt (also Chancellor of St. Paul's), who moved the resolution on the notice paper concerning the Round Table Conference, made a very strong speech, and one bristling with pithy, and also humorous, points. After mentioning (though merely to denounce) some of the proposed remedies for pacifying the English Church, such as, for instance, to drive out all E. C. U. members, or, on the other hand, to liberalize the whole doctrinal and ceremonial position of the Church, he proceeded to consider the Round Table Conference scheme, which he thought "had a good deal in it." Its main object would be to "Chrisitanize the controversialist," though the popular notion concerning the Conference seemed a strangely perverted one. "By reading some letters in the papers," the speaker said, "one would suppose that it was intended to hire the Albert Hall or the Agricultural Hall, and have a tug of war with their noble President at one end of the rope and his brother Prebendary at the other end, with the tag-rag and bob-tail of the different societies symbolized under those different gentlemen hanging on frantically to their coat-tails; that they were to put forth their Goliaths while they sat quietly round the amphitheatre."

O no! any such method of conference as that was "ridiculously impossible." Although they might not be able at the conference to agree on many contentious points in issue, surely they ought to be able to agree to leave "such things as rioting in church and making a mock of religion" to the heathen Chinese, and also to disapprove of the application of the word "filthy" to the confessional.

The Rev. Mr. Mackay (a keenly intellectual young man and coming to the front as a thinker, writer, and preacher), who seconded the resolution moved by Canon Newbolt, pictured the *personnel* of the conference, which should comprise Christian philosophers, "as the differences between Catholic and Protestant would be found to run back into a divergent view as to the scope and character of the service which matter should render to spirit," Biblical scholars, dogmatic theologians, skilled liturgiologists, "of whom in the Church of England there were some of the greatest in Europe," a few historians, and also some practical men, "with a real knowledge . . . of the needs of our own times." If they could summon the great among the dead, he would certainly have old Dr. Johnson at their "round table." He might possibly lose his temper, but "no one could state a solid Catholic conviction more clearly than he."

The Rev. Darwell Stone (the well known Catholic theologian, one of the ablest and most learned, indeed, of the English Church) spoke next, and thanked both President and Council for allowing him, a non-member of the Union, to speak at the meeting. When they heard, he said, that the common ground at the conference should be the authority of Parliament or of the Queen in Council, they utterly refused to believe that such a position was really maintained by the Evangelical party. The common ground, on the contrary, must be something quite different, something which went to the very heart of their common religion, and that was to be found only in their mutual relation to their divine Lord and Master.

The Rev. Mr. Coles, in moving the resolution concerning the right of the English Church to interpret her own formularies, observed that just as soon as the legislative and judicial powers of the Church came within the sphere of practical politics, the great struggle would obviously be as to what constituted membership in the Church for the purpose of influencing said legislative and judicial powers. "No one is truly a member of the Church of England," he said, "who, being confirmed, is not a communicant. . . . There can be no doubt that those members of the Church of England who are to elect, to control, or to have any say in the measures which are to protect the faith of the children of the poor must be those who are united with our Lord in the holy Sacrament of His Body and Blood."

Mr. George Cowell, who is an F. R. C. S., in seconding the

resolution, spoke out very plainly, as Catholic laymen are apt to do. The lay mind, he said, was made up that Reservation of the Blessed Sacrament for the sick was an absolute necessity. The proper care of the sick in many parishes—some with 10,000 souls and upwards—without Reservation was a physical impossibility. He thought that the Archbishops and Bishops "did not appear to realize at their true value the temper, the earnestness, and the determination of the Catholic party in the Church.

Their policy seemed to be to pursue the safe middle course, to compromise. . . . The half-hearted in faith were not much use to anybody, and they certainly did not make the backbone of any successful Church. Yet those appeared to be the people whom the Bishops desired to cultivate." It was the E. C. U., he said, that had upheld the only true faith in England, as when it saved for the Church the Athanasian Creed. The English Church, he believed, had a great mission before it in spreading the Faith in the Colonies, and in God's good time the Church of England would doubtless be "the divine instrument for healing the great schism between the East and the West."

Both of above mentioned resolutions were unanimously carried, as also the important "Declaration," which I will write about in my next letter. The new Vice-President of the Union, in place of the late Mr. Shaw-Stewart, is Sir John Conroy, the scientist, who is both Fellow and Lecturer on Physics at Balliol College, Oxford; and amongst those who have quite recently joined the Union are "six more American Bishops" and the Rt. Hon. Lord Clinton, Lord Lieutenant of Devonshire, formerly a Commoner for North Devon, Under Secretary for India, a Charity Commissioner, and withal an influential Conservative.

J. G. HALL.

## THE HONOLULU BISHOPRIC.

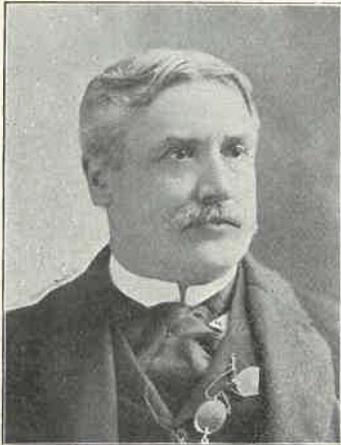
FROM the Honolulu *Diocesan Magazine* we learn that the admission of the Hawaiian Islands as a Territory of the United States has caused the Bishop to issue authority for certain alterations in the English Prayer Book as used in the mission, changing the state prayers from those for the Queen to those for the President and Governor as in the American Prayer Book. A considerable correspondence is also published between the Bishop and the Secretary of the S. P. G. in London. It appears that the latter society has given notice that their support of the Diocese of Honolulu would cease on June 30th of the present year, in accordance with their policy not to make grants to missions within the territory of the United States. Against this action the Bishop vigorously protests, holding that as the American Church is unable to take canonical provision for the continuation of the Bishopric before the next General Convention in October, 1901, this society ought to continue the support of the present regime until that time, and instances the fact that at the time of the American Revolution, the society did not withdraw its grants from work in the American Colonies until nearly three years after the treaty of peace had been signed. The Bishop also alleges a number of difficulties, which in his opinion prevent the American Church from taking over the property of the present see of Honolulu, without authority from secular sources as well as with permission of the Bishop and Diocese. He states that the value of property owned by the Diocese is over \$100,000, and that this property is held in trust for the purpose of "establishing and maintaining the Church of the Anglican Communion within the Kingdom of the Hawaiian Islands, according to the doctrines of the Church of England, as the same are explained and contained in the Book of Common Prayer, and in the Form and Manner of Ordaining Bishops, Priests, and Deacons, and in the Thirty-nine Articles."

The Bishop makes the novel plea that though the American Church declares in its Prayer Book that it "is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship," yet the American Church has, especially by the restoration of the invocation of the Holy Spirit in the Prayer of Consecration in the Holy Communion, and by omitting, as he alleges, one of the Thirty-nine Articles from the Prayer Book, departed from the doctrine of the Church of England, and cannot therefore carry out the trust under which the property is held. The Bishop declares his intention of remaining in the possession of his see, notwithstanding the announced intention of the S. P. G. to discontinue its support, against which action he protests.

## NEW YORK LETTER.

DEATH OF JOHN E. ATKINS.

**M**R. JOHN EDWIN ATKINS, who was for over thirty years connected with the publishing house of Messrs. E. & J. B. Young & Co., of New York, died on the 7th inst. He had been ill about two months.



JOHN E. ATKINS.

Mr. Atkins was born in Warminster, England, just fifty-five years ago. After serving a thorough apprenticeship to the English book trade he came to this country in 1868 and entered the employ of the Youngs at once. He had been with them ever since. His specialty in the publishing business was the literature of the Church of England, and he was recognized as an authority on that subject. He was a member of the Church Club, New York; St. Mary's Choir, Church of St. Mary the Virgin, New York; the Musurgia Society, New York; and Republic Lodge, F. & A. M., New York.

In an announcement of the death, issued by Messrs. E. & J. B. Young & Co., they state:

"Mr. Atkins has endeared himself alike to his immediate associates and to those with whom he came in contact in his daily duties, for his upright Christian character, his conscientious adherence to duty, and his kindly and sympathetic disposition.

"In his death we and his family have sustained an irreparable loss. The Church has lost a zealous and devoted layman. The circle of his acquaintance has been bereft of a friend who was ever willing to extend sympathetic and practical aid in every emergency. The organizations of which he was a member have lost an earnest worker and an active brother, and the book trade has lost a man whose life's work exemplified in a modest yet persistent manner that fascination for his calling which prompts the claim that bookselling is a profession."

The funeral was held in the Church of St. Mary the Virgin on the morning of the 10th inst. The burial service was read by the rector, the Rev. Dr. George M. Christian, and the musical parts were sung by the full vested choir of the church. Many persons prominent in Church and publishing circles were present.

## CITY NOTES.

The Rev. James Sheerin has gone from the Chapel of the Comforter, New York, where he has been vicar for some time, to become rector of All Saints' Church, Briar Cliff, succeeding the Rev. H. L. Myrick. All Saints' is about two miles back of Sing Sing, and is a small parish with about fifty communicants. Mr. Sheerin will also have charge of the services at Grace Hall, Crotonville. The latter is a building which was erected to the memory of the late Orlando B. Potter, by his children. Service is read there every Sunday evening and an afternoon Sunday School is held. No one has as yet been selected to take Mr. Sheerin's place at the Chapel of the Comforter, and it is unlikely that anyone will be secured before fall. During the summer the services are in charge of Mr. William S. Watson, a lay reader, who is in the senior class at the General Theological Seminary.

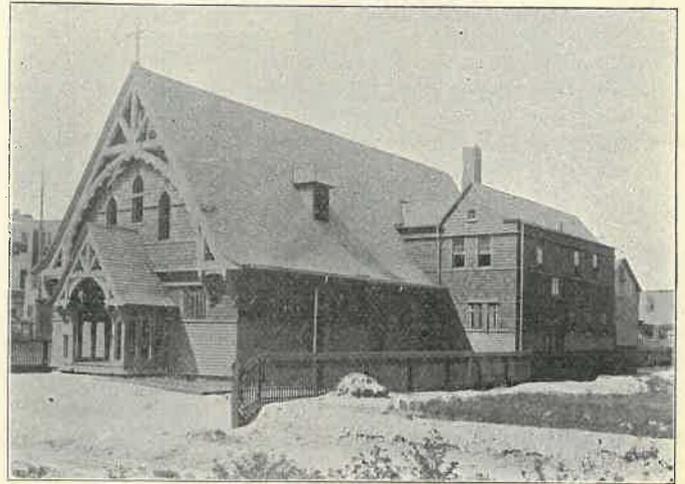
By a recent decision of the courts, the rector of Trinity Church, New York, the Rev. Dr. Morgan Dix, becomes one of three trustees of a fund which is to be used to give the poor children of the city summer trips into the country. The money for the fund was left by the late Henry Chauncey, Jr., who died in the fall of 1899. The will was contested by some of the relatives but the courts have decided it is valid. In addition to Dr. Dix, those in charge of the fund are the President of the Children's Aid Society and the editor of *Life*.

## PROGRESS AT BAYONNE, N. J.

Something over twenty years ago three of the women of Trinity Parish Bayonne, N. J., started a Sunday School in a room over a saloon in that part of Bayonne which was known as Centerville. The work soon grew into a regular mission of the parish and in all the years that have passed it has constantly increased in importance. At the present time there are some-

thing over sixty families which are recognized by the Rev. F. E. Bissell, minister-in-charge, as being connected with the mission, and the Sunday School numbers almost one hundred and fifty children. The work of the mission has for a long time been handicapped because of the lack of suitable quarters. Rented premises have been occupied and it has sometimes been necessary to change the location of the mission as often as three times in as many years.

In February, 1899, the rector of Trinity Church, the Rev. F. M. Kirkus, outlined the history of the Centerville mission to his congregation and announced that it was almost absolutely necessary for the mission to own a building if the work was to be prosecuted as it ought to be. One thousand dollars was the amount then in hand which could be used toward the building, and ten thousand dollars were needed. Steps were at once taken



TRINITY CHAPEL, CENTERVILLE, BAYONNE, N. J.

to raise the money, and for months the fund grew slowly until it received an impetus in October 1899 by the gift of a plot of ground as a site for the new chapel. The land was in a convenient situation and was 50x100 feet in size. It was given by Mrs. Charles C. Marshall of New York with the condition that \$5,000 should be raised by the parish within a given time for the erection of the chapel.

That the conditions have been met is evident from the fact that on the land given by Mrs. Marshall there is now rapidly nearing completion an attractive chapel and parish house combined. It is a frame building, the outer walls being partly clapboarded and partly shingled. It contains a main hall, with a seating capacity of about two hundred; a chancel choir and sanctuary, the latter to be separated if desired from the rest of the building by folding screens. In the rear of the sanctuary will be two rooms, one on the north for the clergyman's vestry room and the other for general purposes. Adjoining the chapel building on the east side and in the rear, is a two story annex, with a large room capable of seating about seventy people, for the primary department of the Sunday School and for general club purposes; a room for the Sunday School library; and, on the second floor, living rooms for the clergyman in charge of the mission.

It is expected that the building will be ready for use early in the fall.

## MINUTE ON THE DEATH OF DR. DYER.

The following memorial minute was adopted by the members of the Board of Managers of the D. and F. Missionary Society, present at the burial services at Grace Church, August 1st, the Bishop of New Jersey presiding:

The Reverend Heman Dyer, D.D., the oldest member of the Board of Managers, died at his residence, No. 111 East Seventeenth Street, New York City, July 29th, 1900, in the ninetieth year of his age.

Dr. Dyer was a member of the old Board of Missions in 1865, and at the time of the reorganization in 1877 was appointed as one of the Board of Managers on which he served until his death. He was elected October 13th, 1865, a member of the Freedman's Commission, the name of which was afterwards changed to "The Commission on Home Missions among Colored People," and he continued a member of it until the Commission was merged into the Board of Managers in 1877. He was elected on the Foreign Committee October 23d, 1865, and continued a member of that also until, like

"The Commission on Home Missions among Colored People," it was merged into the Board of Managers. When the Indian Commission was constituted November 20th, 1871, Dr. Dyer was among those chosen for this work, and remained until it, too, was merged into the Board of Managers. Of this last Commission Dr. Dyer was chairman. It will be seen thus that Dr. Dyer gave his attention and service in the councils of the Missionary Boards for more than a third of a century. By reason of his residence in New York City, where he had been actively engaged in parish work, and was connected with many of the societies and corporations of the Church, and by his personal acquaintance with leading Churchmen all over the country, he was in a position to render most helpful service to the cause, and his efforts were unceasing in every way which lay in his power.

He became familiar with the details of the various fields of work and with the men engaged in them. As his years lengthened and his experience increased, his judgment of men and measures became more valuable in the affairs of the Society. About 1875 he was prostrated by a sunstroke, in consequence of which he was thenceforth confined to his room.

But what threatened to be a fatal blow to his usefulness served the rather to increase it. Removed from participation in active life, his views broadened, and his sympathies deepened and extended to all Christian workers everywhere. By the missionary spirit which was strong within him, the lines which separate Christian people were effaced, and his views of the Gospel of Christ became more and more simplified. While confined to his room, his influence was felt in an ever-widening circle. His counsel was sought more and more by earnest men and women who were interested in religious movements, and he came into closer touch with representatives of the whole Christian world. He kept pace with the rapid changes in thought and method which have characterized the last half of the Nineteenth Century. His hand had to do with the shaping of every branch of the Church's work, and traces of his touch may be found in all departments of her life and activities. His practical judgment was inspired by a deep spiritual fervor and he ripened into the Sage and the Saint. He had long been ready for translation, and when the moment came and "God took him," he passed peacefully and naturally to his reward. We lament his departure, but rejoice with him and for him that he has entered into his rest; while we thank God for the heritage of his good example and many labors left to the Church which he has so faithfully served.

CORTLANDT WHITEHEAD,  
GEO. WILLIAMSON SMITH, } Committee.  
JOHN A. KING.

## Anglican Missionary Work

NORTHWESTERN AMERICA.

BY THE LORD BISHOP OF SELKIRK.

**B**EING invited by you to contribute to THE LIVING CHURCH a short paper on Church Mission work in Northwest Canada, in my charge, or under my notice, I will endeavor to do so as succinctly as I can.

The rapid growth of this work during the 35 years to which alone my personal experience extends, is truly marvelous. Not that this involves any credit or glory to us who are but imperfect workers in it, but the extension of Church work here is but a part of the great enlargement and development of our Saviour's kingdom everywhere, which God by His own divine power is so wonderfully accomplishing before our eyes in our own day and generation.

No further demonstration seems to me required of the Truth of our holy religion than this its signal life and growth. However loudly infidels and sceptics may brag, it is their system which is dead or dying and ours which is living and growing.

I was myself the first one to commence Protestant mission effort in the Athabasca and Peace River Districts, about 32 years ago. I was alone, and the work commenced of course with a single mission station. That District is now a completely organized Diocese in charge of the Rt. Rev. Dr. Young, Bishop of Athabasca. His Diocese comprises eight or ten flourishing and successful missions extending over an area of about 200,000 square miles. The Peace River District contains farms raising good crops and is able to support its own population.

When I first reached the Mackenzie River District in 1865, 35 years since, it contained only a single Protestant mission and a single missionary, the Rev. W. W. Kirkby. That Mackenzie River District forms now a second Diocese, in episcopal charge of the Rt. Rev. Dr. Reeve. His Diocese comprises again 8 or 10 well established missions in charge of as many different

missionaries. These missions extend in a continuous line for about 1,500 miles, and there are very few heathen in the whole country. The rigors of the Arctic coast and a life among wild Esquimaux offer no terrors to the Rev. I. O. Stringer, our most northern missionary, with his wife and family, to deter them from residing there.

On my first entering the Yukon District, in 1867, it had but one missionary, and he was in such poor health that I was sent to replace him. But he recovered, and is now the Ven. Archdeacon Dr. MacDonald, who has translated the whole Bible into the native language of the District, together with Prayer Book, Hymn Book, etc. This District has for the past 9 years formed a third Missionary Diocese, now in my episcopal charge. It will, I hope, D.V., before the end of this year, comprise 7 or 8 missions, including one self-supporting parish at Dawson.

The large influx of white population attracted to this District by the Klondyke gold mines has quite changed the character of the country from a wild Indian waste to a civilized and populated region. There are but few heathen left in remote corners. Railway and telegraph are in operation and the numerous steamers almost vie in completeness with those on the large U. S. rivers in the South.

Such has been the progress made of late in Church mission work in the northern Districts which have been occupied by myself personally. Let us glance for a moment also at the adjoining country.

When I entered the North 35 years since, the whole of the Northwest Territory of Canada, then known as the Hudson Bay Territory, formed one single, vast and unwieldy Diocese, in charge of the Rt. Rev. Robert Machray, Bishop of Rupert's Land, who came to the country from England at the same time as myself.

The same country now forms a complete ecclesiastical Province under the Most Reverend Lord Archbishop Machray as Primate. His Province comprises 9 Dioceses, all of great extent and actively worked. In all or nearly all of these Dioceses, mission work among the white settlers is combined with that among native Indians.

The result of this ecclesiastical organization is that the vast region to which it extends and which was once a heathen waste, is now a Christian land, where the native races hear spoken, each in their own tongue, the wonderful works of God; and the farming homesteads of the white settlers are enlivened by the sound of sabbath bells.

The extent of the ecclesiastical Province of Rupert's Land above referred to as formerly a single Diocese, equals about half Europe or half the United States.

Few have been privileged to see so wide and rapid an extension of Christ's kingdom under their own eye, as our venerated Archbishop.

I may add that until the last three years, at the Klondyke gold fields only, I have never in my missionary experience encountered a missionary of any other Protestant denomination than our own Episcopal Church. The rest have always before been hundreds or thousands of miles to the south.

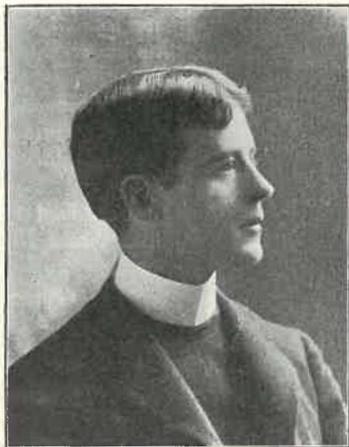
### THE BREAD IN PALESTINE.

THE loaf of bread in Syria and Palestine is made in two shapes. The first is a round cake, about five or six inches in diameter. The dough is rolled out thin, about a quarter of an inch in thickness, and placed in an oven and baked. When it comes out of the oven it will be found that the upper part is separated from the lower, leaving a hollow space between the upper and lower crust. The dough is sometimes mixed hard and sometimes soft. This kind of bread is generally made in the cities and towns. The dough is prepared in the houses and sent to some special bakery to be baked. This kind of bread will keep good for two days, but on the third day it becomes dry and not so palatable. The other kind of bread is used in the villages of Galilee and its environments. The loaf there is circular in shape and fifteen to twenty inches in diameter, flat as a wafer, one sixteenth of an inch in thickness. After the loaf is baked and cooled, each one is placed in the bread basket, piled one on top of another, and covered over tightly, in order to exclude the air. When this precaution is taken, the bread will keep soft and fit for use from ten to fifteen days. A large quantity is baked at one time, because the bread is made at home. Every family has an oven, and it is desirable to avoid heating the oven oftener than necessary. When this bread is exposed to the dry air of that country, it becomes hard and brittle. The bread in the cities is generally made of wheat flour. The country bread is sometimes made of the same; but, for the most part, of rye or something similar. Sometimes in Galilee and other places it is made of barley or white corn.—*Sunday School World.*

## SPENCER—FATHER AND SON.

IT IS not often that we see father and son working together as rector and curate, but such is the case in Christ Church, Tarrytown. It is now just a year since the Rev. Irving Spencer accepted the call there as curate to his father. The Rev. J. S. Spencer has ministered in Christ Church for 47 years, during 35 of which he has been rector, working single handed, excepting for the assistance, some twelve or thirteen years ago, of the Rev. Theo. Martin. It is curious and interesting to note that the foundation of the first boy choir was laid then by Mr. Martin, aided by Mr. Irving Spencer, not then in orders. Mr. Martin only remained a year, and about this time Mr. Irving Spencer commenced to study for the priesthood. Thus deprived of its backbone, the choir dwindled to a mere nothing, only to be taken up and revived by one of its founders.

Devoted to mission work amongst the very poor, and having fully recovered from the serious illness he contracted while



REV. IRVING SPENCER.

working at the Holy Cross Mission on the east side of New York, the Rev. Irving Spencer went to Germany to become thoroughly conversant with the language of a large majority of America's—and especially New York's poor. While there, studying, the call came to him from the Christ Church vestry to act as curate under his father. At first this seemed the contradiction to all his plans and ambitions, but becoming convinced that it was God's guiding, he accepted, and, returning to America, entered upon his new duties last June, bringing with him, besides the unselfish and conscientious devotion to his priestly duties, which have already endeared him to the congregation, that rare musical gift which has enabled him to very much enhance the beauty of their service.

The choir a year ago consisted of six boys helped out by a few ladies. The task of getting together men and boys and training absolutely green voices with but few exceptions, was not an easy one, but the choir now numbers thirty in all, twenty boys and ten men. Though of course there is still much to be done, the boys sing with a purity of tone and correctness of pronunciation which show that not the most minute detail is neglected; indeed, at the Confirmation which took place immediately after the morning service on the Sunday of May 27th, the Bishop remarked on the singularly artistic modulation of their voices, the fault of most choirs, alas! being that volume of sound seems the standard of excellency. Since Christmas a special musical service has been given once a month, the last having taken place on May 27th at the regular hour of Evening service. Selections from Mendelssohn's sacred opera "Athalia" were chosen for the anthem. "The Heaven and Earth Display," with solos, trio, and chorus, was rendered with spirit and skill, as were also the trio and chorus of "Hearts feel that love Thee." The festival *Magnificat* by A. H. Mann was also sung. The next of this series of services will probably take place in July, when Schubert's "Song of Miriam" will be given.

Great credit is due to the young priest for his patient and untiring work. One of the great secrets of his success is that to him it is a labor of love, that he is the personal and individual friend of each and every boy, and that he is training their souls as well as voices. It was a beautiful sight to see some of them leave their stalls for the Laying on of Hands, and to feel that they sang with "hearts as well as voices, praising loud their King."

SCIENTIFIC knowledge has been perverted to the uses of blackmail by a Gratz, Austria, medical student, who endeavored to obtain 10,000 florins from a rich old lady by threatening to open a bottle of assorted deadly bacilli in her room if she did not pay up. When arrested, bottles stolen from the bacteriological laboratory, and containing the microbes of several diseases, were found in his possession.—*Episcopal Recorder*.

IT IS a more solemn thing to live than to die; for death but seals and is born vanquished.—*Madame Swetchine*.

## INDIA FAMINE RELIEF.

THE following cablegram was received July 26th from the Hon. William H. Fee, United States Consul at Bombay, Chairman of the Americo-Indian Relief Committee of Bombay, which faithfully distributes the funds cabled by the Committee of One Hundred:

"In regions to the north, sky is still overcast with clouds, but no additional rain is falling. Great anxiety is felt. People everywhere suffering greatly from lack of clothing as well as of food. Price of breadstuffs still moderate. Thousands of destitute children must be fed and cared for. Condition of the wild Bhils of the north, very pitiable. Danger that three-fourths of them will perish.

"FEE, Chairman."

Under date of July 23d, the Viceroy of India announced the number provided for by the Government as exceeding that of any previous time. On that day the number was 6,281,000.

These most recent advices show that only insufficient rain has fallen in large portions of the great district scourged by the famine, and that the total distress is actually on the increase. The need of clothing for the almost naked, temporary shelters for the unprotected, including thousands of orphaned and deserted children, and slight aid to impoverished peasant farmers are now almost as urgent as that for food.

Fortunately, the price of bread-stuffs in the famine area remains wholly reasonable. It still is true that from two to five cents a day will buy a day's food for one person. Native blankets can be bought, three for a dollar. Temporary shelters can be erected by famine labor, at wages of from four to five cents a day. From two to three dollars will enable a poor farmer to re-sow his land. In short, the wonders of relief which can be accomplished by a dollar wisely expended in the famine districts, have not yet ceased, but in no event can the famine situation essentially improve, until the harvests of next October and November are gathered; and it is inevitable that those harvests will be less than usual. With their cattle for the most part dead, and they themselves wasted almost to skeletons, the poor farmers can only partially prepare their fields. It follows that relief gifts will certainly be required, until those autumn harvests are available. Even then there will, doubtless, remain appalling distress. Accordingly, the Committee of One Hundred, in view of the future, is compelled to plead for a continuance, and even for an increase, of relief contributions.

The British Government is faithfully caring for its distressed subjects in India. By relief-works where fair daily wages are paid for labor, and by relief camps where food is given to those unable to work, the Government relieves more than six million of sufferers each day. In such governmental relief not far from seventy millions of dollars have already been expended. And to this must be added between three and four millions of dollars given by the people of Great Britain and her dependencies, in purely charitable relief, supplementary to the relief provided by the Government. In aiding India's sufferers, we are not making up the shortcomings of the British Government, nor helping to lessen its relief expenditures. On the contrary, we are coöperating with those who are doing their duty nobly, and we are helping to mitigate a distress for which only the efforts of the kindhearted throughout the world can possibly suffice.

A few days ago the committee received \$10.50 from a Chinese band in Oakland, California, money earned in re-seating chairs. From inmates of the Ohio Penitentiary they received recently a freewill offering of \$28. In the town of Niagara Falls, N. Y., the young people had a "rubber day," viz., they gathered all kinds of waste rubber, and sold it for \$327.48. Kind hearts are inventive, and "Where there's a will there's a way." Any Express Company will freely forward relief gifts. The wishes of donors, as to the application of their contributions, will be faithfully carried out. The treasurer of the committee, to whom funds should be sent, is Mr. John Crosby Brown, of Brown Bros. & Co., 59 Wall St., New York.

OVER the triple doorways of the Cathedral of Milan, there are inscriptions spanning the splendid arches. On one is carved a beautiful wreath of roses, and underneath is the legend: "All that which pleases is but for a moment." Over the other is a sculptured cross, and there are the words: "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription: "That only is important which is eternal." These inscriptions are well worth remembering.—*Selected*.

LETTERS FROM A PARSON LAID ON THE SHELF.

A GREAT deal is being said now about James Lane Allen's *Reign of Law*. They call the English edition by another name, for the late Duke of Argyle wrote a book by the same title, which is quite an antidote of this one. Like all of Mr. Allen's books, this is charmingly written. There is a poetic delicacy, a subdued humor, a vividness and fervency about his style which is unsurpassed by any American or English writer. His book shows the power of love; but what a blessed contrast it is to those unhealthy, musty, unholy treatments of that great passion with which the press is so flooded. Everything in the book is simple, pure, elevating, although the chief characters are a schoolma'am and a hard-handed and very vealy country boy, who thinks he knows it all and has discovered that the Christian religion is a delusion, or, to give the devil his due, only a step in the progress of mankind; a step which this youthful iconoclast has left far behind.

I am not intending to analyze the book, but to speak of several "bogeymen" which Mr. Allen has conjured up, and which he implies (if he does not say so) are still considered as actual flesh and blood in the Christian Church. It does seem as if Mr. Allen must be perfectly aware that these things are mere phantoms now, mere "curios" of a past age, and that he ought to say in his preface or somewhere else, "Nothing of this kind now has any weight in any Christian body of any importance." He does not say this, however, and the book will convey to thousands a wrong impression.

The first "bogey" is, that each Christian body teaches that all who do not hold to its dogma are damned. Now, there may be remote districts in Kentucky where such views may be enunciated by ignorant and narrow preachers, but certainly in no community of any importance would it be possible to hear such talk. I am a Catholic, and of course I hold the Catholic creed to be the very best expression of the true doctrine of God as drawn from the sacred Scriptures, and held by the first Christians; but I do not hold, nor does any Catholic, or even any Roman Catholic hold, that people who do not believe this, but who try devoutly to serve a Divine Being, are doomed to everlasting woe. I expect that a great many people will sit down with Catholics in the Kingdom of God who never heard of the Catholic faith, or if they did hear, were so hedged about by prejudice that they could not receive it.

Another "bogey" is that it is a mean and low view of the unfoldings of nature to hold that they are for the sole benefit of man. The Holy Bible expressly says they are; but as this would not weigh a feather with this calf theologian, we will let it pass. Is not man worth that belief? Is not he, made in the image of God and with such magnificent possibilities, and daily drawing out more and more of the hidden secrets of nature, a sufficient end for all that the world contains? Such a thought does not preclude the holding that there are other beings in the universe, nobler and greater than he; but are not earth and air and water his dominion, and is he not daily conquering more and more of it?

The most terrible "bogey" of all is, however, the belief which Mr. Allen expresses, that scientific progress and scientific investigation are gradually eclipsing the Holy Scripture and the Catholic creeds; that as we grow more scientific we will grow less Christian; and that one of these days the Reign of Law will be substituted for the Reign of Christ.

This is the way the very handsome and very crude boy of the book expresses himself:

"Science, science, there is the fresh path for the faith of the race. For the race henceforth must get its idea of God and build its religion to Him from its knowledge of the laws of His universe. A million years from now, where will our dark theological dogmas be in that radiant time? . . . . . The Creator of all life in all life, He must be studied. Our religion will be more and more what our science is, and some day they will be the same."

Now, if by "dark theological dogmas" Mr. Allen means witchcraft, limited atonement, damnation of infants, and such like, well and good. I hope it is not going to take even another century to do away with such. But if he means the life and teachings of my adorable Lord, it is supreme nonsense to imply that any sensible theologian thinks any of the truths of science inconsistent with them. Is not Mr. Allen aware that a constant stream of books showing the harmony between true science and the true faith is being poured out? Take Prof. Le Conte's and

Lyman Abbott's works; or if they are not Catholic enough, Griffith Jones' recent book called *The Ascent through Christ*.

A man can hold the strictest views of the Reign of Law and recite his *Credo* with a clear conscience. There is a vast distinction between matters of opinion and matters of faith.

CLINTON LOCKE.

## 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.

### PRESERVATION: IS IT FOR THE INTEREST OF THE SICK?

To the Editor of *The Living Church*:

IN all the discussions which I have seen upon the subject of Reservation, the privileges and needs of the sick do not seem to have been considered, but rather the relief it might afford to over-burdened clergy, especially during the prevalence of epidemic diseases. But surely the first consideration should be, What do the sick and dying require? What has the Church given them the right to expect; yea, even to demand? Is it simply the administration of the consecrated elements? Is it not rather a full communion as the Office provides?

It may be said that the reception of the elements is the essential part of that Office, and I am quite ready to admit that the *worthy* reception is the essential thing. But how is this to be generally secured, especially among the ignorant and where the surroundings are unfavorable to devotion? Can it be that the mere entrance of the priest with the sacred elements will enable the sick person, perhaps amid squalid surroundings and himself unaccustomed to acts of devotion, at once to realize the solemnity of the occasion, and to bring himself to receive with true penitence and lively faith the Body and Blood of Christ? Even the habitually devout and regular communicant might find it difficult thus suddenly to enter the Holy of Holies and rightly receive that Holy Sacrament. For myself, I should certainly hesitate, in time of sickness, to accept a mere reception of pre-consecrated elements, instead of the full communion which the Church provides in all such cases, and this because of the need which I ever feel of all those aids to a devout and worthy reception which the full Office affords.

From an experience of over thirty-five years in the ministry I am led to fear that in few such cases could the sick person "worthily receive that Holy Sacrament," while yet he might, through sheer lassitude and the debility of sickness, be disposed to take whatever was offered him, whether by his physician or nurse, or by the priest himself. And yet we know that what was administered by the first two would be equally efficacious even if received unconsciously, while that which the priest offered could only be truly received when taken, not only with full consciousness, but with deep penitence and lively faith in God's mercy through Christ.

As we do not hold that the Sacraments act *ex opere operato*, we must ever so dispense them as to secure, if possible, a humble, penitent, and devout reception on the part of all to whom they are offered, else we shall be making that "which should have been for their health an occasion of their downfall," and may even directly violate the caution which our Lord gives in His Sermon on the Mount (St. Matt. vii. 6).

This is no imaginary danger, but one which I have reason to regard as fearfully imminent wherever we deny the sick and infirm all those aids to a worthy reception which the Church has provided in the Office for the Communion of the Sick, and we do this, too, without the Church's sanction, but directly in opposition to her express provision. If in times of health and strength, with all our faculties in full activity, we need the preparation which that Office affords, much more is this the case when, prostrated by disease, both mind and body dulled and languid and little disposed to any effort—then (especially in the case of the hitherto careless and irreligious), should every means be used for arousing reverence and devotion, and for quickening penitence and faith; and, if we withhold any such, we shall run the fearful risk of leading them into sacrilege and sin.

In the early part of my ministry I made the sad mistake of importuning the sick whom I visited upon the subject of Holy

Communion, only to be subsequently shocked in several instances, by the suspicion that they had acquiesced simply because too indolent or apathetic to refuse. This led me with bitter self-condemnation to refrain from any offer of the blessed privilege of communion, and to await some evidence of earnest desire on their part; and it also taught me that we cannot too carefully guard the sick and debilitated from a mere perfunctory performance of whatever is urged upon them, lest we only put stumbling blocks in their way; and I cannot but think that the cases are rare indeed where the administration of the pre-consecrated elements will not be fraught with the most fearful danger of sacrilege.

Oh let us, then, humbly abide by the judgment of the Church, and not through sheer self-will and private opinion run into such great dangers, and even tempt the further possibilities of idolatrous worship, such as Rome has developed! The Church is wiser than any one of her members, and, besides, has the promise of heavenly guidance, and, as she has distinctly forbidden Reservation, we shall only do harm to ourselves and others by every act of disobedience into which our conceit may beguile us.

GEO. H. HUNT.

St. Louis, Feast of Transfiguration, 1900.

#### THE DECLINE IN CHURCH-GOING.

*To the Editor of The Living Church:*

I HAVE read with much interest what has been lately published respecting the alleged decline in church attendance and the causes contributing thereto. It is doubtless true that the Sunday paper in its "three volumes," and the decline in the power of the pulpit to attract, are the main causes, at least appearing on the surface, which prevent men and women, especially men, from going to church. It is well known that every minister of religion of every name and kind has always urged upon his people the importance of their attending "church," especially the services of the congregation to which they belong; but in respect to this there has always been a suspicion that the "parson" was actuated chiefly by a desire to prevent the parochial revenues from shrinking. Up to about a generation ago the fear of hell appears to have exercised a wonderful influence in drawing people to "church" or "meeting," as the case might be; but since the advent of Dr. Briggs and others who deny hell and exalt purgatory, or its equivalent, the fear of the Protestant hell is no longer effectual in drawing people to church. Though the Episcopal Church has enshrined in her Book of Common Prayer the Catholic Faith, yet she has been in the past, and is at the present, more influenced by her Protestant environment than by it.

How many of the clergy believe that there can be any true and high observance of the Lord's Day without the "showing forth of the Lord's death"? And if believing it, how many would have the courage to tell their congregations that unless hindered by a just and reasonable cause, God would not excuse them from at least attendance on this the great service on all Sundays and other days of obligation throughout the year? If this truth, which has nearly always been held everywhere and by all, should be universally taught by authority from our pulpits, the next generation, at least among us, would not be exercised about any decline in church attendance, as there would probably be none.

As long as people go to church from no higher motive than to be charmed by the preaching or the singing, or to have a chat with their neighbors and friends, or to get into society, or to appear respectable, church attendance will always be in danger of falling off. Those who go to church to worship God, who is just as surely present on the altar, as He once was on the altar of the Cross, will "forsake not the assembling of themselves together."

A St. Andrew's Brotherhood man has been spending the summer at a summer hotel, where 150 guests have been comfortably sheltered. Two-thirds of the whole number are Church people, and the remainder, except three families, who are Roman Catholics, are about equally divided in their allegiance to the Presbyterian, the Unitarian, the Baptist, and the Methodist "churches." The Brotherhood man has had a fine opportunity to fulfil his vow of service, and could do all the vow requires for a whole year in a week, if he might be so credited. From the hotel veranda can be seen the religious edifices of the various denominations, also the Roman Catholic church, and the Church of the Anglo-Saxon race, all with open doors inviting to come.

All the Roman Catholics, to their praise be it said, attend church at least once every Sunday. Not more than 12 per cent. of the dissenters and not more than 17 per cent. of Church people have attended their respective places of worship during the entire summer, and the greater part of either did not go once.

Why this decline in church-going? The cause is not hard to find. It is unquestionably due to the unwholesome doctrines of Protestantism which still influence the lives of our people.

A. D. HOLLAND.

#### THE LIVING CHURCH ATTACKED.

*To the Editor of The Living Church:*

WILL you be kind enough to let me know through the columns of your paper, why it was that you selected New Orleans in your editorial of last week on China, to illustrate the element of mob-spirit in mankind?

Surely the secular press of the North and West has villified and slandered the South sufficiently, without being aided by Church papers. The affair at New Orleans was most regrettable. The Southern people are the last people in the world to allow any excuse for it; but unlike the other people in this country, they promptly nipped in the bud this exhibition of lawlessness. It lasted only one day, for we always have a preponderating conservative element here, strong enough and fearless enough to put down any lawlessness, and it always does it in short order. Your illustration struck as more singular, from the fact that you had one so much more apt and so much nearer your own door. For weeks and weeks, a lawless element in the city of St. Louis terrorized its people, stopped the running of its street cars, blew them up with dynamite when they didn't stop, injuring property and destroying lives, and set at defiance both municipal and State laws. The telegraph of yesterday told us they had started it again, warning free-born American people not to ride.

There doesn't seem to be, and I regret it very much, any conservative, law-loving element in the West, as there is in the South, strong and fearless enough to put down ruthless mobs. Again, your St. Louis mob was cold-blooded. It was a mere matter of wages. The New Orleans mob was frenzied by the killing of two faithful and popular officers, by an inhuman brute. Neither, I grant you, was an excuse for lawlessness, but mankind—except for prejudice against the South, engendered by a press that labors industriously never to tell the truth about her, and just as industriously to tell what is not true—will be able to see far more aggravation in the one case than in the other.

We down here, though a very benighted and barbarous people, according to Northern fanatics, were horrified throughout the length and breadth of our land at the New Orleans affair, and so universally and publicly expressed ourselves, but no such horror has been expressed by the people of the West at the St. Louis affair.

These are facts that should be known, and hence should be published by all papers whose object is to disseminate truth.

Yours respectfully,

Meridian, Miss., August 8, 1900.

DEB. WADDELL.

[We cannot recall that THE LIVING CHURCH ever had so unfair an attack made upon it before as is published above. In the item of News and Notes—it was not an editorial—to which our correspondent alludes, there was not the remotest attempt to lay blame upon the people of New Orleans in general for the mob. It was explicitly stated that the riot was quelled by troops promptly called out by the Governor. There was not, directly or indirectly, the remotest injustice or prejudice against New Orleans or the South in general.

As for the St. Louis mob and riots, they were condemned in the strongest terms in the same department of THE LIVING CHURCH for May 19th, and it would have been an insult to the intelligence of the people of St. Louis as of New Orleans, to assume for a moment that they would feel hurt at the condemnation. We fail to understand the use of our correspondent's pronoun "your" as applied to St. Louis, since the interests of both these cities are identical so far as THE LIVING CHURCH is concerned, and St. Louis is nearer to Mississippi than it is to Milwaukee.

There is just one party who has been unjust to the South in THE LIVING CHURCH, and that is our correspondent whose letter is printed above, and who utterly misrepresents the South—which by the strongest of personal ties is very dear to the Editor of THE LIVING CHURCH—by writing in so discourteous a tone and by so inexcusably—though no doubt unintentionally—misrepresenting the language of THE LIVING CHURCH. From a very intimate knowledge of the people of the South, the Editor knows that condemnation of such riots as that at New Orleans is as keen among them as it is in any section.

This subject, however, cannot be pursued in these columns; and—except for the further letter of our correspondent which, in justice to him, shall be printed as soon as it is received—the subject must be considered as closed.

—EDITOR L. C.]

## IS THE AMERICAN CHURCH DOING HER DUTY?

To the Editor of *The Living Church*:

IN your editorial note of June 9th you were able to name only three or four churches that were doing any work among the poor, and all of them located at the East. You certainly must know that at least 90 per cent. of our churches are attended almost exclusively by the so-called better classes. I doubt if in the whole country you could find 100 strictly rural parishes, ministering to the people who work the soil. If there are any rural parishes, they are almost invariably attended by well-to-do farmers, who either rent their lands or else hire their labor. I am not sufficiently well acquainted at the North and West to speak with certainty in regard to conditions there, but I imagine that they are similar to those at the South. Nearly all of the old rural parishes here that were maintained by a few wealthy planters, have died out since the war. These are facts; why should we seek to conceal them? No disease is ever cured till its cause is properly diagnosed, so as to discover the remedy. I still claim that this is playing the part of the foolish ostrich. The High Churchmen are simply posing as *the Church of America*, and making themselves a laughing stock to the great mass of the American people, who will have none of it.

What we ought to do, in my opinion, is to say that the Catholic Church is the whole body of baptized believers throughout the world. Schism and heresy have shattered it into fragments. We, as a branch, represent the truest model that exists for its reconstruction. On this basis, and not claiming to be the whole thing, we ought to invite our fellow Christians to come and confer with us, in order that we may construct a flexible form of Christianity that will readily commend itself to the common sense of the best elements of the American people—evangelical in doctrine, apostolic in organization, liturgical in the sacraments, and free in all other respects. We would then have some hope of becoming, what we now are vainly and almost absurdly claiming to be,—The Church of America. No truth is ever hurt by letting in the light.

I had intended letting this subject drop, as the hot weather in Texas took all the fight out of me, and I was ready to quit the field as though I had been defeated. But up here in the cool, bracing air of Sewanee I have revived. I think you owe it to me to give me this last hearing.

Sewanee, Tenn., Aug. 2, 1900.

J. S. JOHNSTON.

[Without again discussing these questions, nor interposing a word to prevent the foregoing from Bishop Johnston standing as the "last hearing," we simply deny from personal knowledge that the condition of the rural parishes of the North and West, of which the Bishop does not claim to have personal information, is as stated above.—EDITOR L. C.]

## SEVEN WOMEN REQUIRED FOR MISSIONARY DUTY.

To the Editor of *The Living Church*:

HERE is need at once for seven women to fill the following positions in the Domestic and Foreign Missionary field: two matrons, one teacher, two kindergartners, two trained nurses. They must be Churchwomen, of earnest spirit and trained ability.

Will you not give this notice a prominent place in the columns of your paper, in order to set this need before the women of the Church?

Details will be given upon application to

THE SECRETARY OF THE WOMAN'S AUXILIARY,

August 11, 1900. Church Missions House, New York.

## DR. CLINTON LOCKE AND DISPENSATIONS.

To the Editor of *The Living Church*:

IN the current issue of one of your religious contemporaries, the Rev. Dr. Clinton Locke, in replying to some objections against certain principles and practices of the Catholic Religion which *THE LIVING CHURCH* stands for, makes the following remarkable statement with regard to Episcopal dispensations from fasting: "I have read and heard of priests applying to Bishops to dispense them from fasting, etc. If a Bishop chooses to comply with such applications, there is no harm done. Most Bishops would reply: 'My dear little boy, do as you like.'"

I trust the learned and widely respected Doctor will forgive me if I venture the remark that I am one of many who would not only be profoundly surprised, but painfully shocked, if any Bishop of the Church treated so grave a matter as the granting of a dispensation in such a light and frivolous manner. Further, I contend, so far from there being "no harm done," it is

the positive *duty* of every priest and layman to make application to the Bishop, when certain circumstances arise which seem to call for a dispensation, and to abide by his decision.

It is indeed very hard for one who believes in obedience to the law of the Church to conceive of any Bishop encouraging the spread of religious anarchy by giving such a reply as Dr. Locke suggests, when appealed to exercise that power and right to dispense, which is inherent in the episcopate.

So far as my experience goes—and of course it is infinitesimal as compared with that of Dr. Locke—it would lead me to believe that such a reply would be an impossibility. The few dispensations I have applied for in England and America—either for myself as an individual, or as a priest for my parish—have been to Bishops who were, and are, "High," and "Low." In every case my application has been granted and the only difference that I have ever noticed has been in the wording of them. Certainly they have always been granted in a serious and proper way, and not characterized by any levity. One of the Bishops was so "low" that he not only encouraged, but practised the celebration of evening communions. But this, apparently, did not affect his opinion as to his right and authority in the question. As a matter of fact dispensations are very commonly granted in England, at least to-day, by Bishops of all schools of thought.

When one questions the wisdom of granting dispensations, or amusingly refers to them as doing "no harm," and that therefore they may be tolerated, I must confess that he is wholly unintelligible to me. For certainly the mind of the Church is clear on the matter. If the Church has power to make a law, surely no one will seriously contend that she has not power to dispense from it under certain circumstances. And when she does do this it naturally follows that she must do it through her proper officers and chief ministers. Now "where is the Bishop there is the Church." In each Diocese his is the authoritative, official, and judicial voice of the Church in such matters. Consequently, to the Bishop we must turn, and not to ourselves, when we need a dispensation. Unquestionably, the Church does not leave her children free to decide for themselves, to be a law to themselves. During Lent and on Fridays she lays down a rule that we must fast. Does Dr. Clinton Locke seriously suppose that, after promising obedience to the Church and her laws, we are free to obey or disobey this law as the whim suits us? If so, what becomes of law and order? Surely it is the wrong party which is being accused of "lawlessness"!

Let me illustrate my point: I found an institute for young men in a large city. For the proper governance of it I lay down certain laws which I require the members of the institution to observe as a condition of their membership. One of the rules is that its members must be indoors by ten and in bed by eleven. It happens that the father of one of the young men comes to town. He desires to take his son to the theater, and that he shall spend the night at his hotel. What happens? Do I permit the young man to take his hat and without any permission whatsoever go off for the night, and still remain a member of the institution? Not at all. I first insist that he shall see me and get permission. Having made the rule, I alone can dispense from it, unless I have delegated my authority to some other person. He has promised to *obey* the rule, and he must either do so or leave the institution, unless I give him a dispensation from it for this particular occasion.

Again, it sometimes happens that a young man is fined in the police court. The law is clear on the matter; but it is his first offence. Now the magistrate must comply with the law on his conviction. He imposes the fine. But he still has the power to suspend the payment of that fine. He does so for a certain length of time to see what change there will be in the man's behavior. If he profits by the lesson and amends his ways, the magistrate probably remits the fine altogether, and no more is heard of it. What is this but the civil authority exercising its power of dispensation from the civil law? The convicted man cannot dispense himself.

Does any one seriously suggest that the same reasoning does not apply to ecclesiastical law? Most emphatically I say that the ecclesiastical authority, and he alone, has the power to grant dispensations from the ecclesiastical law. Not the individual, but the Bishop, as representing the Church that made the law.

I contend then that the advice, "Do as you like," and the one who gives the advice, and the one who accepts it and does as he likes, are positively immoral and insubordinate.

Of course, I don't pretend for a moment that a Bishop can dispense from Divine Law. But ecclesiastical and Divine law

are not always one and the same thing. It is perfectly proper for a Bishop, when the circumstances warrant it, to dispense me from fasting. But he cannot give a dispensation to break the fifth, sixth, or seventh commandments or any of the direct laws of God. It is true that worldly and ambitious prelates have in the past attempted to dispense from Divine Law, and that is where extremes meet—Papist and Protestant. It was the Pope who gave Henry VIII. a dispensation to marry his brother's wife, and it was Cranmer, the Protestant pet and reformer, who went one better and gave Henry a dispensation to put her away! But there is no fear of a repetition of this abuse in the present day, for the law-abiding and faithful clergy and laity who seek dispensations, and the good Bishops who most generally grant them, are not the kind of men whose admiration and sympathy will run away with them to the extent of imitating Sixteenth Century Popes or Protestant worldlings like Cranmer.

Oconto, Wis., Aug. 11, 1900.

P. GAVAN DUFFY.



*A History of the Textual Criticism of the New Testament.* By Marvin R. Vincent, D.D. New York: The Macmillan Company, Price, 75 cts.

It appears to us that this manual supplies, and well supplies, an important need. It is a saving of time and labor to the student to have at hand a compendious view of the whole field of study and the various divisions of the subject in their true relations. It is superfluous to insist now-a-days upon the historical method. Professor Vincent's task has been so well done that his book will certainly be adopted in theological seminaries generally, as the leading text-book in its own department. There are several well-known hand-books, each with its own peculiar merits, which will still maintain a useful place in the students' working library; but the admirable treatise before us, though it may be, here and there, less full in certain particulars, is much more comprehensive than any other with which we are acquainted. It also has the advantage of including the most recent phases of present day discussion.

Part I, including the first 40 pages, deals with the purposes of textual criticism and with its material, namely, Manuscripts, Versions, and Quotations. Part II, occupying much the larger portion of the book, is a compendious, but thoroughly adequate history of New Testament Criticism from the period of the early Church down to the present time.

In such a work, graces of style must be sacrificed to the necessity of embracing as much information as possible in the briefest compass. Nevertheless the volume is eminently readable and requires no technical preparation. The student will, of course, understand that a hand-book has its limitations, even though it be the work of the most competent scholar. It is, in the first place, only an introduction to the subject of which it treats. Fuller knowledge must be sought in the larger and more technical works and in the numerous monographs treating of special questions. It constitutes no small part of the value of Dr. Vincent's work that it is furnished with numerous references to such works and contains a useful list of the most important treatises. The prevailing view of a particular subject will rightly occupy the principal place in the pages of such a manual. The author can do little more than refer in passing to the fact that doubts have arisen. Thus, on page 25 occurs the statement that "it was for a long time thought" that the *Itala* or old Latin version, "originated in Africa in the second half of the second century." In a foot-note, the author remarks that "later scholarship has become less confident as to the African origin." He might have added that this lack of confidence extends also to the early date.

In greater matters of controversy, the writer can do little more than give the arguments in their briefest form and state the conclusions which are most widely accepted among scholars. He may easily express the conclusions which he himself accepts, with a positiveness which he lacks the space to justify. Whatever is to be said of the *Textus Receptus*, it is possible that, on the somewhat wider subject of a "traditional text," the last word has not yet been said, and the critical principles of Westcott and Hort are not, perhaps, in all respects finally established. We have no fault to find at this point with Dr. Vincent's work, but it is proper to caution the student to preserve an open mind until he knows something of the larger treatises of rival scholars.

In the matter of the Westcott and Hort text, indeed, the author himself utters a warning against regarding it as final.

The treatment of the questions raised by the revived interest in "Codex D" is all that could be asked in a work of this character. It forms a direct preparation for the study of the contributions to the subject which have proceeded of late from the pens of so many eminent scholars, such as Rendel Harris, Chase, Blass, Weiss, Salmon, Hilgenfeld, and others. This subject is of vital interest to scholars, because it is from this direction that the theories of Westcott and Hort seem, at present, most open to attack.

Dr. Vincent's book is likely to be useful to three classes of persons; first, to the student who requires an adequate introduction to textual criticism, with a view to an extended study of the subject; second, to the student who, without designing to devote himself to this particular field, requires a sufficient knowledge to give him an intelligent appreciation of the questions at stake, and finds it useful to have at hand a guide to the authorities which he may have occasional need to consult. The third class for whom such a book has a value, is the intelligent and cultured layman who seeks clear and accurate information on subjects which are engaging the time and labor of learned and earnest men. The knowledge thus furnished is an antidote to the superficial and misleading ideas which often gain a certain currency in popular writers.

WM. J. GOLD.

#### CHRISTIAN EDUCATION FOR WOMEN.

By ABBY S. MARSH.

**M**ANY and varied are the talents employed to-day in writing upon the subject of Modern Education. They fill our magazines and even the columns of the daily secular papers. Akin to the topic of these able writers and yet a little aside therefrom, is the title given above.

Woman's nature differs from man's, so woman's education should differ from man's. If woman occupy the highest sphere, the one for which God intended her—the home—then she needs an education at once broad and comprehensive; and if, in the exigencies of life she be called upon to take man's natural place to become the bread-winner of the family, then it is the technicalities of some special line that she will need. The broad comprehensive education, which I would claim for every woman, born in a station of life to afford the same, will not be thrown away here; a special training, in some one line, is all that need be added.

Home is woman's kingdom, where she should reign as queen and man's helpmeet. She needs physical health and strength to bear, with patience, a wife's and mother's cares; she needs firmness to rule and courage in emergencies. No amount of intellectual training is thrown away upon her who is to form the minds of the coming leaders in the race; but, above and beyond all, she needs the grace of a full spiritual life. The deepest and the truest springs of action should be hers.

In the broad main features, the education of the sexes is, to-day, and should be alike; both should be educated, not instructed; the mind of each individual should be studied as carefully as the skilful gardener studies the needs of each growing plant; and, when the powers and capabilities of each are to some extent known, then an education as rounded and as perfect as possible should be the one sought after.

The derivation of the word *education* throws a bright light upon the subject. *Education*, from *educo*, *educere*, to lead forth, to draw out, in contradistinction to instruction, from *instruo*, *instruere*, to build in; to lead out all that has been given to a child, to make as rounded and perfect a character as possible, to develop every power and capability to the utmost; this and this only is a true education.

It needs not, to-day, that we argue a physical education for our girls; happily that is well cared for in all schools that are abreast with the times.

The careful individual examination, given upon entrance in many of our advanced schools, and that upon which the amount and the kind of intellectual work allowed and the subsequent remedial or strengthening physical culture is based, are probably answering the physical needs of our girls better than anything has done since the days of the physical perfection of the Greeks.

The Oxford and Cambridge examinations, the Harvard Annex, Vassar College, Wellesley, and many others, attest the facilities, to-day, for the higher intellectual education of women in both England and America. And is this not enough?

Surely not, nor is it an education in any way to be desired

unless, hand in hand with it, there goes what woman especially needs—the higher moral and religious training. In the higher schools and colleges for women, the professors and teachers are usually men and women of earnest, noble purpose; and there goes with them the silent and yet the strong influence of contact; but it is a part of the system that religious instruction shall not be prominently given.

In view of these things, I believe it is justly questioned whether college education, as followed to-day, is an advantage to American women. Is it making them better wives and mothers? Is it not rather a noticeable fact that a small proportion of college graduates marry? I claim that this is not because of the higher education, but because that, hand in hand, there goes not with it the religious culture that would make woman, like the Blessed Virgin of old, "the handmaid of the Lord."

It is a lamentable fact that in the exigencies of our present life, many women do not marry. Some noble and true lives have other consecration; this will always be. Still, to be wife and mother is the natural and should be considered the highest life for a woman.

There are, to-day, in both the English and the American Church, orders of women whose lives are given wholly to good works; teaching, nursing, and ministering to the sin-laden, in the purlieus of our great cities. It seems to me a subject for wonder why, considering the many unhappy marriages, with their oft-time scandalous endings, parents are not glad to consecrate a daughter's life to this sacred calling! Sheltered it would be surely, as nowhere else save in the home. The record of the Sisters' lives in the American branch of the Church is no longer a new thing; they have ministered on the battlefield; have given their lives in the plague-stricken city; in the slums of the great towns, they go where the police scarce can go with safety; their work lies in the hospital, with the sick and the dying; and in the school, training and moulding young girl-life. What higher calling could you wish for your daughter, if indeed she have vocation, than to find her life-work in one of these lines, where the souls she may bring to the Master will be the brightest jewels in her crown?

A woman's heart without a deep and true religious life is a warped and undeveloped thing. This life, these hidden springs of action, cannot be of sudden or spontaneous growth. Though no one would limit the power of the Spirit, the habit to bear with patience, always to consult the right and the true, the faith to look up from the trying events of daily life, need have deep roots in the innermost being, if they are not to fail in time of need.

Where and how shall this moral and religious training be given to our girls? In our homes and in our schools. In the home, this should begin with the lispings voice at the mother's knee, and it should not cease when, in the most critical period of her life, as far as the formation of character is concerned, the girl is sent from the shelter of home, to acquire intellectual training, and the self-dependence, which is often one of the most important habits acquired in school life.

Parents, select for your daughters, schools where religious teaching is a prominent feature. If aught must be sacrificed, if you cannot find all that you wish, sacrifice anything rather than this. A wise educator recently said that the foundation of character is one of the most important lessons of the school; failing this, of what use is any amount of acquired knowledge? Are not the divorce courts, with their stories of wicked and shattered homes, and all the failures of educated women to live true and upright lives, painful instances of this fact?

In all parts of the land, we have Church schools, where the best advantages for study are offered, where teachers of name and talent preside, whose curricula are well abreast with the times, and where, in an atmosphere of refinement and culture, our daughters may be trained in the holy ways of Mother Church. As a college course is the accepted thing for girls to-day, may we not hope that the time is not far distant when distinctively Church influence may follow our girls even here? The loyal alumni of Hobart, Trinity, and Racine Colleges bear loving witness of lessons deeper than the classics.

In my mind, it has long been a puzzling question, why with a purer faith, with an ancient liturgy, with unutilized sacraments, the English Church and her successor in America fails to impress herself so strongly upon the hearts and lives of her children, as does the Roman Catholic branch of the Church. The wisest answer I have ever received, I quote from the letter of a friend:

"The Church seems strangely lethargic in the whole matter

of education. That is the reason, and I believe almost the sole reason, why the Church of Rome outstrips us, hampered as she is by grave faults of doctrine and organization. She puts religious interests foremost from the cradle to the grave. We expect to begin in mid-life, or when the bias is already given by some other influence. It is room for the Spirit's influence upon the springs of life and the recognition of God's claims paramount all along the line, that is needed to sanctify the wondrous advance in science and literature, and keep the intellectual and the physical dominated—as they must be for our safety—by the spiritual. If our children do not learn this in the mobile, impressionable years, it will be a hard lesson to teach later, with desire and habit against us."

What a glorious future would be before the Church in America, did she realize her responsibilities and fully awaken to her duty! A Church pure in doctrine and creed, a Church where every member is a living unit; and therefore a Church democratic enough to be the Church of a democracy, did she but educate her own young of the coming generation, what a power would be hers! Many eyes are looking towards her, if ever the Saviour's prayer is to be realized, that "they may be one."

If we educate our daughters as Christian women, we are educating the coming generation. It is not a matter of upholding Church institutions for their benefit, though that free-masonry is surely not amiss. It is for the selfish benefit of our own daughters that we plead; that, hand in hand, with the knowledge of the science and literature of the day and the accomplishments of a refined life, may go the deeper and truer training that will make our daughters earnest and noble women, in whatever sphere of life the providence of God may place them.

#### PICTURE AND SONG.

BY THE REV. CYRUS MENDENHALL.

**T**HERE are many standpoints from which to view this world of ours. Some seem inclined to the opinion that it is a stupendous failure. They see it only as a "vale of tears"; "a wilderness of woe; an arena in which evil in hideous forms predominates."

We are bidden to ignore it, think only of one to come, and ever "sing and sigh" to leave this sphere where we are so unfortunately placed.

To me, this is morbid. God makes no blunders. He formed the earth. Here he has seen fit to place man. Without losing sight of the fact that evil and sorrow exist, why be blind to the other truth—that goodness, blessing, and purity much more abound? What we know of any other world is learned here. Let us see its loveliness and enjoy its bounties, and with trust and gratitude feel and say: "God, who made this world, can and will give us another in the beyond."

To me the universe is a picture, painted by the Divine Artist.

Its rolling landscapes, hills, dales, rivers, lakes, and oceans; its trees, bushes, grasses, grains, and mosses, with a flora so diversified in loveliness, in green, gold, blue, scarlet, white, and endless variations, are pleasing to the eye.

Exquisite perfume, sweet incense which nature sends up to her God—all this, and more than thought can grasp or pen record, goes to form the picture that we, alas! too often look upon thoughtlessly.

There is a song that accompanies this picture which God has hung in the great gallery of His universe. A sweet and sacred song, full of the melody of birds, the harmony of rustling leaves, the soft cadence of purling brooks with pebbly bottoms. The winds, insect life, all lend their parts, and in dulcet strain the picture and the song, seen and heard each day, teach a common lesson and are inspired with a lofty sentiment. Written in the blue arch above with stars, recorded on earth by the lilies and roses, sung by birds, leaves, streams, and winds, the whole thought is, *God is love*.

May our blind eyes and deaf ears see and hear the wonders God has wrought. He would lead us to Himself. He speaks in a Father's love to us in all He has made. Jesus taught grand lessons from water, grain, and flowers.

Strive to make earth sweet, do good, create a heaven around you. Work earnestly and gratefully in this present world, being assured that we may safely leave the morrow with Him who cares for us to-day.

# Editorials and Comments

## The Living Church

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

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

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

### BRANCH OFFICES.

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

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

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

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### NEW AND OLD THOUGHTS OF IMMORTALITY.

WE have read with much interest a paper in the August number of the magazine called *Mind*, on the subject of The New Thought of Immortality, by the Rev. R. Heber Newton, D.D.

We say we have read it with pleasure. This pleasure is chiefly caused by the fact that in the paper Dr. Newton shows that there is some part of the Christian religion which he has not yet rejected. He has not yet concluded that the immortality of the soul is a figment to be despised. It is true that in the course of his article he takes it upon himself to prove that there will be no resurrection of the body. It is true that he does not find it incompatible with the vows which he has solemnly made before God, to give utterance to the following sentences: "The belief in the resurrection of the physical body, as a necessity for the clothing of the spirit, is a pagan superstition that has lingered too long in Christianity"; "Death, then, is the true resurrection. No other resurrection is conceivable"; "The real trump of the archangel is a still, small voice, heard by no mortal. At that sound we all are changed, as in a moment. The day of resurrection is the day of death"; "The judgment day is, therefore, not a page of history, but a drama of the soul. It is not a fact of prose; it is a symbol of the imagination. It is not a day to be fixed by any celestial chronology—it is every day, in every man's life."

Dr. Newton begins his paper with an expression of surprise that "there has been little or no development in men's faith concerning immortality." This surprise we may perhaps be permitted to share, since as a school has arisen in our own day which is so confident of its superior wisdom as compared with that of our Blessed Lord, that the testimony of the latter is hardly accepted as worth more than an indulgent smile by these late apostles, it is a little strange that they should have overlooked the necessity for "development" of this ancient doctrine. They may perhaps be excused by reason of the large extent of development which they have found necessary to apply to other dogmas of the Catholic Faith, by which they might reconstruct Christianity into a new religion which should bear the endorsement of their own magnificent intellects, which of course carries far greater weight than a religion which rests upon anything so ordinary as revelation from Almighty God.

Dr. Newton takes care that this development which has

been applied to everything else, shall now be turned upon the subject of man's belief in immortality. The Doctor proceeds to argue that a new conception of the character of immortality was given to the world by "the great savant and philosopher and theologian of Sweden—Emmanuel Swedenborg." This conception "has been slowly leavening the great churches of Christianity in the Western world." It has also been "fed by the remarkable movement of the latter part of our century known as Spiritualism." Clearly, only humility keeps Dr. Newton from adding that this intellectual triumph of Swedenborgianism plus Spiritualism is now crowned by the endorsement of Dr. Heber Newton.

Dr. Newton then diverts from his argument for a moment to consider "the traditional conception of immortality." Where Dr. Newton got this "traditional conception" we cannot imagine. It is a conception which, so far as we know, it has never been the misfortune of Catholic theologians to fall into. That conception is, that "Death is really a sleep. The spirit passes into unconsciousness at the touch of death. It remains in slumber until the resurrection morning." Only on the Resurrection Day, according to this conception which Dr. Newton calls "traditional," does the "soul, which has passed from the body at death and remained asleep, reënter the body and awaken to consciousness." Then follows the resurrection life; and Dr. Newton is almost pathetic in declaring that:

"In the quaint old village of Easthampton, where I summer, the earliest pastor of the village lies buried at the eastern end of the old burying-ground, facing toward the east—that on the morning of the resurrection day, at the sound of the archangel's trumpet, he may be the first to rise from the grave and lead his flock in triumphant ascension to the skies. A touchingly pathetic illustration of the traditional belief!"

Can it be possible that Dr. Newton never heard of this custom except in that one solitary instance?

Having therefore fixed on this "traditional idea" of immortality, Dr. Newton proceeds to puncture it. The fact that he has himself erected the ghost does not seem to bring him any compunction in the puncturing. No doubt he considers himself as able to annihilate the figments of his own brain as he has annihilated those of Catholic theologians on so many occasions in the past. He then proceeds to "consider the new thought of immortality that is dawning upon our century."

At this point comes in that sublime word which has brought holy joy to the minds of modern mortals whenever they pronounce it. Of course we mean the word, Evolution. "Immortality," says Dr. Newton, "must be conceived in accordance with the doctrine of evolution." Of course it must; since if Dr. Newton should awake from his grave and find himself offered an immortality that did not seem to him to bear the marks of evolution, we have not the slightest doubt that he would thrust it in impatience aside, and crawl back into his narrow bed until something better should be tendered him.

This evolutionary immortality, he discovers, involves the belief that "Whatever the next life may be, it will be no wholly new being. It will prove simply a development of our present life." The thought expressed in these words seems to us familiar. Of course it must be a mere coincidence, but as a matter of fact St. Paul teaches some such dogma as well as does Dr. Newton. Indeed it is this necessity for the preservation of the identity of the individual in the future as in the present life, that especially distinguishes the Catholic doctrine of the resurrection of the body. It is because the individual in all his parts, in all phases of his being, must be restored to life, that the resurrection of the body is required. No doubt it would be a simple matter for Almighty God to provide new bodies of new substance with new properties for the clothing of the disembodied spirit after it has passed beyond the confines of this earth. To do so, however, would be to make a distinct break in the identity of the individual. Dr. Newton recalls that the particles of the human body completely change every seven years, from which he discovers that "there is no law of *habeas corpus* which can reclaim these bodies of ours, after they have been appropriated by other lives." This, however, appears to us to be decidedly a *non sequitur*. If the identity of the physical body of to-day with that of seven years ago is undoubted,

then in spite of there being no law of *habeas corpus* to call back the particles of the body that have been, yet the human consciousness knows that the identity of the body has not been lost, and that the body of to-day is not in identity a new body, however changed it may be in the particles of flesh.

This, we take it, so far from proving Dr. Newton's standpoint, actually disproves it. The same identity that distinguishes the body of to-day from the body of seven years ago, must distinguish the resurrection body as well. No doubt we are unable to tell in what lies that physical identity; yet whatever is required for that identity to-day, is equally required for that identity when the body has been changed into the resurrection body. It is not enough to speak as Dr. Newton speaks of a psychical body as now existent and immortal, as opposed to a physical body which is now existent, but is not immortal. The physical body like the psychical body—to use his own expression—is a part of the being of the individual, and as such must be mortal; or else his own *ego* is only in part immortal, which is unthinkable.

Dr. Newton quotes the prayer of the Burial Service, "Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our departed brother," etc., as showing the "archaic and obsolete" language of the Prayer Book, but sublimely passes over without a word the question as to how it is possible for him to offer a prayer at the solemn moment of the burial of the dead, which he considers to contain such unwarranted language.

"Death," he says, "is no literal sleep." Of course it is not. No one with the slightest knowledge of the Catholic Faith or Scriptures ever supposed it was. That the body sleeps is the beautiful language of Scripture and of our Lord; that the spirit sleeps after death is something that no theologian worthy of quotation ever for a moment supposed. Consequently, if Dr. Newton has only at this late time discovered the falsity of the proposition, which he denominates "traditional," he is only to be pitied for the limitation of his education. It may be that ten years more of the evolution of his intellect may have the further result that he may be able to propound as well the proposition that two and two make four. It is true that others have discovered this weighty piece of knowledge in the past, and that it would be possible to arrive at the same conclusion by means of study, without waiting for the evolution of the individual brain to make the proposition clear. Since, however, the combined conclusions of the theologians of nineteen centuries in the Catholic Church are not, in Dr. Newton's opinion, of sufficient importance to warrant consultation of them in regard to these important problems of the future life, it must very likely be necessary for him to discard all study of the mathematical conclusions of so-called scholars in ages past, and arrive at a complete and original code of mathematics, as the result of his own profound cerebration. Seldom indeed have we come across such a combination of utter misunderstanding of theology, with naive expressions propounded as original, but which have been the belief of nineteen centuries, as is united in the short space of this paper by Dr. Newton.

For Dr. Newton spends several pages in an attempt to prove the "continued personal identity" of the spirit after death, and the fact that "Death makes no break in the continuity of character." "A man is the same here and hereafter." "The physical transition that we call death can make no essential difference whatever in the spiritual reality that we call character." These beliefs, broached as original by Dr. Newton, are fundamental in the Christian religion. When, however, Dr. Newton so understands them as to make it possible for him to believe that this fact that character is formed in this world for eternity, is limited by the opposite proposition that there is a continued possibility through all eternity of losing or forming character in the future life, he is unwittingly propounding a proposition so terrible in its consequences that the *Inferno* of Dante is mere child's play beside it. Must we then consider that our loved ones who have passed away, with every evidence that they were entering into the sweet joys of the redeemed, must forever be tormented by the possibility of sin, which must involve all the evils which follow in its train on earth, and involve as well the possible loss of their place among the redeemed? Must we believe that temptation and sin are still the lot of the saints of high degree, who are with their Lord? Must we believe that the promise "To-day shalt thou be with Me in Paradise," did not imply the further proposition that there should be no danger of falling from Paradise to-morrow, by reason of future sins and temptations yet to be committed and

experienced? Such is clearly Dr. Newton's position, for he writes plainly: "This is the infinite possibility which life holds within itself forever and forever; so that the saints in the innermost circles about the great white throne must forever put up the prayer, 'Lest we forget, lest we forget'; and the sinners in the deepest bowels of hell may wing their cries to God for the help that 'bringeth salvation.' It is the sheerest audacity of dogmatism that undertakes to deny the endless possibilities of change of character."

We think nothing more is needed to show the absurdity into which this intellectual development at the expense of the Catholic Faith can lead one. If it is possible for one of Dr. Newton's learning to espouse so absurd and so revolting a belief as that we have just commented upon, the dangers of departing from the safe grounds of dependence upon the Catholic faith as interpreted by the Catholic Church are again made manifest. If evolution can give no better immortality than an immortality of continued probation, continued temptation, continued possibility of sin, continued danger of falling away from the presence of those we love, and especially from the presence of Him we worship, then indeed might one welcome as his eternal future, a Nirvana, the total annihilation of spirit as well as of body.

Such is the gloomy future multiplied by eternity, which intellectual speculation, devoid of the guidance of the Holy Spirit, estranged from the teaching of the Catholic Church, and having contempt for the religion of the Christian ages, offers as a substitute for that eternal life which is promised to those who faithfully serve and love their Saviour and Redeemer.

**W**E desire cordially to commend the attitude of the Bishop of Vermont on the extension of the organization of the Old Catholics into his Diocese. It will be remembered that late in 1897, Bishop Herzog, with other Old Catholic Bishops of Europe, consecrated one Kozlowski to be Bishop with the superintendence over the Polish congregations, chiefly in Chicago, which had quarrelled with their (Roman) Bishops. This action was taken in spite of the fact that the Roman, Greek, and Anglican communions are already represented throughout the United States, thus differentiating this country from those European nations in which, perhaps, Old Catholicism is justifiable. The consecration of Kozlowski, moreover, occurred almost immediately after the Vienna conference of Old Catholics, in which the American Bishops of Springfield and Cairo and several English priests were present by invitation, but were not consulted with regard to the proposed consecration.

It is a grave mistake to extend the schismatic jurisdiction of Bishop Kozlowski to French-Canadians, who are as alien to his nationality and jurisdiction as they are to those of the American Episcopal Church. Bishop Hall well remarks that "the needless multiplication of separate and rival communions is as great an evil as the corruption which you (the Old Catholics) seek to remedy."

**M**R. CONGER strikes a noble chord in his latest dispatch, in which he emphatically declares on behalf of himself and his colleagues of the Legations in Peking, that they will not leave the city until provision is made by the Powers for a sufficient guard of foreigners to insure safety, not only to the diplomats with their wives, children, guests, and the whole party of Europeans, but also for 3,000 native Christians who are gathered in the Roman Cathedral under siege, and whom, Mr. Conger adds, the ministers will not abandon to certain massacre. Never has a nobler message been sent from Christians in distress, in which the brotherhood of the Chinese native Christians with the high-born diplomats is so strongly asserted. Some weeks ago, in the department of News and Notes, we mildly criticised our own State Department for insisting only on the safety of Americans themselves within the Chinese Empire, without assuming any responsibility for other foreigners or for the native Christians, which larger responsibility must rest in part upon this government as it does upon the whole of the civilized world. This dispatch of Mr. Conger's raises the negotiations from a plane of national but selfish interests to one infinitely higher, in which American Christians in distress refuse to accept relief from their dangerous condition, unless the same relief is granted as well to the humblest of their despised Chinese fellow-Christians. Mr. Conger thus shows himself to be a Christian hero as well as a statesman and diplomat.

WE desire to add our own testimony of the loss sustained by the death of Mr. John E. Atkins, noted in our New York letter. Mr. Atkins was of note among Churchmen, among musicians, and among publishers. He was a consistent and loyal parishioner of St. Mary the Virgin's, New York, and for many years a devoted chorister. In his profession he was an expert in knowledge of rare books, and by reason of his geniality and never-failing courtesy as well as his wide information, he was continually besought for information by others in the book trade throughout the country, and it was always his pleasure to render every assistance to inquirers. His death is to us a personal loss, and to many it will also be the loss of a cherished friend.

#### THE RE-OPENING OF THE SCHOOLS.

THE approach of September reminds us of the reopening of the schools, and that is a matter in which we are all, directly or indirectly, interested. If we are not connected with some particular school as director, teacher, patron, or pupil, we are all, as citizens, related to schools, indebted to them, and dependent upon them in many ways. The resumption of work in all the schools, seminaries, colleges, and universities throughout the land is an important event, and its annual recurrence should not lessen our interest in it.

Next month, millions of children and young men and women will take up again the routine of duty and discipline that should lead to knowledge and self-control, and money will be expended by the hundreds of millions, during the year, to maintain the high standard of education that has been reached by the American people. Theoretically and actually there is no secular interest at all comparable to that of education. There is no public work in which our people are so enthusiastic and united.

It must be admitted that some of the money is mis-spent and some of the effort is misdirected, but as a rule our public schools are well managed and our seminaries and Church schools are the best of their kind in the world. In buildings and equipments our schools are admirably provided even in the small towns; in methods of instruction and character of the teachers they deserve the confidence of the people, and in results they justify the liberal expenditure that we are making.

It is really surprising, considering the enormous amount of money involved in carrying on our public school system, and the relation of that system to politics, that we are getting along so well. The fact that there is so little corruption, that there is such general efficiency in the management of our schools, is a grand witness to the integrity and intelligence of the people.

There is, however, the constant peril from politics in the schools, or the schools in politics, and only those behind the scenes know to what extent it has hindered their progress. While they may not have suffered much, so far, from actual plunder by corrupt rings, they have been often and almost everywhere subject to political "pulls" which have had a most discouraging effect upon principles and teachers. There seems to be no branch of the service that is safe from interference, so that men and women of ability are unwilling to trust themselves to a life work subject to such conditions. If school boards were composed of experts in education, or even of men who could be held responsible for the places and appointments they make, there would be more encouragement for the devotion of talent and service in the public schools. But they are only too frequently, especially in the large cities, made up of politicians who are interested in schools chiefly as affording places for their dependent relatives or opportunities for the exploitation of impracticable fads.

Another drawback to the complete efficiency of the public schools of the average grade is the tendency all over the country to make a great show in magnificent buildings and pretentious courses of study. The American ideal of the "Common School," which we inherited from our fathers, has been obscured, and there is danger that in aiming too high we shall fail to do well what is needed first in the lower grades. The safe motto in this as in other public affairs seems to be, "the greatest good to the greatest number." It might be well if the government could give every poor man eighty acres and a pair of mules, but it is not practicable. How far we may use the public money in providing literary and artistic culture for the few, while we do not adequately provide elementary education for the many, is a question that deserves consideration.

The injustice of large expenditures in the higher grades

when there are not enough accommodations for children in the primary schools, is pointed out by the New Orleans *Picayune*. Twice as many teachers and four times as much money are allowed to the inferior grades. Not one student in twenty-five reaches the high school. The proportion has its counterpart, approximately, in many other cities. C. W. L.

#### ANSWERS TO CORRESPONDENTS.

A LAYMAN:

QUESTIONS:

1. Will you kindly explain, in a concise and clear form, the difference between "Transubstantiation" and "the Real Presence" in the Holy Eucharist?
2. Are "Transubstantiation" and prayers to the Virgin Mary in accordance with the teaching or laws of the Episcopal Church?
3. Do not some congregations kneel in the Creed, at that portion of it touching the birth of Jesus Christ of the Virgin Mary?
4. Are prayers offered to the Virgin Mary in the Episcopal Church?

ANSWERS:

(1.) Transubstantiation, as the term is used in our Articles of Religion, is a term used to express a theory that the substance of bread and wine in the Holy Eucharist totally disappears at the time of the Consecration. The doctrine of the Real Presence differs from this theory in that the continued presence of the bread and wine is not denied. Both assert the true Presence of the Body and Blood of Christ, resting on His own word.

(2.) Transubstantiation as above defined is not in accordance with the teaching of the Episcopal Church. Careful theologians, however, have alleged that in its earlier and more technical use the word had not acquired that significance and the term has sometimes been used by them in a sense not inconsistent with our standards, though not common in our literature. If you care to look into this more fully, you will find it very fully and satisfactorily discussed in a little pamphlet entitled *The Doctrine of the Church of England as to the Real Presence*, by the Rev. William McGarvey (25 cts.). Prayers to the Blessed Virgin are also inconsistent with such teaching, though it is not unlawful to ask Almighty God for the benefit of her prayers and those of the other Saints, and this practice prevailed in very early days in the whole Church.

(3.) It is a common custom to bow or kneel at the words in the Creed touching the Incarnation of our Lord. This is an act of adoration addressed to our Lord by reason of the wondrous mystery of the Incarnation thus stated. It is of course a purely voluntary act which may be performed or not as seems best to the individual worshipper. It has no reference to the Blessed Virgin. The policy of this Church with reference to such acts is best stated in a note in the English Prayer Book of 1549, which reads as follows: "As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame."

(4.) Prayers are not offered to the Blessed Virgin Mary in the Episcopal Church.

#### ANSWERS TO POPULAR OBJECTIONS.\*

BY THE REV. S. BARING GOULD.

WHAT IS THE USE OF THE APOSTOLIC SUCCESSION?

Answer.

THE Apostolic Succession is the handing on of the commission which Christ gave to the Apostles, and which He gave intending them to hand it on to others in like manner. The grace of God reaches you in the sacraments through earthen channels. The priest by his own power does not convey grace, any more than the tile-pipe by its own virtue conveys water; but the priest by receiving grace through the Apostolic line is able to give grace, as the tile-pipe put in connection with other pipes reaching to the fountain-head is efficient to give water.

The minister who comes without having a commission to show must be rejected, but a priest ordained and sent by an Apostolic Episcopate is a properly commissioned minister of Jesus Christ. If Jack and Tom were to put on a blue coat with white metal buttons, and grasp a truncheon and call himself a policeman, would he be thereby a real policeman? No. A real one has been authorized to act by the magistrate, who has received his authority from the lieutenant of the county, who holds commission under the Crown. In like manner Christ authorized His apostles to send others, and the Bishops who have succeeded the apostles have from them received authority and power to commission the various officers necessary for the carrying on of the government of Christ's Church.

But, you object, the grace of God may have failed to flow in these channels, or it may be lost through the wickedness of those who are its appointed keepers. We reply, God has promised that it shall not fail, and the wickedness of the keepers of divine grace in no way affects the grace they guard. Thus gas burns just as well, whether it passes through a gold, a silver, or an iron pipe. Thus the message of pardon Christ sends you by His priest reaches you as entire and complete as does the letter which has been posted at one end of England and reaches you at the other, though it has in its transit passed through a vast number of hands.

\*From *The Golden Gate*.

## THE SOURCE OF SOUL REST.

BY THE REV. DR. J. C. QUINN.

"Stand ye in the ways . . . and ye shall find rest unto your souls." Jeremiah 6: 16.

**N**OW frequently the believer in the Lord Jesus Christ seeks rest in those things which cannot impart it, no matter how great their promises! The Holy Ghost here informs us of the only true source of rest of soul—"in the ways"—Bible ways, and none other can give true rest. "Rest in the Lord and wait patiently for Him" (Psalm xxxvii. 7). If, therefore, you would enjoy true rest in the Lord to the full, let me exhort you:

1. To stand in the way of pardon by an atonement.

True believers are often sorely tried by Satan and tempted to doubt their salvation. Sometimes after a season of Holy Communion or a time of very hard work for the Master, Satan comes to us and makes us uneasy by suggesting to us that "we have been too great sinners for Christ to save." How it rests us in such a case to have our feet firmly planted on the Atonement made by Christ, and to be able to say to Satan: "I admit I have been a very great sinner, but Jesus Christ is a very great Saviour, even an Almighty Saviour." What a comfort to be able to say "Amen" to King David's confession of Faith, in Psalm ciii: "Bless the Lord . . . who forgiveth all thine iniquities."

2. Stand in the way of believing that the Holy Scriptures are inspired of God, and, therefore, are our authoritative guide. This will prove a great rest to the understanding and a constant help in seasons of perplexity.

We live in a time when many would-be teachers of truth seek to eliminate from their instruction the truths about Jesus Christ. Amidst the clouds and darkness of the many conflicting theories of Inspiration, the soul that firmly believes that *the Bible is the Word of God*, stands upon a firm foundation, calmly enjoying rest; while those who hold other views are constantly disquieted, and know not what, or how much, to believe.

Let it be ours to follow the guidance of the Holy Ghost, and thus manifest our Divine Sonship. "For as many as are led by the Spirit of God, they are the sons of God" (Romans viii. 14).

3. Stand in the way of obedience.

Jesus is Master as well as Saviour, and we must obey Him. "Ye are My friends, if ye do whatsoever I command you."

Obedience is the beginning, middle, and end of the Christian life. We receive salvation by submitting to God, and we develop the spiritual life imparted to us in Regeneration, by obeying the truth. "If ye love Me, keep My commandments," saith Jesus to us. Promise and precept are ever united in the Holy Scriptures, and must also be united in the daily Christian life. By obedience Joshua and the Israelites took Jericho. "By faith the walls of Jericho fell down after they were compassed about seven days."

So by obeying God's precepts, we overcome both the evil within and the evil without us. "This is the victory that overcometh the world, even our faith." "Love not the world, neither the things that are in the world."

We can easily see the blessings of obedience by studying the manifestations of God's wrath on the disobedient individuals and nations in the Old Testament.

4. Stand in the way of constant trust in Jesus.

Committing all our affairs to the Lord gives continual rest of soul. We are exhorted to live daily "casting all our cares upon Him" (see Phil. iv. 6-14). Little as well as great things are to be cast upon the Lord. Temporal as well as spiritual matters are to be laid before Him, and we are assured that His peace will keep both our hearts and minds.

Let us make continual use of the love of Jesus Christ, and of the guidance of the Holy Ghost, and then live in the exercise of a constant trust in Jesus!

5. Stand in the way of communion with Christ.

This is the way of deep and enduring rest unto the soul. Such a rest Mary enjoyed, sitting at Jesus' feet and hearing His word. So may we by divine grace, if we are thus minded. O that Thou wouldst lift me up from Mary's place to John's place, that I might receive not only Thine instruction but also enjoy Thine affection; and then lift me from Thy bosom to Thy mouth: "Let Him kiss me with the kisses of His mouth."

We ought to cultivate daily intercourse with Jesus, to talk to Him, but especially to let Him talk to us. How can this be done? "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him and make Our abode with him." Thus we have the privilege of communion with Jesus (John xiv. 23). We read the Bible; Jesus then talks

to us; we pray to Jesus, we praise Jesus, we live Christian lives; thus we talk to and of Jesus. "Our fellowship is with the Father and with His Son Jesus Christ" (I. John i. 3).

We talk freely with those who are at home with us. Christ is at home in our hearts (John xiv. 23); therefore, let us converse more and more with Him, and we will become increasingly like Him.

6. Stand in the way of Christ's service.

"To every man his work." "Occupy till I come." In St. Matthew xi. 29 Christ exhorts us, "Take My yoke upon you and learn of Me, . . . and ye shall find rest unto your soul."

In Satan's service we never had rest, but now in Christ's service we have the privilege of finding rest according to our faith. We can have as much or as little as we want. "According to your faith be it unto you." "Open thy mouth wide and I will fill it." "Ask and ye shall receive."

Let it be ours to serve Christ faithfully and constantly, and He will enable us to find much rest—"rest in the Lord."

Let this be our motto in His service: "I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do; and what I ought to do, by the grace of God, I will do."

## SUMMER SUNDAYS.

**I**N the biography of Henry Drummond is this significant citation from the diary of his tour through the Yellowstone: "7th. The Sabbath. Encamped all day. . . . The N. T." With his customary reticence Drummond refrains from telling us what he gained from his reading of the New Testament on that Sunday. But the important thing is the fact that in the midst of the scenic beauties of the Yellowstone and surrounded as he must have been by congenial companions, Drummond sought his New Testament, and derived from it benefit enough to make it worth his while to include the circumstance in the record of the day.

Summer conditions make our Sundays unlike those during the rest of the year. Whether we go abroad or stay at home, there are numerous variations from the conventional programme. Strangers in the pulpit or perhaps an unusual place of worship, vacation habits and tendencies, the atmosphere of change and novelty, the very heat of midsummer, induce in us a mood somewhat foreign to that in which we find ourselves at other seasons, and one which does not favor, perhaps, the cultivation and expression of religion. We wisely allow ourselves considerable latitude respecting church attendance, for we all must have our period of rest and recreation.

It is not well to judge one another too severely respecting our uses of summer Sundays, but we miss their most beneficial service if we do not gain that which is represented by our citation from Professor Drummond's diary. To fritter away the whole day in idle talk on hotel piazzas, to indulge in loafing until it becomes wearisome, to roam the fields aimlessly, to employ the holy time simply for bodily recuperation and for social ends, is not such a use of the Lord's Day as ought to satisfy the aspiring soul. Indeed, we doubt whether the best physical results are secured when spiritual nurture is overlooked or crowded into a corner. A plunge into the New Testament may be as recuperative as a plunge into the surf.

These summer Sundays will pass swiftly, and soon the year's routine will have to be resumed. Happy the man who, when they are over, can look back upon one and another as marking for him an impulse heavenward. To be able at the season's end to recall certain moments which yielded uplift and inspiration will make any one's diary of the summer full of meaning. To remember that one Sabbath beside a northern lake, or in a quiet valley, or on some mountain top the Bible was reverently and lovingly taken in hand, and here, as amid novel surroundings its pages were turned, a Psalm, a gospel, an epistle opened its heart to you, Christ and the Christian life and calling glowed with beauty before your eyes—can your summer Sundays yield any richer fruit than this? He who has thus learned to use his New Testament has found the secret of peace and of power.—*The Congregationalist*.

AMONG the treasures of the Bodleian Library, *The Ave Maria* calls attention to a copy of the Gospels which was brought by St. Augustine to England, and to a Greek and Latin parallel copy of St. Matthew's Gospel, which was in the possession of St. Bede. Another interesting fact is that "the largest manuscript in the library one man could not carry: the smallest is a seventeenth-century book of private prayer, about one inch square only, written in shorthand and strongly bound."

# Eve's Paradise

BY MRS. BRAY.

## CHAPTER VI.

### MOINA.

"The island-valley of Avilion.

Deep-meadowed, happy, fair with orchard lawns,  
And bowery hollows crowned with summer sea."

—TENNYSON.

IT WAS the evening of the following day before they reached the sandy beach where Sir Jasper was awaiting them with the boat which was to take them across to the isle of Moina, about half a mile from the mainland.

Eve screamed with delight; she had never seen the sea before, or been in a boat.

The more it tossed, the more delighted she was; and as they landed on the further shore she cried out, "Eve stop here always, never go away any more."

For the life of her, Margaret could not restrain the words, "Poor little soul; she does not know that she has come to a prison."

The words were spoken under her breath, but Sir Jasper caught them, and his face darkened.

"If you undertake Eve in that spirit, you will make it a prison."

"Forgive me, Sir Jasper," said Margaret. "I was wrong to say what I did, and indeed I ought not to call this anything but Paradise."

Moina was in one of the groups of islands on the West Coast of Scotland, where the climate is so mild that the vegetation is as luxuriant as in a much lower latitude. Shrubs flourished out of doors which on the mainland would have been killed by the cruel winter, and here everything that wealth and art could do had been combined with nature to make a very fairyland, whilst everywhere one caught glimpses of the sea, which, however cold and grey it might be later on in the year, was just now rivaling the blueness of the Mediterranean.

The house was old, but had been so modernised by Sir Jasper that little now remained of what had once been an old Scotch castle.

Certainly no one could regret the change, for Sir Jasper had made this transformation one of his hobbies, and there was nothing wanting of modern luxury in any room of the house, which was lighted throughout by electricity.

You entered by a hall fitted up like a sitting-room, and with a large fireplace. At the further end was a small but very perfect organ worked by electricity, so that it could be used at any time without the necessity of having any one to blow it. The drawing-room looked through an avenue of fuchsias, now fully out in bloom, to the sea, and the room was exquisitely decorated and hung with water-color landscapes by the best artists.

Eve's nurseries were also luxurious apartments, with ceilings painted in delicate tints. Pictures adorned the walls, and there were several cupboards with glass doors filled with toys.

Quite a suite of apartments had been reserved for Mrs. Vernon—bedroom, bathroom, and sitting-room opening out of each other up a separate little passage which was shut off from the rest of the house.

"Here," said Sir Jasper, "you can be as secluded as you please. If you like, Eve need never come here, and you will be able to write undisturbed."

"You are very kind," said Margaret, feeling gratified for the thoughtful care which had arranged everything for her comfort, and to make life easier for her. She felt like the man in the Arabian Nights' tale who pinched himself to be sure he was not dreaming.

Six weeks ago she had been in such desperate want that only a few shillings lay between her and starvation. There was no living being to whom she could apply. She had no references, so she could not hope for a situation; she had vainly asked for work from shop to shop, and of all she went to only one had offered a chance. The foreman of a large shop was struck by her appearance.

"If you have good references," he said, "you might do in our mantle department to show off our mantles."

He saw at a glance how well fitted her beautiful figure was for the post.

Margaret had shuddered. In the old days she had been a queen in society. Any of her old friends might recognize her in the mantle department. She could starve first.

"I have no references," she said shortly, and the manager, with a regretful glance after her, showed her to the door.

Margaret had left in despair, and the next day she went to a stationer, and with one of her few remaining pence purchased the *Morning Post*. It was with a sort of forlorn hope that she scanned the advertisements.

The name of Martindale caught her eye. "I will apply," she said; "and if I fail—well, there is always the river awaiting me; one moment's plunge, and all will be over. Death is kinder than life."

The rest you know; and now Margaret found herself being treated more like an honored guest than a companion, and every luxury that could be imagined showered upon her.

The picture gallery and library of which Sir Jasper had told her was on the ground floor, beyond the dining-room, and had been built expressly for the purpose.

The servants were all in high good humor; they had not had time to get tired of the place. The weather was lovely, and every contrivance for saving labor had been adopted all over the house, so that they performed the maximum of work with the minimum of labor. Eve was wearied out at last, and Mrs. Vernon suggested that she should go to bed.

Jasper watched with some curiosity. Going off to bed was not a process to which Miss Eve submitted quietly when she was not disposed to obey, and he had witnessed many a battle between her and Martha. As usual, she began, "Eve not tired; not go to bed."

Margaret took her on her lap, and looked steadily into her face. "Eve will go," she said quietly, but so decidedly, that the child stopped her whining, and seemed as though fascinated by the look. She slipped off Margaret's lap without a word, and putting her hand into her nurse's, left the room.

"Is this magic?" said Sir Jasper. "Have you bewitched the child?"

"Only the power of a strong will over a weaker one," replied Margaret. "It is not the means I should wish to use to enforce obedience, Sir Jasper, but you have tied my hands. I would rather have trained her to obey because it is right, than to have coerced her."

Jasper thought a good deal over this scene; it was not exactly the sort of training which he intended Eve to have had; but knowing as he well did how wilful the child could be, he knew not what to suggest. He himself felt, that were Mrs. Vernon to give him one of her long, penetrating looks, and exert the full force of her will, he would be very powerless to resist.

Sir Jasper only remained a week at Moina. He was absolutely satisfied with his choice in Mrs. Vernon, although he felt half afraid of her. Interested as he was in his experiment, he had no wish to watch its slow development.

On the contrary, he thought it would be more interesting to see Eve at intervals of some months, when he would be able to note a greater progress.

Eve gradually and insensibly adapted herself to her position, and the old life faded entirely away from her memory.

A child soon forgets if it is perfectly happy, and nothing whatever is done to keep the past before it. The entire change in her surroundings did much to efface the past. The new scenes, the new impressions, crowded out the old ones.

Martha perhaps stood out longest in the dim remembered past; but even she at last faded away, with the other shadowy recollections; and even if Mrs. Vernon mentioned her name it awoke no interest. Jasper she never forgot; but then he appeared at intervals, and in the meantime his name was constantly upon their lips, and everything was done to keep it fresh in her memory.

No word was oftener on her tongue than "Japs," who had given her everything in this perfect home.

To Margaret after a few months she gave an absolute and unqualified obedience; but it had not been quite as easy a task as Margaret had expected to gain entire control over her. If she chose to exert her will, she found that she could exercise a mesmeric power over her; but of this force she very rarely availed herself. She used it only when Eve went into one of

her uncontrollable fits of passion. Then Margaret had no hesitation in quieting her; as she was not allowed to punish her, she had scarcely any other resource for stopping them; and her power was so great, that by simply laying her hand on the child's shoulder and looking into her eyes, the screams would cease, and she would quiet down into perfect submission.

After a while these fits of passion grew fewer, and gradually ceased altogether. Had Eve lived a natural child life, even Margaret's power would not have sufficed to subdue them, for her nature was naturally a passionate one; but once in abeyance, nothing happened to rouse these tempers, and there was scarcely anything to try her. Her life was so absolutely happy whilst a little child, every indulgence and luxury was heaped upon her. Besides which, she never heard an angry word, never even an exclamation of impatience. A very great deal of bad temper in children is the consequence of example. A hasty nurse or mother loses her temper. Angry words or a slap is the result. Children are wonderful mimics, and what the elders do the child soon imitates. Truly Eve had little enough of temptation in her garden of Eden. It would have been strange if she had not become almost perfect. That is to say, if you care for an untried soldier. Still, as Margaret would not exercise her powers unless any great occasion required it, she found that in little matters, and especially in the matter of obedience, she had to resort to other means.

Punishment in an active form being prohibited, it was found necessary to employ a negative one. For it was absolutely impossible, at all events in the beginning, to carry out Sir Jasper's theory that love should be the only motive power.

Experience soon showed Mrs. Vernon that the best method to enforce obedience was that to which she had resorted when Eve was first brought to her.

She would take no notice of the child, but let her cry till she was tired, so long as she did not go into any passion that would exhaust her. If she refused to go to bed, she was carried upstairs, and laid in her bed without being undressed, and left there until she was tired of it.

Thus she found that she gained nothing by crying, and had only lost the petting which she always had, when she went the moment she was told. This principle was carried through everything. In a way it was of course a punishment, but it was never called by that name, and gradually and insensibly Eve found that it was best to give in, and do what she was told.

If disobedience took the form of actively defying her, Margaret would, where it could do no real harm, let her take her own way, and she often found the consequences very painful and disagreeable. For instance, when Margaret found her one day playing with a box of matches, she told her to put them down.

"Eve not put them down. Eve like to play with them," was the only answer.

As she had a thick frock on, Margaret knew she could not really hurt herself.

Presently Eve burnt her fingers, dropped the match, and ran to Margaret for sympathy. Then she found she got none, and Margaret only answered, "Eve likes to play with matches, and did not do what Margaret told her," and she would not kiss her and pet her, which hurt Eve a great deal more than the pain. Eve never touched the matches again.

Another time she went into the greenhouse, and as it was heated very much, Margaret had given orders to the gardener that she was not to go in.

"Miss Eve must not come in here," said the man; "she must run away."

"Eve shall if she likes, and Eve not going."

The only answer Brown made, was to lift her up, and put her outside, and lock the door.

"Open door this minute, directly."

"Mrs. Vernon said Eve must not go in."

"Don't care what Margaret says; open door directly, or I'll put my hand through the glass."

Brown made no answer, and the next moment the little fist was thrust through the panes, cutting it rather severely.

When Eve saw the blood, she was very much frightened, and ran to Margaret, who came out at that moment.

Margaret tied up the cut, but when she heard the story, she would not kiss Eve or give her any pity. In many ways this was the wisest treatment for a spoilt child like Eve, but the pity of it was that it went no further.

Eve grew perfectly obedient, but she never learnt to do it from the highest motive.

Jasper thought she was obedient from motives of love, and after a while, as she grew older, it seemed as if it were so; but Margaret knew well enough that the chief motive in the beginning was expediency. Eve obeyed because she found that she suffered if she did not, and that she lost the love she valued so much, unless she always pleased those she was with. And so by degrees her spirit became more and more subdued. The life she led had a very quieting influence over her, and at the end of two years Martha would not have known her little charge again.

Eve had grown rapidly, and in spite of the splendid climate in which she lived, and the sea air which she inhaled from morning till night, she did not look a very robust child. She was tall and thin now, and the round kitten-like childishness was quite gone. The baby language had been dropped, and she spoke with an unusual exactness in so young a child. Her nurse was an excellent woman, but perhaps Margaret had made a mistake in choosing an elderly person. Martha had played and romped with the child; but Deering was very prim and staid, and it was always, "Miss Eve, be quiet," and "Miss Eve, be still," until gradually the flow of spirits became subdued, and Eve seemed to be a part of the middle-aged atmosphere of Moina.

Margaret had gone through too much in life to be gay, and this quiet, subdued child stole into her heart as no noisy, riotous one would ever have done. Eve grew more and more companionable, and it did not strike her how utterly unnatural a life it was for a child.

At first she had protested against it, but as time went on, and Eve always seemed happy, she did not see with as clear a vision as when she was a disinterested spectator, and her views became biased. Eve had become so intensely dear to her, and such a very part of her life, that she began to rejoice that for so many years she was to keep her to herself, and share her darling with no one.

When Eve was six years old, she was the quaintest old-fashioned little woman that could be imagined.

Jasper was right; her whole nature was artistic, and in the life she led this tendency was developed to the very highest extent. Margaret herself was a splendid musician, with a rich contralto voice, and capable of instructing her for many years. Eve was content to sit, by the hour together, in a corner of the sofa, whilst Margaret played on the piano in the drawing-room, or brought forth sounds on the organ, which would bring the tears into her eyes. The organ never failed to exercise a great influence on Eve's emotional nature, and many a night had the child half sobbed herself to sleep, as she lay in her little bed, with the door open, that she might hear "Margaret playing."

It had become a nightly custom now, and Margaret little thought what injury it was doing to a sensitive nature like Eve's to be strung up to such a high tension, that even when she dropped asleep she was often overwrought.

Jasper was delighted, and when Eve would creep up to the great piano, and stand there picking out tune after tune, he was perfectly satisfied; and neither of them saw that Eve was becoming more and more morbid.

When Margaret took the charge of her, she was a little impetuous being, asking question after question, with that eagerness for information which in a clever child cannot be satisfied. From morning to night it was, "Why this; why that?"

After a while, however, the questions gradually ceased. There were so many it was impossible for Margaret to answer, that she was often obliged to check her; and Eve so constantly got the answer, "I can't explain to you, my dear," or, "You cannot understand," that by degrees the thirst for knowledge grew less and less. If Eve pondered and wondered over many things which she could not understand, no one knew, and she ceased to ask.

Knowledge begets knowledge. Cease the supply, and the desire will at last vanish away, or at all events be suppressed, until called out by some unforeseen crisis.

The only stranger Eve ever saw would be an occasional friend whom Jasper would bring to Moina.

It was an amusement to him to introduce his little protégée, and to display her wonderful talent for music. Eve had no shyness; if her education did nothing else, it at least produced a child who had absolutely no self-consciousness. She had no more hesitation in going to the piano and playing her

little tunes when a stranger was present than she had when she was alone.

One day Sir Jasper brought with him a celebrated violinist, one of world-wide fame.

Eve had never heard the violin, and he was very curious to see what effect it would have upon her. She was sitting in a corner of the room playing with her toys (Eve never made any noise now) when the first long note was drawn.

She started up with a prolonged gasp, which had more of pain than pleasure in it, for sometimes it was as if music were almost an agony to Eve. Slowly, as though fascinated, she crept nearer and nearer, her large eyes wide open, with a startled look in them, her face perfectly white. It seemed as if she had received a new revelation, and that she was unable to bear it.

What was this strange new instrument, which spoke to her words that she had never heard before? Was it the wailing of the wind on a stormy night, or the song of a thousand birds?

Gradually Eve grew calmer, though little shivers kept going through her, and the small white hands trembled.

The last note died away, and Eve still stood there transfixed in a sort of ecstasy.

The player smiled at the child, but she took no notice of him—all her thoughts seemed fixed on that wonderful "thing"—she did not know what to call it.

"Make it speak again," she whispered, little knowing that she was seeking a favor which princes might have hesitated to ask. Softly he began again, playing as Orpheus played when he drew Eurydice out of Hades, and when all the beasts were charmed by his strains.

It was over at last. The violin with its silent voice was laid down in the case, and the master began to talk with Sir Jasper on other matters.

Still he could not help watching this strange child, who remained standing immovable, with the dream light in her eyes.

She did not know she was watched, and at last she stole gently across the room, till she stood by the side of the violin. The instrument was unique in the world, and the master would not have taken any price for it; but he did not interfere with the child, for he knew that the heaven-born love of music within her would prevent her harming it. Gently and reverently Eve bent down, softly kissed the violin, and then crept away out of the room, to go up to the stillness of her nursery, and dream over again this strange, wonderful music which was sounding in her ears.

The master brushed his hand across his eyes.

"This is the greatest compliment," he said, "that I have ever been paid in my life."

A few weeks later and Eve was the possessor of a small violin, the best for its size Jasper could get in London, and arrangements were made for a master to come over once a week to give her lessons. He slept the night at Moina, so that she could have two consecutive lessons; but she was not allowed to see him except during the lessons, and in Mrs. Vernon's presence, for fear any word should be let fall which might enlighten Eve as to any knowledge of the world.

Eve learned with wonderful facility, and by the time she was eight years old was able to play sufficiently well to satisfy even Jasper's fastidious ear.

The child was rapidly becoming a genius in music; but as the brain developed more and more in the one subject in which she was taught, it seemed as if the rest of the mind became to a certain extent stagnant, and Margaret began to be alarmed about her.

She mentioned her fears to Sir Jasper, but he only laughed at them.

"Nonsense," he said; "what ails the child?"

"I can hardly say," replied Margaret; "but at times there is a vacancy which I do not like. She ought to have been a brilliantly gifted child; she was of unusual promise when she was three or four years old; now I sometimes think she gets slower in taking in what you say."

"Absurd," said Sir Jasper impatiently; but at that moment Eve came into the room, with her usual noiseless step, and he could not help being struck with her appearance. She was looking lovely, but there was a distressed, troubled look on her face.

"What is the matter, my darling?" said Margaret.

"I don't know," said Eve. "I have found a little bird. I thought it was asleep, and I lifted it up, and it was oh so cold,

and its eyes were not bright, they were all shining, and then it shut them, and I have been trying to warm it against my neck, but it won't wake. What is it, Japs?" she continued, going up to her guardian.

"The bird is dead, Eve," said Jasper, without thinking, for one of his orders had been that Eve was never to hear anything about death, and this was the first time she had ever come in contact with it.

"What is dead, Japs?"

Then Jasper saw that he had made a mistake, and looked round uncomfortably to find help from Margaret; but she had withdrawn to the further end of the room, and was looking out of the window, though listening attentively all the time.

Eve repeated her question, "What is dead, Japs?"

"You can't understand, Eve; you must not ask questions."

But this time Eve was not going to be put off. Here was something definite, tangible, something she could see and feel. But ideas were slow in passing to her brain; receptive as it was of music, it seemed now as if it took a long time to take in an idea on any new subject; her very speech would have betrayed it to any one of experience. It was already taking that peculiar slow pronunciation which we hear when the brain acts slowly on the nerves of causation.

Whether this was really the case with Eve's brain, it is difficult to say, or whether it was merely from want of practice that she began to express herself slowly; but certain it was that one portion of her brain was over-developed, whilst the other part was left inactive, and I leave it to medical men to say what the result would be.

"But I want to know," she said, with unusual persistency, "what dead is. Will the little bird wake up again, and open its eyes? Shall I keep it, and make a little bed for it?"

"No! no!" said Jasper hastily; "it must be thrown away or buried."

"Thrown away!" Eve's eyes began to fill with tears. "No; that would hurt it."

"It does not feel now," said Jasper; "and it won't open its eyes any more."

"Why not? When I sleep I shut my eyes, and then I open them again when I wake. Why can't this little bird open them any more?"

"Because it is dead," again repeated Jasper, without thinking.

"Dead, dead!" said Eve. "What is dead?"

She said no more; she had already asked a great many questions for her; but she went out into the garden, and picking some grass, made a little nest for the bird, and laid it in it.

"Perhaps Japs does not know, and soon it will open its eyes again and fly away."

Here Jasper found her an hour later, still sitting with the little dead bird.

"Silly child," he said, as he stood and looked at her; "throw it away, and come and have some music."

But Eve looked troubled. "It might wake up," she said; "and I can't throw it away."

"Well, then, let us bury it," said Jasper good-naturedly. He scraped a hole in the soft earth with his stick, and then taking the bird from Eve's hands, laid it in the earth, and covered it over.

A wild shriek broke from the child, such as she had not given since her baby days.

She watched him wondering, without the slightest idea of what he was going to do, and now a perfect horror came over her.

"It won't be able to get out!" she screamed; "it won't be able to get out. It will wake up and want to fly away, and the earth is all over it."

She flung herself on the ground, turned over the earth with her frantic little fingers, and recovered the bird.

Startled by the cry, Margaret came up, and her rapid mind at once grasped the situation.

"I must tell her," she exclaimed, "or we shall have her ill." Jasper stood silent; he saw that he had done mischief enough already.

Margaret took Eve in her arms, gently soothing her with her mesmeric touch.

"Don't cry, my darling; little birds don't live for ever."

"Not live for ever?" said Eve. "What's that?"

Margaret groaned over the impossibility of making a child who knew nothing, understand the mysteries of life and death. "Listen, dear," she continued; "you go to sleep, and the

little birds go to sleep. Well, sometimes the little birds go to sleep, and don't wake up any more, and we call it dead."

"Don't wake up any more, and we call it dead," repeated Eve very slowly; "call it dead, call it dead."

Margaret sat quite still and did not speak; she knew that it was necessary to give Eve a very long time to take in an idea.

"Must all little birds be dead some day?" said Eve, after a while.

"Yes, at last," said Margaret. "Would you like to pick some flowers," she continued, "and then we will make the little bird a nice nest in a box, and lay it in the ground and cover it over."

"Yes, I should like to do that; it will be comfortable there."

Margaret went into the house, and brought out a pretty little box. Eve, not without tears, for she was still overwrought with this new feeling that had come to her, picked some roses, and filling the box with the petals, laid the little bird in it; she then quietly allowed Margaret to cover it over in the ground.

This was little Eve's first knowledge of death.

No one knew how the child shivered in bed with the new idea that had come to her, and a thought which she dared not put into spoken words was often upon her lips.

"Sometimes little birds shut their eyes, and don't open them any more, and we call it dead. Would Eve shut her eyes some day, and not open them any more, and would they say Eve is dead?"

Be still, little Eve; do not sob so; you have been taught that there is light unto death; some day you will understand the fuller light of death unto life.

(To be continued).

## The Family Fireside

### THE ORGAN GRINDER.

BY EDNA E. ST. JOHN.

HE was only another organ grinder, and it was annoying of him to take up a place right in front of the door of the largest department store in the city, and that on the sultriest day of the whole summer, when everything was trying one's temper.

But magician among organ grinders! What is that which makes the passers-by start and look about them as soon as they come within range of your barrel's voice? Why does everyone walk more slowly as if to keep you in hearing, and how is it that your little cup is filling up as if by a wizard's power with nickels, dimes, yes even quarters—there is a silver quarter sticking up on its side? Is your badge proclaiming blindness so true that you cannot see a look as of a radiance from a different world come stealing over the faces of men and women, breaking in on their hard, work-a-day, business countenances, like a transient ray of sunlight on the fog of a murky morning? Are you watching the relaxation of the chins of stern, relentless old merchants into gentler reminiscences from beneath that pulled-down cap of yours? There is the man who is accused of having tortured his fellow beings. He starts and looks furtively behind him as if his hardness were following fast on his heels. A child is lifting its eyes to where the sky ought to be seen through the smoke; and young men and women hurry by with bent head unnoticing, thereby betraying that they have noticed.

On the corner opposite you stands a little grey-haired woman in a dusty, faded satine dress, a three or more years old bonnet, and long cotton mitts. She is strangely out of place in the smart up-to-date crowd that hurries back and forth, brushing past her almost roughly, yet less so than it would have done yesterday. Her ear catches the strain and she seems at once to have found her way, to have lost her perplexity. Her eyes fill with tears and she forgets that she is alone and lost in the midst of a great, cold, heartless city, that has all at once been invested with a large warm heart; for a young dandy who has passed the magic organ grinder comes up to her, and lifting his hat, asks if he may not direct her to where she wishes to go. She is at first loath to reply, so intent is she; but the music is suddenly stopped, and they walk off together, he holding her

bag and assuring her that he will see her safely to the street and number that she desires.

Magician among organ grinders shall we call you? Or was it the effect of the tune that came wheezing forth from your invalidated barrel, strident yet unmistakable and ever the same: "Jesus, Lover of my soul"?

### FAMOUS TREES.

THE charter oak is in Hartford, Conn., and concealed the charter of the colony for several years from 1687.

Washington took command of the army under an elm tree in Cambridge.

The treaty elm, under which William Penn signed the famous treaty with the Indians in 1682, was upon the banks of the Delaware. It died in 1829.

The great linden in Wurtemberg was 800 years old. The city of Neustadt was for many years known as the city near the linden. In 1408 a poem was written about it. It was propped by 67 stone pillars; in 1664 these were increased to 82; in 1832 to 106. Its trunk then measured 37 feet. It was wrecked in a gale that year.

There is a walnut tree 1,200 years old in the Baider Valley, near Balaklava. It belongs to five Tartar families. It yields nearly 100,000 nuts, which are divided between the owners.

The famous banyan tree is in Ceylon on Mount Lavinia, seven miles from Colombo. There are two roads through the stems. Its shadow at noon covers four acres.

The famous cedars are on Mount Lebanon. There are sixteen that measure more than thirty feet in circumference.

The walnut was originally called the gaulnut in England because it came from France (Gaul). Walnuts played an important part in the siege of Amiens, near the end of the sixteenth century, when a party of Spanish soldiers, dressed as French peasants, brought a cartload of nuts to sell and, as the gate opened for them to enter, the nuts were spilled upon the ground and sentinels stooped to pick them up, when the Spanish soldiers pounced upon them, killed them, and guarded the gates while the Spanish army entered.—*Presbyterian Review*.

### INTELLECTUAL PIETY.

BY C. H. WETHERBE.

WE ARE told by many Christian people who command wide influence over the large number who know them or have knowledge of them, that the chief thing in personal religious life is the heart and its affections. It is contended that if one's heart be fully enlisted in the cause of Christ the greatest point is gained. These people unsparingly denounce intellectual piety, maintaining that it is a cold, sapless, and lifeless religiosity, never having any salutary influence upon ungodly persons.

There may be some truth underlying this contention. It may be admitted that a severe, extreme type of intellectual piety is much more repulsive than attractive. And yet, when all is said that can be brought against such piety, it remains true that the general advancement of Christianity in all ages has been due more to the intellectual forces which have dominated it than to the emotional and affectional elements which have had any connection with Christianity. I am not saying that there should be no heart-power in personal religion; nor do I say that the emotional element should be excluded; but I contend that the leading force in personal piety and in Church life should be highly and aggressively intellectual.

The whole New Testament is preëminently intellectual. See how full of intellectual power Christ's Sermon on the Mount is. There are no traces in it of mere emotionalism. It mightily appeals to men's minds, their thoughts, their reasoning faculties. It lays down great principles which the human mind must consider, lay hold of, and appropriate. Think, too, of the large amount of keen and discriminating logic which Christ employed.

And then notice the splendid intellectuality of St. Paul's Epistles, as well as those of the other apostles. He who reads them appreciatively needs to bring the greatest strength of his intellect into the service.

Then look at St. Paul's sermons. What masterpieces of intellectual thought they are! What profound logic he used! How mightily he reasoned! And what are we to learn from these considerations? Next to the regeneration of the heart the best education of the intellect is needed. Trained thought should minister to one's piety. The most efficient type of piety is that which is led by the best intellectual culture. The Christian thinker is the one who makes the deepest impressions upon

those who come under his influence. Intellectual men in the pulpit command the thought of intelligent hearers. Emotional preachers are superficial and ephemeral.

Cultivate an intellectual piety, strong in its spirituality, and true in its loyalty to God.

### FALSE CLAIMS.

BY THE REV. CYRUS MENDENHALL.

THE old adage that "the Lord helps them who help themselves" is as applicable to spiritual and moral matters as to any of the varied vocations of life. Religion is not a passive grace. An "easy chair piety" is not inculcated in Scripture. Religion is not simply getting converted, singing one's self into an ecstasy, or even praying heartily; nor is it some miraculous condition in which a supernatural force fights our battles for us, leaving us to sing and feel—

"Nothing more remains for me to do."

God has not promised to break our habits, conquer our lusts, quench vitiated tastes, or annihilate our moral foes. He has promised to aid upon conditions of personal, earnest effort on our part.

Too many "lean hard" upon a prescribed number of sighs and tears, a remarkable and peculiar conversion, or a Church membership which, like a through ticket, entitles them to ride Pullman palace car fashion into glory, in good style and much comfort. But after all, the safer way will be to "work a passage." No habit can be conquered without a struggle, no desirable object can be gained without an effort. The Lord will help; but help does not imply doing absolutely all there is to be done. Any claim to the contrary comes under the head of our title.

Trusting Providence of course is proper. But is there not danger elsewhere? Some one has said, "We lay half our responsibilities on Providence, and the other half on the Devil, and thus go scot free." Is there not a tendency that way?

Trusting in God does not militate against a true self-reliance, nor is it designed to paralyze human endeavor. To neglect to exercise common prudence, then trust in the Lord to see you through, is presumption. Looking for a crop from God, when no effort by way of cultivation and harvest has been made, betokens insanity or otherwise merits starvation.

There is a human side as well as a divine side to this matter of Providence, and no claims can justly be made until our side has done its best. God works by means. We need the aid of Providence, and it is vouchsafed to us; but laziness will never be in the least encouraged.

### THE DESPAIR OF MRS. CUMMINGS.

BY MARY LOWTHER RANNEY.

HERE is the village store. You see, it's the only one in the place besides the meat market. You'll find Mrs. Cummings tending it. Draw her into conversation—only lead up cautiously to the subject in hand. Ask her what time the next car leaves, or something like that. Use diplomacy—don't bungle, and you'll hear her story, I promise you, before you leave the shop."

My friend, nodding encouragement, turned to the right, and left me. I was in front of an old building which stood sentinel at the end of the street, and commanded a view of all those who for pleasure came into the straggling town, or whose business took them out of it. Three tall elm trees grew in front of the wide, low door, and threw their refreshing shade over the row of benches, where the village idlers assembled to talk over the day's affairs, and to waste their valueless time. I was as yet unacquainted with the natives, as I had but just taken up my residence among them. But I was most anxious for the privilege of intimate relations with them, and glad of the entering wedge assured me in this interview with the shop-keeper.

"Shall I lounge here on the benches, too," I thought. "The morning is young, and these patriarchal elms seem to welcome me and promise secrets of the place, if I but have the ears to hear. Then the view down the road and over the bridge is enchanting. I will stop a moment." And I seated myself next to a tall, lank fellow with wide spreading ears and mild, watery eyes. He did not move a muscle, so I stole a furtive glance at him, and finally was emboldened to speak.

"It must be pleasant sitting here through the long day, with nothing to do," and I looked at him questioningly.

"Me an' hard work ain't never bin strangers yit." He

spoke decisively, and stooping, picked up a small pail of young mackerel, and trudged off up the hill at the back of the store.

I smiled. My first attempt at intimacy with the villager had not proved a dazzling success. I left the bench and passed into the shop. An old woman stepped from the high desk at the back of the room, and came forward behind the glass show-case. I was absorbed in examining the meagre display of notions and lotions, soaps and patent medicines, but looked in vain for the strong black elastic of which I stood in need.

"Good morning," I said, glancing up at the twisted face of the shopkeeper. "I was wondering if you had any black elastic about an inch wide. I don't see any here." The woman fetched a deep, lugubrious sigh, and said in a dull voice, "No we ain't got no black 'lastic. Mis' Simmons took the las' we hed two or three weeks back. Sakes alive! I can't keep nawthin' these days, havin' ter run shop alone!"

"You have no one to help you, then," I said, indifferently, continuing to scan the contents of the case before me.

"No, ma'am! The electric is answerable fur it, too." This she said with much asperity, heaving a second sigh more formidable than the first. "Here's some white 'lastic, but I guess t'aint no good."

"Yes, that will do," I interposed quickly, for I saw that after her outburst she was sinking into a state of apathy, and I wished to make a trade with her, and so lead her on into conversation. "Yes, that's broad enough, and the color really doesn't matter. How much is that? I only want a yard."

Mrs. Cummings had reached into the case with one slow arm and reluctantly drawn forth the "lastic" in question.

"It's old—t'aint no good. I wouldn't sell you that. T'aint givey."

"Not what?" I said,

"T'aint givey. You kin see fur yerself t'aint givey. You kin hev a yard of it, though, but I won't take nawthin' fur it. Shall I measur' off a yard?"

Here was my chance. "Why, thank you, if it isn't good I'm afraid I shall have to go over to the Port for some. Can you tell me what time the next car runs through?"

The lid of the show-case snapped viciously, and the woman's jaws set with almost as sharp a click, as she replied, "Ten seventeen!" And then she threw her head back and laughed bitterly. "Ten seventeen, ten forty-five, 'leven twenty, twelve, twelve thirty-two,—oh, I know all the hours well! An' the artemoon are—"

"Thank you," I interrupted, "I won't trouble you further"; and I laughed pleasantly as I continued, "It must be a great help to your customers to find you such a correct time table."

"Wal', I'd like ter see the pusson that's hed a better chance than I've hed ter learn that there time table," she said ironically.

I was getting on. But I remembered my friend's advice, and kept saying to myself, "Don't bungle! Be diplomatic!"

"Indeed," I said, and turned about to look at the clock.

"You've got plenty o' time yit," the woman grumbled. "I'm used ter ketchin' cars, though I never set foot in 'em now-a-days, an' never mean to agin'."

"You surprise me," I said. "Don't you get time to go over to the Port? I should think your business would take you now and then."

"When there's any travelin' to be done on them old electrics, David'll do it fur the hull fam'ly, an' the hull town, too."

"Does your husband, then, go over so often?" I ventured.

"Often?"—with fine scorn. "How long you bin here? 'Cause yer ain't liable ter be in this town over night 'fore ye hear of the fool-doin's of David Cummings." I evaded replying to this question, and she continued, evidently gratified with a fresh audience. "Wal', I reckon you never heard a foolisher story than I'm a'goin' ter tell yer ef you'll stop lookin' at the clock, an' trust me ter git yer on that blamed car all right."

I submitted quietly for the sake of all I was to learn. I knew the story of Mrs. Cummings' despair, but I yearned to hear it from her own lips.

"Wal', t'was this way. Three years ago they spread the news in town that an electric road was goin' to be run from the Port through here, an' to the end of the Cape. My, but there was indignation! An' ef you'll believe it, David, my husband that run this shop then, he wuz purty near wild at the notion. He said he wan't goin' to hev them buzzin' cars runnin' through here an' settin' the hosses by their ears, an' all that. He wuz goin' ter do all in his power to stop it. Lord, ef he'd only bin able ter control them noisy lunatics—fur that's what I say they be! But, in spite o' our feelin's the road wuz laid, an'

two years ago, the fust day o' May, they run the fust car through here, shoutin' an' yellin' fur all they wuz worth, an' ringin' their old bell, an' buzzin' along the road at an awful speed. All the young spring things growin' 'long the roadside drooped an' died—I tell ye it wuz terribul! But that wuzn't all. For when we wuz jest settlin' down an' tryin' to go 'bout our work agin, I hear another buzzin', an' it bein' then 'bout half an hour arter the fust car, why, the second one come tearin' through like mad, an' the bell clanged an' there wuz shoutin' an' wavin' of hats, an' no end o' fool doin's.

"Now I'm jest tellin' ye this as it happened. O' course, arter that the cars kep' comin' an' goin' ev'ry quarter hour or so, an' the noise wuz deafenin', not to mention the way it shook my nerves. An' David! Why, ef you'll b'lieve it, David wouldn't stir out o' the shop all day. He kind o' slunk back in one corner o' the store, an' wouldn't move. He wuz terribul pale, an' he wouldn't cross them tracks to go home fur his dinner, an' what wuz worse, he wouldn't eat nawthin' when I brought his meal over to him myself.

"'Why David Cummings,' I sez, 'what you 'fraid of? They can't hurt ye, though goodness knows all our peace o' mind an' quiet's gone now, forever.' But he wouldn't answer, an' kind o' sulked an' said he wanted ter be lef alone, an' that he wan't 'fraid of nawthin'. I knew he wuz 'shamed o' himself, an' I wuz 'shamed fur him, actin' so like a big baby. But I made up my mind he'd hev ter git over his notions, so, as the days went on, I thought of a scheme. I'd go to town in one o' them bell-ringin' electrics, an' then I'd try to persuade David to go with me again. An' I felt ef I could get him on them cars once, all his foolishness 'd be cured. So I went over to the Port an' bought some things we needed fur the shop here, an' then I come back to tell David 'bout the ride. 'Course I wuz kind o' skeered gettin' on an' off, not knowin' when the thing might take it into its head to start up; but 'twan't so bad when I wuz seated an' holdin' on to the railin', and 'course we went faster than the old coach used ter go. Though I'll say right here that the old coach is good 'nough fur me.

"Wal', David at fust said he'd never git on them things; an' then he said he'd go when he wuz good an' ready; an' finally one day arter I'd bin urg'in' him awful hard, he said he'd go with me that very afternoon. Wal', I wuz took back, but I didn't let him see it, so I said I thought I could be ready to ketch the two o'clock car. An' that wuz the beginnin' of it. Ef I hedn't urged him to go, like the idjut I wuz, he would be here this minute tendin' shop."

I felt as if etiquette demanded that I should question her, or say something; but I was at a loss for the right word, and while I hesitated, she continued:

"As we spun along, I watched him closely. An' purty soon the color begun to come back to his lips an' cheeks, an' then he smiled an' jammed down his hat tighter, an' all of a sudden he let forth a 'Hurrah'! We wuz turnin' a sharp corner, an' I sez to him soon as I got my breath, 'David Cummings, hev yer gone clean stark starin' mad?' But he didn't seem ter hear me, an' I couldn't get nawthin' out o' him all the rest o' the ride. We didn't get out, but turned 'round an' come back with the car, an' David seemed kind o' dazed when I jerked him off as the electrics slowed up at our door. But, will you b'lieve it, the nex' mornin' he wuz up earlier than usual, an' off on them cars, an' he jest rode back an' forth all mornin'. An' he kep' it up all arternoon—an' he's kep' it up ever sence."

The poor woman nearly broke down here, and I sought to comfort her.

"O, nawthin' any one sez makes it any better," she said pettishly. "Sixty cents a day, an' sometimes more, he spends on them cars, an' he don't keep up the shop any more, an' jest rides an' rides. It agrees with him. He's better'n he's bin fur some time—an' o' course that's somethin'; but I got a spite 'gainst them 'lectrics that'll las' me some while yit."

She paused, listened, glanced at the clock, and then pushed me by the arm. "Run—there's the ten seventeen now. I hear it comin'. They won't stop unless they see you wavin' from the road."

I dashed out, glad of the opportunity for escape, and as I mounted the car and took the front seat, the motor man said, in an undertone which reached my ears, as he turned to a fat little person at my left:

"Move along, David. That's the rule. Ain't you learned that yit?"

#### PACKING THE LUNCH BASKET.

PICNIC time is now at hand, and it is well known that there is nothing, except it be the weather, upon which so much of the success of the picnic depends as the basket, and this should be rightly packed. The straw telescope baskets, which are light weight and easily hold lunch enough for any number of persons between four and a dozen, are much preferable to a box. The different varieties of food should be wrapped separately in paraffine paper, and with such things as sliced tongue, smoked relishes or highly flavored cheese, the oiled paper should be supplemented with a covering of tin foil.

Unless sandwiches are put into a separate box, well lined with oil paper, they should be wrapped in several thicknesses of oiled paper, says the *Brooklyn Eagle*. Wooden plates, plenty of Japanese napkins, some lightweight forks, steel knives, spoons, salt shaker and drinking glasses are necessities that must be included in the list.

Pie is much better left out of the picnic lunch, and cake likewise, and instead of carrying lemons try a syrup made thus: Dissolve a pound of lump sugar in water enough to cover it, boil up once, skim, cool, and then add the strained juice of a dozen lemons. Mix well, bottle and cork. A teaspoonful in a glass of water makes an excellent drink.

If any opportunity is at hand for making coffee, this beverage is usually acceptable to the picnickers. Relishes in bottles, biscuit tins and anything in the way of heavy things should go to the bottom. Packing a picnic basket is an art, but who that likes picnics will overestimate the importance of having the food so arranged that it will taste as well when it comes out of the basket as it did when it was put in?—*Boston Herald*.

#### TO REMOVE STAINS.

THIS is emphatically the season of fruit stains and mildew. Fortunately, too, it is the season of grass bleaching and hot sunshine.

A list of the most common stains with the treatment which will remove each, is a convenient clipping to paste into the fly leaf of a cook book, or other place of ready reference.

Fruit stains of all kinds will come out of white goods if they are taken in time and treated exactly right. Raspberry and strawberry stains will disappear if boiling hot soft water is poured over them. Oxalic acid will remove all other fruit stains, and a bottle should always be kept in the laundry. As it is very poisonous it should be plainly labeled and kept out of the way of children. Get the acid in crystallized form, put in a bottle and pour cold water over it. If part remains undissolved, add water as the solution is used. It is sure to remove fruit, leather, or ink stains. Touch only the spots and rinse quickly and thoroughly when they disappear, as the acid will attack the fabric if left upon it. Now wet the spot in ammonia and give a final rinsing.

For lace or muslin add a little sal soda or ammonia to the first rinsing water. Dilute the acid at first, and make it stronger if necessary.

Boiling hot soft water will remove tea, coffee or chocolate stains. If tea stains are of long standing, soak in glycerine and wash the latter out with cold water.

Use diluted ammonia for orange and lemon stains.

Make a thick paste of lemon or pie-plant juice and salt and starch for red iron rust, and expose to the sun. If one application is not effectual, try again. Oxalic acid is just as sure for black iron rust.

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.

Rust and ink stains should be rubbed with juice of lemon and the spot then covered with powdered borax and placed in the sun. Repeat until the spot is removed.

If this treatment does not serve to remove the stain, or if the fabric is colored and so cannot be treated with the lemon juice, oxalic acid may be used as for old fruit stains. Still another treatment is to apply a mixture of two parts tartar and one part powdered alum; this latter is good for a variety of stains which fail under other methods.

Ink that is freshly spilled upon a carpet should be covered with common or coarse salt or Indian meal. If all the stain is not absorbed, rub with lemon juice.

Mildew is easily taken out of white goods with chloride of lime, but it cannot be used on colored clothes. Put a small amount of lime in cold water and stir until it is entirely dissolved; then strain through cheesecloth and immerse the mildewed article. Work up and down, and as soon as the spots have bleached out rinse it through three or four waters and dry.

Wagon grease, pitch or tar may be removed by spreading lard upon the spot, rubbing it well in, and then washing out as usual.

Cover wine stains with salt and lay in the sun.

Nothing will remove blood stains better than cold soapsuds, to which kerosene has been added. Kerosene will also remove tar or fresh paint.

Machine oil or vaseline will come out easily when washed with soap and cold water.

Colors which have been changed by the application of acids may be restored by sponging with chloroform or ammonia, while colors changed by alkalis may be given an acid treatment.

## 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 address of the Rev. R. W. ANDREWS is 18 Tsukiji, Tokyo, Japan.

THE address of the Rev. JOHN BENNETT, late of Pittsburg, Kansas, is, for the present, 435 Minn. Ave., Kansas City, Kansas.

THE Rev. R. A. BILKEY has entered upon his duties as rector of St. Luke's Church, Detroit, Minn.

THE address of the Rev. JOSHUA N. T. GOSS has been changed from Ouray, Colo., to 3 Walter St., San Francisco, Calif.

THE address of the Rev. E. F. H. J. MASSE is now 192 Columbia St., Utica, N. Y.

THE address of the Rev. H. B. MONGES is changed from San Francisco to Box 233, Berkeley, Calif.

THE Rev. A. C. MONK has become rector of St. Paul's Church, Franklin, N. Y., and should be addressed accordingly.

THE Rev. C. W. NAUMANN has changed his address from Stamford, Conn., to Ashtabula, Ohio.

THE Rev. E. A. RAND has resigned the charge of All Saints' Church, Belmont, Mass., and is succeeded by the Rev. Reginald Heber Coe.

THE Rev. ALEX M. RICH, of Port Deposit, Md., has received a call to Trinity Church, Long Green, Md.

THE Rev. W. C. SHEPPARD, of Cleveland, Ohio, is in charge of St. Barnabas' Parish, Reading, Pa., during the vacation of the rector, the Rev. John F. Nichols.

THE Rev. CHARLES E. SNAVELY has removed from Manhattan, Wyoming, to Lead City, South Dakota.

THE Rev. G. P. SOMMERVILLE has received the degree of D.D. from Rutherford College, N. C.

THE Rt. Rev. ETHELBERG TALBOT, D.D., Bishop of Central Pennsylvania, and Mrs. Talbot, sailed for Europe, August 4th.

THE address of the Rev. SAMUEL THURLOW, late of Rockport, Texas, is now Neosho, Mo.

THE Rev. W. H. VAN ALLEN, rector of Grace Church, Elmira, N. Y., leaves Aug. 13th for a month's holiday on the New Jersey and New England coast. Letters will be forwarded to him from Elmira during his absence.

THE address of the Rev. W. TAYLOR WALKER is 143 State St., Portland, Maine.

THE address of the Rev. CALEB B. K. WEED has been changed from Sewanee, Tenn., to 140 Washington St., East Orange, New Jersey.

THE Rev. THOMAS D. WINDIATE has accepted a call from the Church of the Good Shepherd, Memphis. His address for a few weeks will be 831 Deery St., Knoxville, Tenn., and then, later on, 4th and Mill Sts., Memphis, Tenn.

## ORDINATIONS.

### DEACON.

WESTERN NEW YORK.—On August 1st at Grace Church, Lyons, by the Bishop of the Diocese, CHARLES I. SMITH. Mr. Smith is a graduate of the theological seminary of Harvard University and will spend his diaconate in work in the missionary district of Southern Florida.

### DIED.

CUSTIS.—Fell asleep peacefully in Christ, Sunday, July 15th, 1900, at Cape Charles, Vir-

ginia, Mrs. SALLIE SMITH CUSTIS, widow of Dr. Peter Barton Custis, aged 76 years. A native of North Carolina but for the past thirty-seven years a resident of Tallahassee, Florida. A devoted wife, mother, and friend, and earnest Christian.

Interment in New Berne, N. C., from Christ Church, in which she was baptised, confirmed, and married.

"Asleep in Jesus! Blessed sleep!  
 From which none ever wakes to weep."

HARRIS.—Aug. 6th, at her father's plantation, Nodena, Ark., MARY PRESTON, wife of W. Hooper HARRIS, and only daughter of James B. Craighead.

Baptised in infancy, she was a devout Churchwoman all her life. The Solemn Service of the Church was recited by her venerable father over the remains, which were laid to rest in the family grave lot at Nodena.

*Requiem aeternam dona ea, Domine!*

## WANTED.

### POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER, vested choir, pipe organ. Small salary, but an excellent opening for a first-class teacher. Address, M., Office of THE LIVING CHURCH, Milwaukee.

LOCUM TENENS.—For October and November, with possibility of permanent engagement. Priest, Catholic. City Parish. Stipend between \$50 and \$75 a month. C. B. NOTT, P. O. Box 766, New Orleans, La.

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.

POSITION as Matron, Housekeeper, Mother's helper, or companion to an old lady. Best of references. Address, E. M. R., cor. Bannister and Pollett Sts., Fond du Lac, Wis.

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.

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.

## FOR SALE.

CASSOCK.—For sale at large reduction, a handsome black silk Cassock, 5 feet long. Bust 40 inches. Also some red silk stoles. Address, S. T., 31 Chestnut St., Boston, Mass.

## 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 Obeur 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. KEMBEYS, Treasurer,  
 7 East 62nd St.

THE "Twelfth Sunday after Trinity"; "Ephphatha Sunday," and "Deaf-Mute Sunday," are the names appropriately associated with the Church's "Silent Mission." The day comes on September 2nd this year. Again the undersigned

appeals for offerings from the Mid-Western parishes to meet the expenses of this wide-reaching work.

REV. AUSTIN W. MANN,  
*General Missionary,*  
 21 Wilbur Street, Cleveland, Ohio.

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

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

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

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

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

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

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

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

## MISCELLANEOUS.

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

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.

L. C. PAGE & CO. (Through The Young Churchman Co.).

*Helena's Wonderland.* By Frances Hodges White. Illustrated by Chas. A. Laurence, and Ernest L. Proctor. Cosy Corner Series. 50 cents.

*Farmer Brown and the Birds.* By Frances Margaret Fox. Illustrated by Ethelred B. Barry. Cosy Corner Series. 50 cents.

*A Little Puritan's First Christmas.* By Edith Robinson, Author of "A Little Puritan Rebel," etc. Illustrated by Amy M. Sacker. 50 cents.

*Memory Street.* A story of Life. By Martha Baker Dunn, Author of "The Sleeping Beauty," etc. \$1.25.

*Unto the Heights of Simplicity.* By Johannes Reimers. Price \$1.25.

*The Golden Fleece.* By Amédée Achard. Illustrated by Victor A. Searles. Price \$1.50.

*A Georgian Actress.* By Pauline Bradford Mackie (Mrs. Herbert Müller Hopkins), Au-

thor of "Mademoiselle DeBerney," etc. Illustrated by E. W. D. Hamilton. Price \$1.50.

*At the Court of the King.* Being Romances of France. Edited by G. Hembert Westley. Price \$1.25.

*Philip Winwood.* A Sketch of the Domestic History of an American Captain in the War of Independence. By Robert Nellson Stephens, Author of "A Gentleman Player," etc. Illustrated by E. W. D. Hamilton. Price \$1.50.

*The Baron's Sons.* A Romance of the Hun-

garian Revolution of 1848. By Dr. Maurus Jokai, Author of "Midst the Wild Carpathians," etc. Translated from the Fourth Hungarian Edition by Percy Favor Bicknell, Joint Translator of "The Jesuit Relations." Price \$1.50.

*Her Boston Experiences.* A Picture of Modern Boston Society and People. By Margaret Allston. Illustrated by Frank O. Small. Price \$1.25.

**REV. F. R. HOLEMAN.**

*Maramatha* And other Poems. By Rev. F. R.

Holeman, Rector of Christ Church, Cedar Key, Fla.

**PAMPHLETS.**

*The Real Presence of Christ in the Lord's Supper.* The Teaching of the New Testament and the Prayer Book. By Geo. H. McKnight, D.D., Rector of Trinity Church, Elmira, N. Y.

*My Mother's Voice.* Song and Refrain. Words by Ivan M. Merlinjones, D.D. Music by Ida Wendel Stout. The Author's Publishing Co., 324 Dearborn St., Chicago, Ill.

# The Church at Work

**BROTHERHOOD OF ST. ANDREW.**

THE committee on programme of the fifteenth annual convention of the Brotherhood of St. Andrew has completed the provisional programme for the convention, which will meet this year in Richmond, Va., October 10-14. The programme follows:

Wednesday, Oct. 10—3 to 6 p.m., quiet hours, conducted by the Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont. Tuesday, 11 a.m., Opening service; charge to the convention; 2:30 p.m., Convention hall, opening session, organization, address of welcome, council report, treasurer's report, appointment of committees; 4 p.m., general conference, subject, "The Brotherhood's Object: The Spread of Christ's Kingdom among Young Men"; addresses—"The Kingdom of God is Within You," Rathbone Gardner, Grace Church, Providence; "Go ye into all the World, and lo! I am with you always," John R. Mott, general secretary of the World's Student Christian Federation; 8 p.m., devotional service in preparation for the Holy Communion, conducted by the Rev. T. D. Bratton, St. Mary's School, Raleigh, N. C.

Friday, 7 a.m., Corporate celebration of the Holy Communion; 10 a.m., business session, reports of standing committees, with discussion: (1) on the Junior Department, (2) on Bible Class Lessons, (3) on Work in the Army, (4) on the Rule of Service; resolutions and communications. 2:30 p.m., General conference, subject, "The Brotherhood's rules and How to Keep Them." Addresses: (1) "The Rule of Prayer," (2) "The Rule of Service," Edmund Billings, Good Shepherd, Boston. 3:30 p.m., General conference, subject, "The Growth of the Brotherhood." Addresses: (1) "The Needs of Workers," Carleton Montgomery, assistant secretary of the Brotherhood of St. Andrew in the United States, (2) "The Training of Workers," C. H. Bonsall, St. Matthew's, Philadelphia. 8 p.m., Academy of Music: public meeting, subject, "The Church's Call to Young Men." Addresses: (1) "The Young Men of Our Day," James L. Houghteling, president of the Brotherhood of St. Andrew in the United States, (2) "The Call to Christian Worship and Works," Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions.

Saturday, 10 a.m., Business session; discussion of the council report. 2:30 p.m., General conference, subject, "Brotherhood Work: How to Make a Live Chapter," chairman John W. Wood, St. George's, New York. Saturday evening will be left free for such informal conferences as the delegates may desire to arrange.

Sunday, 9:30 a.m., Anniversary sermon, the Rt. Rev. Charles Palmerston Anderson, D.D., Bishop Coadjutor of Chicago. 2:30 p.m., convention hall, general conference, subject, "The Junior Department." 3:30 p.m., convention hall, mass meeting of boys.

8 p.m., Academy of Music, final meeting; addresses by the Rt. Rev. Sidney Catlin Partidge, D.D., Bishop of Kyoto, Japan, and others.

**ALABAMA.**

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

**Dr. Spalding Recovering.**

THE Rev. E. W. Spalding, D.D., who is ill at St. Luke's Hospital, Chicago, is reported to be making excellent progress and to give every promise of speedy recovery.

**CENTRAL NEW YORK.**

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

**Gifts Received at Guilford.**

A HANDSOME pulpit of brass and oak has lately been presented to the church at Guilford, by the widow of the late Rev. Jos. Hunter, sometime rector of the parish. Mrs. Hunter has also presented the church with a fine brass ewer and font cover in memory of her son, William Henry Hunter.

**CENTRAL PENNSYLVANIA.**

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

**Improvements at Williamsport—Corner Stone Laid at Steelton.**

DURING the summer the edifice of Christ Church, Williamsport, is being decorated and improved at an expense of from four to five thousand dollars.

A FEW month ago the rector and members of the vestry of Trinity Church, Steelton, decided to remove the church building from the present site to one more in the middle of the town. After consultation with the Bishop and others it was determined to carry this out. Accordingly money was subscribed and the former church was pulled down, and a stone foundation built on the new site. On Monday, August 6th, the corner-stone was laid by Archdeacon Radcliffe, as the Bishop left for England the Saturday before. The Rev. E. F. Smith said the special psalms, and Archdeacon Baker gave a most excellent address. The Rev. Messrs James Blackwell and F. A. Cady were also present. The choir of St. Paul's Church, Harrisburg, led the singing. The new and enlarged church will be opened for public worship some time in September, almost or entirely out of debt. The Rev. W. R. Halloway, priest-in-charge, is to be congratulated upon this evidence of Church growth.

**CHICAGO.**

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

**New Churches—Vested Choir at Freeport—Accident to Dr. Locke—Vacations.**

THREE NEW CHURCHES are now in different stages of completion, near Chicago. The beautiful St. Paul's, Kankakee, which is soon to be consecrated; Holy Trinity, Highland

Park, being built to replace the little church burned in December last, and St. Mark's, Glen Ellyn, the corner stone of which is to be laid immediately.

GRACE CHURCH, Freeport, has recently organized a vested choir, which is doing splendid work for the short time it has been in operation; a few ladies have given their services, and altogether the choir numbers fifty voices. The ladies are not "vested," but act as an auxiliary. Mr. Martin, late organist of St. Chrysostom's Church, Chicago, has it in charge.

IT IS WITH great regret that we learn of an accident which happened to Dr. Clinton Locke at his summer home, Wequetonsing, Mich., on Sunday, August 5th, by his falling from a hammock, and cutting his forehead quite seriously.

OF THE CITY clergy, the Rev. Dr. John Rushton has returned from his trip to New Brunswick, and has resumed his mission work. The Rev. Messrs. Chas. E. Bowles and John M. Chattin are traveling in the Alps. The Rev. P. C. Wolcott, of Highland Park, has gone abroad, and does not expect to return until October. The Rev. David W. Howard, until a few months ago assistant at St. Paul's, Hyde Park, now of Wheeling, Va., is taking the services at St. Chrysostom's Church, during the absence of the rector, Rev. T. A. Snively. The Rev. John C. Sage, of Dixon, Ill., is filling Mr. De Witt's place at St. Andrew's Church, for the remainder of the month, Mr. De Witt enjoying a rest in Michigan. The Rev. E. R. Woodman, missionary from Japan, is at present at St. Mark's Church, Evanston.

THE CHOIR of St. Barnabas' Church spent the first week in August at Druce's Lake, Ill. That of St. Andrew's will enjoy a week at Delavan Lake, Wis., toward the end of the month.

**COLORADO.**

JOHN FRANKLIN SPALDING, D.D., Bishop.

**Gifts at Cripple Creek.**

A GIFT CONSISTING of a handsome set of brass candlesticks, including six office lights, two Eucharistic lights, and two candelabra of seven lights each, has been presented to St. Andrew's Church, Cripple Creek (Rev. T. A. Schofield, rector), by two of the vestrymen.

**EASTON.**

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

**Corner Stone Laid at Longwoods—Southern Convocation.**

THE CORNER STONE of the new All Saints' Church, at Longwoods, Talbot Co., which will replace the one burned last winter, was laid with impressive ceremony on Monday, Aug. 6, by Bishop Adams, assisted by several of the neighboring clergy. The building will

cost about \$7,500. The Rev. W. Y. Beaven is rector.

THE SOUTHERN CONVOCATION of the Diocese of Easton met in St. Bartholomew's Church, Wednesday, August 8, and in Coventry parish Thursday, August 9. On Wednesday a business meeting was held at the rectory in the afternoon, and in the evening short addresses were made on the topic, "Loyalty to Christ and His Church," by the Rev. A. J. Vanderbogart, of Salisbury, the Rev. J. G. Gantt, of Berlin, and the Rev. F. B. Adkins. On Thursday morning, Holy Communion was celebrated at Crisfield, and sermon preached by the Rev. Mr. Vanderbogart. On Thursday night, at St. Paul's Church, Marion, addresses were made on the topic, "Worship," by the Rev. W. C. Butler and the Rev. J. G. Gantt. At St. Mark's Church, Kingston, Thursday afternoon, short addresses were delivered on the following topics, "Importance of an Open Church and the Injury to Parishes long Vacant," by the Rev. Mr. Greene; "Importance of a Settled Rector," by the Rev. C. D. Frankel; "Loving Relation which should be Between Pastor and People." At St. Stephen's Church, Upper Fairmount, on Thursday evening, addresses were made by the Rev. Mr. Frankel and the Rev. Mr. Thompson. Bishop Adams was present at the evening service in Crisfield on Thursday.

#### INDIANA.

JOSEPH M. FRANCIS, D.D., Bishop.

#### Retreat at Evansville—Improvements in Indianapolis—The Bishop's Appointments.

THE BISHOP has invited the clergy of the Diocese to gather with him at St. Paul's Church, Evansville, for a retreat, from the evening of Tuesday, September 18th, to the following Thursday night, and also to participate on Friday in commemorating the first anniversary of his consecration to the episcopate. The Bishop hopes thus to inaugurate an annual gathering of the clergy for a retreat. There are to be ordinations at Evansville and Vincennes following the retreat.

THE AUTUMN will witness a number of changes in Church property in Indianapolis. The cathedral—an old wooden structure—has been painted on the exterior, and the interior has been cleaned and kalsomined, making the building a little less unattractive than before and as presentable as it can be made. The three-story brick addition to Knickerbacker Hall has been completed, only the interior work remaining unfinished. Everything will be ready for the opening of the school at the end of September and for the dedicatory services on October 2nd. The enlargement of Christ Church is under way and it is hoped that the church will be ready for use again by the First Sunday in Advent.

THE BISHOP has just issued his list of autumn visitations which includes two ordinations to the priesthood, a retreat for the clergy, a ten days' mission at St. Paul's Church, Richmond, and the institution of the Rev. F. C. Chapman into the rectorship of St. Paul's Church, Jeffersonville, and of the Rev. D. C. Wright into the rectorship of St. Paul's Church, New Albany.

#### MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

#### Saginaw Choir Outing.

THE VESTED CHOIR of St. John's Church, Saginaw, enjoyed a week's outing at Bay Port, returning to the city on the 4th inst.

#### NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

#### Memorial Window at Weeksville.

A TRIPLE MEMORIAL WINDOW has been placed in St. John's Church, Weeksville, by W. H. Davis, Sr., and W. H. Davis, Jr. The

central figure of the window is St. John the Divine, with appropriate emblems on the right and left. The window is the work of the Luminous Prism Company of Chicago, and is very satisfactory.

#### PENNSYLVANIA.

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

#### Local Notes—Work Among Deaf Mutes—New Pulpit at Trinity Church.

AMONG THE PASSENGERS who sailed on the 4th inst. per steamer *Waesland* for Liverpool were the Rt. Rev. Dr. Talbot, Bishop of Central Pennsylvania, and Mrs. Talbot; also the Rev. Frank Stringfellow, of Orange, Va.

IN THE WILL of Mrs. Mary A. Gillespie are a number of bequests of \$100 each to various charities, among which is one to the Consumptives' Home at Chestnut Hill.

BISHOP McVICKAR has been spending a few days at the country residence of his friend, Theodore N. Morris, at Villa Nova.

ST. PHILIP'S CHURCH, West Philadelphia (Rev. William H. Falkner, rector), is undergoing extensive alterations in its interior, and two new aisles are to be added, plans for

which have been prepared by Messrs. G. Nattress & Son. The cost is estimated at \$3,800.

DURING THE FIRST week in August, 35 members of the choir of St. Mark's Church, Frankford, Philadelphia, in charge of the rector, the Rev. J. B. Harding, went down to Ocean City, N. J., to enjoy the pleasures of that seaside resort.

THE REV. J. M. KOEHLER, rector of All Souls' Church for the Deaf, has just completed ten years of service as missionary to the "silent people" in this and other Dioceses, for his field of ministrations includes Central Pennsylvania, Delaware, and New Jersey, as well as Pennsylvania. At the beginning of his work, Maryland and Washington were also visited by him, but have now become self-sustaining, being under the care of the Rev. Oliver J. Whildin, one of the three who "have gone out from All Souls' . . . as ministers of God's grace to their fellows." During the past Convention year he has held services at four different points in Pennsylvania, aggregating 251; Central Pennsylvania, 115; Delaware, 12; New Jersey, 10; Chicago, 2; Washington, 1. He has celebrated the Holy Com-

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munion (including 10 for the sick) in Philadelphia 38 times; in Central Pennsylvania (including 6 for the sick) 23; in Wilmington, Del., 6; Chicago, 1. Baptisms in three Dioceses, 28; confirmed, 34; marriages in Philadelphia, 5; communicants enrolled in Pennsylvania, 301; Central Pennsylvania, 380; Delaware, 18; New Jersey, 30; total, 729. Attendance at All Souls' is better than heretofore, but increased congregations would be gathered were the light or the seating arrangements improved, as "many are kept away because they cannot see the service." He advocates an inclined floor, and light from above to remedy these deficiencies. During the decade which has recently terminated, the Rev. Mr. Koehler has officiated at 3,250 services in this Diocese and adjoining field. There have been 442 confirmed, of which number 202 were in Philadelphia. In the same city 127 have been baptized, "while as many more received (that) Sacrament in the outside field." He has solemnized the marriage of 57 couples, and officiated at 60 burials. At All Souls' Church he is assisted by two laymen, one of whom is a candidate for Holy Orders, and Mrs. Margaret J. Syle, widow of the late Rev. H. W. Syle, the first deaf-mute ordained in this country, is also connected with the mission to the deaf as a visitor.

SOMETIME BETWEEN the 4th and 7th inst. the residence of the Rev. Henry L. Phillips was entered and robbed of a variety of articles, valued at \$150.

A PULPIT of brass and walnut has been placed in Trinity Church, Southwark, Philadelphia (Rev. Horace F. Fuller, rector). The pulpit is a memorial of the late Jonathan May.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

New Organ at Canonsburg.

A PIPE ORGAN will shortly be presented to St. Thomas' Church, Canonsburg, by Mr. Andrew Carnegie, of Pittsburgh.

**SOUTHERN VIRGINIA.**

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

Improvement of Archdeacon Russell.

ARCHDEACON RUSSELL, the founder and principal of St. Paul's Normal and Industrial School, is steadily recovering from the stroke of paralysis which he received in May while in Syracuse.

**TENNESSEE.**

THOS. F. GAILOR, D.D., Bishop.

Commencement at Sewanee.

THE THIRTY-SECOND annual commencement week at Sewanee opened with rather threatening weather, but the Sewanee tradition that the summer rains never interfere with the exercises finally held good. At the service in the chapel preceding the meeting of the Board of Trustees, Major G. R. Fairbanks, the sole survivor of the original board, made the address in place of the chancellor, Bishop Dudley, of Kentucky. The Board began its session with Bishop Weed of Florida presiding by right of seniority; and the other episcopal members in attendance were Bishops Capers of South Carolina, Sessums of Louisiana, Gailor of Tennessee, Cheshire of North Carolina, Horner of Asheville, and Johnston of Western Texas. Since the last meeting of the board it has suffered the remarkable loss of one prominent lay trustee, Judge Foster of Southern Florida, and of three episcopal members, Bishops Wilmer, Pierce, and Jackson.

The most important change due to this meeting of the board is the adoption of a scholastic year of three terms of three months each in place of the old year of two five month terms. This will throw the annual commencement, beginning with 1901, in June,

instead of in July and August as has been the custom heretofore. The advantages of the change are chiefly that it will allow a full three months' summer session, not broken by examinations, set the time for commencement earlier and in line with commencement at other colleges, and allow students entering in September to begin their work at the opening of a term. The movement towards co-education received rather a setback, but its friends feel that this is but a temporary delay due to the conservatism of the place.

The three-term session, begun this year, and the dormitory system instituted on the completion of the Junior Hall built by Dr. Hoffman, have gone far to eliminate some features of the old Sewanee, but these changes were adopted as in line with modern college methods. Another indication of the change of ideas at Sewanee is the earnest attempt the class of 1900 has made towards the developing of class unity, a thing almost non-existent before this time because of the absence of the Freshman, Sophomore, Junior, and Senior classification. The old division of students into Juniors and Gownsmen, of course, still prevails. Student activity this year has been marked by the issue, in addition to the regular weekly *Purple*, of the *Sewanee Literary Magazine*, the college annual, the *Cap and Gown*, and, during commencement week, the publication of the *Daily Purple*. During the year the most valuable acquisition to the University was a gift of \$50,000 from Mr. George Quintard of New York, for the erection of a dormitory for the Sewanee Grammar School.

The resignation of Professor W. P. Trent to accept a chair of English at Columbia University created a vacancy which has been filled by the election of Professor John Bell Henneman, Ph.D., of the University of Tennessee. Dr. Henneman studied at Wofford College, S. C., took his M.A. at Virginia, and his doctorate at Berlin in 1889. On his return he was elected immediately to a professorship at Hampton-Sidney College, Va., which he held until 1893, when he went to the University of Tennessee. The professorship held until 1899 by Dr. Wells has been in commission up to this August, when Mr. Eugene Howard Babbitt, A.B., of Columbia University, assumes charge. Mr. Babbitt graduated at Harvard and has been a most successful teacher of German at Columbia. The only further changes in the faculty were the elections of Mr. William Boone Nauts, M.A., associate professor of ancient languages, to the professorship of Latin, and of Cameron Piggott, M.D., to succeed Dr. Trent as Dean of the Academic Department.

The order of exercises for commencement week was as follows:

**THURSDAY, JULY 26.**

9 a.m.—Meeting of the Board of Trustees, opening service in St. Augustine's chapel. Address by the Rt. Rev. Thomas U. Dudley, D.D., LL.D., D.C.L., Bishop of Kentucky, Chancellor.

8 p.m.—Concert by the Sewanee Glee Club in Forensic Hall.

**FRIDAY, JULY 27.**

5 p.m.—Sewanee Grammar School Competitive Drill.

8 p.m.—Contest in Declamation for the Knight Medal in Forensic Hall.

**SATURDAY, JULY 28.**

5 p.m.—Laying of the Corner Stone of Quintard Memorial Hall.

8 p.m.—Exercises of Gamma Epsilon Literary Society.

**SUNDAY, JULY 29.**

7 a.m.—Celebration of the Holy Communion in St. Augustine's chapel.

8 p.m.—Annual Meeting of St. Luke's Brotherhood in St. Augustine's chapel.

11 a.m.—Commencement sermon by the Rev. Percy S. Grant of New York.

**MONDAY, JULY 30.**

10 a.m.—Graduating Exercises of the Se-

wanee Grammar School in St. Augustine's chapel.

8 p.m.—Contest in Oratory between the Pi Omega and Sigma Epsilon Literary Societies, and delivery of medals for prize oration and essay, in Convocation Hall.

9 p.m.—Cotillion given by the Alpha Tau Omega Fraternity in Forensic Hall.

**TUESDAY, JULY 31.**

8 p.m.—Vice-Chancellor's Reception at Fulford Hall.

**WEDNESDAY, AUGUST 1.**

8 p.m.—Annual Banquet of the Alumni Association in Convocation Hall.

**THURSDAY, AUGUST 2.**

10:30 a.m.—Commencement Exercises in St. Augustine's chapel. Address by Hon. Albert T. McNeal.

9 p.m.—Commencement Hop in Forensic Hall.

The Glee Club which was organized four years ago when the annual Greek play was given up, gave two concerts this year under the direction of Mr. H. W. Jervy of South Carolina. The club itself was carefully trained and the soloists furnished Sewanee a treat such as it has not had for several years.

The social events of commencement week were as successful as such things usually are at college. The Vice-Chancellor's reception was even more crowded than usual because there were more visitors on the Mountain than in previous years. Fulford Hall and the broad grounds furnished an extremely satisfactory sitting for the throngs of guests. The student Germans were remarkable only for the strenuous and generally successful attempts that were made to beautify the bare walls of Forensic with greenery and various



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I received sample and books all right, and was much pleased with both. I use the food as a drink myself, as I am nursing twin babies, and was advised to use it by my nurse, as a help to increase the flow of milk. So far it seems to work all right, and I like the taste of it.

MARY H. REMINGTON  
Providence, R. I.

I am more than willing to attest the value of Mellin's Food; for since taking it regularly myself, I have been able to supply my baby with plenty of nourishment without the use of a bottle, after having exhausted all other methods of eating and drinking to increase the flow and enrich the quality of breast milk.

Mrs. G. K. NEHER  
Albuquerque, N. M.

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Mellin's Food Co., Boston, Mass.

colored bunting. A new floor was put into this much-danced hall in the early part of the summer.

The alumni association this year substituted for its annual banquet a more informal smoker. Dr. Trent, who was to leave the day following, was the guest of honor, and the president of the association, Bishop Sessums of Louisiana, was most happy in introducing the speakers of the evening. The class of 1900, as a means of promoting its movement towards the establishment of a class feeling, held a separate banquet two days after commencement. The alumni are becoming yearly more earnest in their endeavors toward a more permanent organization at Sewanee, and the establishment of state associations whose main object shall be the securing of an endowment; in other words the superabundant Sewanee spirit and love for the Mountain that is noticeable to every visitor, is endeavoring to express itself in some valuable, material form. It is rather hard for one who knew Sewanee in '95 or earlier when the chief attraction was the delightful uniqueness of a University town set far in the woods, and the personal charm of the people, not to feel quite enthusiastic when he sees added to these features, term by term, improved equipment that is to render the University more able to take the stand it aims at in the education of the South. The streets, the water system, the dormitories, the chimes, and even the lately established steam laundry, are all indications of a healthy activity. The chimes, besides being useful to students and professors, add a considerable charm on account of the beauty of the bells. The clock and chimes were the gift of the Rev. Dr. Douglas of New York, in memory of his mother.

The most important addition to the equipment of the medical school is the Hodgson Memorial Infirmary, a thoroughly up-to-date hospital of fairly large size, with arrangements for the training of professional nurses. This infirmary is erected by Mrs. Hodgson of Sewanee in memory of her daughter Frances.

The sermon before the graduating class this year preached by the Rev. Percy S. Grant of New York, was an extremely forcible and eloquent presentation of the view many people take of the moral responsibilities of Christianity as a result of recent political movements. The addresses before St. Luke's Brotherhood for the increase of the Ministry, at a meeting held in the chapel on the night of commencement Sunday, were by the Rev. F. F. Reese, D.D., of Macon, Ga., and Bishop Capers of South Carolina, the representatives of the two Dioceses which have been most prominent in the work of the Brotherhood. The Hon. Albert T. McNeal of Tennessee, an earnest member of the Board of Trustees, delivered the oration on commencement day, Thursday, August 2. This was chiefly an appeal for a right conservatism in life and politics on the ground that progress was possible only where a people held to and "conserved" the good of the past and handed it on to the future.

The class of 1900 numbered eighteen, of whom seven received the degree of M.A., eight B.A., one B.D., and three G.D. The Latin salutatory was delivered by J. McVeigh Harrison of Missouri, and the English valedictory by J. G. de R. Hamilton of North Carolina. The Latin and Greek medals were both awarded to J. McVeigh Harrison of Missouri, the French to R. C. Hall of Tennessee. The medal for work done on the Greek of Aristotle and the New Testament was won by Crosswell McBee of South Carolina. The prize for Political Science and History was awarded to Overton Lee, Jr., of Tennessee. The only honorary degrees conferred were those of D.D. on the newly consecrated Bishop of Alabama, Robert Walker Barnwell, and on the Rev. William Cabell Brown of Rio Grande do Sul, Brazil, an earnest missionary and a

scholar who has translated the Prayer Book into Portuguese.

The chief of the public utterances of this commencement was, however, the address of Dr. Trent to the Alumni Association, to which the public was invited. This was a forcible, brilliant, and noble setting forth of the ideal of peace on earth, good will to men, suggested by the recrudescence of the war spirit, especially among the clergy of our nation. What Franklin's common sense saw as to the evil of all wars, and Byron in *Don Juan* scathingly satirized, and Tolstoi in our day has preached with the terrible earnestness of a prophet, Dr. Trent set forth in a splendidly worthy address.

The foremost literary events in the mind of the student body at commencement are the declamations for the medal offered by the Rev. Albion Knight of Georgia, and the contests between the two literary societies of the college, Sigma Epsilon and Pi Omega, for the possession of cups for oratory and essay. The declamation medal was won by Mr. Raimunds de Ovies of England for Sigma Epsilon, the oratory cup was awarded to Pi Omega on an oration of Mr. William Edward Cox of North Carolina. The essay cup also, was won for Pi Omega by Mr. Halsey Werlein of Missouri.

The commencement exercises of the Sewanee Grammar School take place during the same week as those of the University and if they have not the same interest to the outsider, the military feature adds not a little to their brilliance. The three features of the week are the competitive drill between the two companies into which the school is divided, the annual dance, and the final exercises of the literary society. The drill was won by Company A, captained by Thomas Walter Scollard of Texas, and the medal for declamation at the open meeting of the literary society by George B. Shelby, Jr., of Mississippi. Only eight boys passed satisfactory examinations for entrance to the University. The medal for English was awarded to J. B. Williams of Texas, for History to Jacob Thompson, Jr., of Mississippi, and the three medals for Mathematics, Latin, and the highest average to W. E. Wheelless of Louisiana.

This commencement will be memorable at the Grammar School for the laying of the corner stone of the Quintard Memorial Dormitory, the gift of Mr. George Quintard of New York in memory of his brother, Charles Todd Quintard, late Bishop of Tennessee and second founder of the University of the South after the reverses of the Civil War. This building will be of stone, three stories high, two hundred feet long, and will accommodate 100 students. It is to be erected at a cost of \$50,000. The principal address at the laying of the stone was by Bishop Gailor of Tennessee.

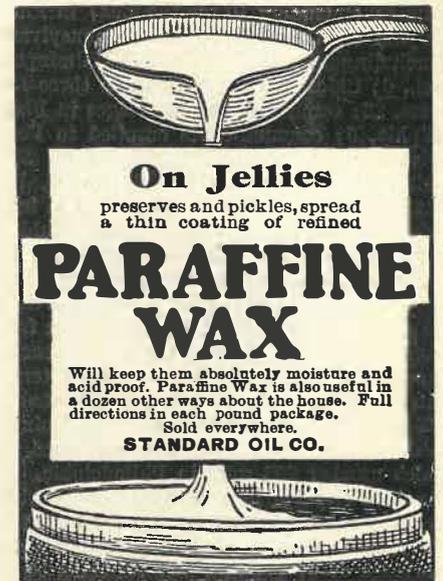
#### TEXAS.

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

#### Death of Rev. A. J. Burnett—Journal of the Diocese.

THE REV. A. J. BURNETT, missionary in charge of Alvin, Angleton, and Dickinson, this State, died in Houston on the 4th inst. Mr. Burnett was a graduate of Trinity College, Dublin, Ireland, and was a man of high scholarly attainment. He was also a good musician and a singer. He leaves a widow, who was with him at the time of his death, and four grown children in Dickinson, N. D. Mr. Burnett came to this Diocese about two years ago, and for some time he was associated with the Rev. H. D. Aves, LL.D., rector of Christ Church, Houston. He made many friends while here, and was beloved by all who knew him.

THE JOURNAL of the 51st Annual Council of the Church in Texas has just been published. On the 1st of last May there were nearly 5,000 communicants in this Diocese,



nearly 3,000 Sunday-school children, 33 parishes and 26 missions, 1 Bishop, 28 parish priests, 4 non-parochial priests, 2 deacons, 22 lay-readers. During the year the growth of the Church was substantial and permanent.

#### VERMONT.

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

#### The Bishop Deprecates an Old Catholic Organization.

THE BISHOP of Vermont has sent the following reply to a letter from Mgr. Bouland requesting his cooperation in the establishment of an Old Catholic institution in Vermont:

BISHOP'S HOUSE, BURLINGTON, VT.,  
July 29, 1900.

Rt. Rev. Sir—

Your letter and pamphlet reached me yesterday. I should regret the establishment of such an institution as you propose in Vermont. The French-Canadians are I believe well cared for on the whole by their clergy, and I do not know of any such general dissatisfaction with the Roman Catholic Church as would warrant the setting up of an Independent Catholic Church in their midst.

With regard to "the Reformed Catholic Church of America," I considered the consecration of Bishop Kozlowski by Old Catholic Bishops of Europe for this country, but without any consultation with the Bishops of the Episcopal Church established here, as a grave mistake. The step was defended as necessary to provide for his own countrymen in the Western States.

#### A UNIVERSAL FOOD.

FOLLOWING NATURE'S FOOTSTEPS.

"I have a boy, two years old, weighing forty pounds and in perfect health who has been raised on Grape-Nuts and milk.

"This is an ideal food and evidently furnishes the elements necessary for a baby as well as for adults. We have used Grape-Nuts in large quantities and greatly to our advantage." F. W. Leavitt, Minneapolis, Minn.

One advantage about Grape-Nuts Food is that it is predigested in the process of manufacture; that is, the starch contained in the wheat and barley is transformed into grape sugar in exactly the same method as this process is carried out in the human body, that is by the use of moisture and long exposure to moderate warmth, which grows the diastase in the grains and makes the remarkable change from starch to grape sugar. Therefore, the most delicate stomach can handle Grape-Nuts and the food is quickly absorbed into the blood and tissue, certain parts of it going directly to building and nourishing the brain and nerve centers.

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich.

If Bishop Kozlowski assumes jurisdiction over the whole country and sends representatives to establish Old Catholic congregations and institutions in different Dioceses, the whole Old Catholic movement will forfeit the sympathy and support that has been extended to it by many of our Bishops, clergy, and people. I should myself resent any such step as only leading to a fresh schism. The Episcopal Church should and could provide for those who are unable to continue under the Roman obedience.

I beg you will not for a moment think me indifferent to the need of a pure and true Catholicism. But the needless multiplication of separate and rival communions is as great an evil as the corruption which you seek to remedy.

I must call your attention to a very misleading statement at the beginning of the pamphlet which you sent me. It would certainly be inferred from the statement that Dr. Döllinger was a member of the Old Catholic Church, whereas I believe he never in any way, by the exercise of his priesthood, or by receiving the sacraments, or by participation in its synods, identified himself with the organization.

Perhaps I may add the remark that the letters on the accompanying paper which you sent me commending your resolution to devote yourself to teaching the French language and literature, being written in 1889-1891, have no bearing upon your present and ecclesiastical enterprise, the establishment of an Old Catholic missionary college, which according to the same paper was only undertaken in 1899.

Begging you to pardon any abruptness you may perceive in my plainness of speech, which I am convinced alone can serve the interests of truth, I am, Rt. Rev. Sir,

Faithfully yours,  
(Signed) ARTHUR C. A. HALL,  
Bishop of Vermont.

#### WASHINGTON.

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

#### Raising Funds at the Incarnation.

SEVERAL YOUNG LADIES of the Church of the Incarnation who were anxious to do something towards liquidating the debt still resting on the Church, conceived the idea of instituting a weekly social during the summer, when they would be willing to serve ice cream, cake, fruit, and candy, and make themselves generally agreeable to any who would patronize them, on each Tuesday in the week. So far these socials have been well attended, and the young people are gratified with the success they have already attained. During the vacation in September of the rector, Rev. Tayloe Snyder, the Rev. F. Duncan Jaudon will conduct the services. This is one of the city churches in which the Holy Eucharist is celebrated daily and evensong is daily said at 4:30.

#### WESTERN NEW YORK.

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

#### Church Building for Perry.

A CHURCH building is to be erected at Perry for the mission of the Holy Apostles. The edifice will be Gothic, of Warsaw blue stone to the height of the windows, and above that, of wood. The interior will be finished in Georgia pine. There will be a tower on the corner. The site is located on the corner of Main and St. Helena Streets.

#### THE MISSIONARIES IN CHINA.

THE peril of Europeans in China has been brought about in great part by the outrageous encroachments of European governments. It was almost inevitable that, sooner or later, there must be a revolutionary reaction in China against foreigners and their innovations. Nothing could well be more worthy of stinging rebuke than the recent insolence of unscrupulous politicians—Lord Salisbury himself included—towards missionaries and their work in Oriental countries. There are two classes of people who criticise missionaries—the one class being made up of people who know nothing about missionary work, and the other of those who

are seeking scapegoats for their own misdeeds. It was inevitable that China, like Japan, should imbibe modern ideas. The Chinese, though possessed of an ancient and elaborate civilization, were unprogressive. They were destined, by contact with the energetic and inventive men of other nations, to experience an awakening. Of all fore-runners of Western ideas as to the meaning and value of life, the true principles of education, and the nature of individual and racial progress, the missionaries have been incomparably the best.

So far as American missionaries are concerned, it is not in the least true to say that they have been merely trying to make Anglo-Saxon Presbyterians or Methodists out of men of Mongolian blood and instinct. There are some essentials of the highest civilization that we understand better than do the Orientals; and among these are the proper care of the health of children, the honor and respect due in the family to women, the social value of truth and honesty. And there are other principles at the root of our civilization, quite apart from dogmatic theologies on the one hand, or steam-power and industrial organization on the other, that make us to some extent superior. It was

#### A PUNGENT FOOD DRINK.

WITH THE TASTE OF COFFEE.

"Perhaps no one has suffered more from the use of coffee or failed oftener in the attempt to leave it off, than I have. Although I never drank more than half a cup at a time, it even then gave me sour stomach and a whole catalogue of misery. This kept up for a long period, and time and again I have resolved that I positively would drink no more coffee. But alas, the rest of the family used it, and, like the reformed drunkard who smells whiskey and falls again, when I smelled coffee I could not resist it.

"Finally we came to try Postum Food Coffee and my trouble was over at once. There I had my favorite beverage—a crisp, dark brown, rich coffee, with a fine pungent coffee taste, and yet with no sour stomach or nervous troubles after it. On the contrary, I have gained gradually in strength and sturdy health. All who have spoken to me about Postum agree, and we have found it so, that the directions for making must be followed, and it must be boiled at least fifteen minutes, or more, and it also requires the addition of good cream. We have tried boiling it a few minutes when in a special hurry, but found it insipid and unsatisfactory; whereas by proper boiling, it is dark and rich, with a delightful flavor.

"Dr. McMillan of Sunbeam, Ill., said he had used Postum and found it to be just as good as coffee, and more healthful. He is an M. D. of fine standing. Mr. David Strong and sister have left off coffee and are using Postum. They find it much more healthful. Rev. W. T. Campbell, pastor of the Second United Presbyterian Church of this city, says: 'You may say anything good that you wish about Postum Food Coffee and I will substantiate it.' He was a very great lover of coffee and yet found it very injurious to his health. He now drinks Postum three times a day and the old troubles have disappeared.

"I shrink from having my name appear in public. The statement I have given you is truthful, and I hope will aid some people to discover that coffee is the cause of their aches and ills, and they are in a way to get rid of their troubles by leaving off coffee and taking up Postum Food Coffee."

This lady lives at Monmouth, Ill., and her name can be given by letter, upon application to the Postum Cereal Co., Ltd., makers of Postum, at Battle Creek, Mich.

THE plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade-mark. Cylinder tops are etched in the glass—"MACBETH PEARL GLASS"—another trade-mark.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

TEETHING time with Mellin's Food babies is not a period of discomfort. Supplied with the phosphatic salt for building up the teeth and bones, and with material that gives vitality and strength. Mellin's Food babies cut their teeth painlessly.

#### POCKET MAP OF CHINA.

Latest indexed map of Chinese Empire, with enlarged map of portion of China where difficulty exists, and information relating to present crisis, mailed on receipt of four cents in postage by W. B. Kniskern, 22 Fifth Ave., Chicago.

#### 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.

SCRIPTURE TEXT CARDS for use as rewards for attendance or for lessons, are very extensively used. We carry in stock the high grade cards in point of artistic execution, as none others should be used. Sample packages are put up for the convenience of customers as follows:

Sample Package No. 7, containing 20 cards composed of five cards each from the series at 10, 15, 20 and 25 or 30 cents, representing 20 different numbers. Each card will have the number of the package from which it is taken marked on the back. Price, 30 cents.

Sample Package No. 8, selected in the same manner as No. 7, but from 20 other packages. Price, 30 cents.

Sample Package of Marcus Ward's cards, 23 kinds, price 30 cents. The Young Churchman Co. supplies them.

Sample of tickets. No. 1.—Twelve different sheets, from as many packages. Price 15 cents.

Sample of tickets. No. 2.—Twelve different sheets, from as many different packages. Price, 15 cents.

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

## In the Family



The value of Tarrant's Effervescent Seltzer Aperient is beyond estimate. Pleasant to take and prompt to relieve all troubles arising from disorders of the stomach, liver and bowels, in both children and adults. Its 56 years' record proves it unequalled as a family remedy. 50c. and \$1. Trial 25c.

Tarrant's "Dermal," a dainty antiseptic powder for nursery, toilet, aftershave, cures chafing, best foot powder, 25c.

At druggists, or mailed on receipt of price by TARRANT & CO., Chemists, New York. Est. 1834.

## THE KING'S MESSAGE.

A Story of the Catacombs.

By the Author of "Our Family Ways" in collaboration with Grace Howard Pierce.

Price, 50 cts. net.

"The scenes of this story are laid in Rome about the middle of the third century, and recall to mind the tragic vicissitudes of the Christians of that period, the dim and solemn associations of the catacombs, and also the public and pagan life of the city above ground. Our children will be the better for reading its lessons, and their elders, too, will find its message full of interest and edification. Three pictures of the catacombs help to convey to the reader a more vivid impression of the scenes described in the narrative. —Living Church.

## The Art of Extempore Speaking

Without MSS. or Notes. How to attain Fluency of Speech. By the Rev. HAROLD FORD, M.A., LL.B., B.C.L. Price 75 cents, net.

"In an attractively printed volume of 115 pages, at a price within the reach of every Clergyman and Student of Divinity, the Rev. Mr. Ford sets forth with great clearness, a few simple rules which will be found very helpful in acquiring an art so necessary to all public speakers, and especially our younger Clergy. We cordially commend the work."—Diocese of Fond du Lac.

PUBLISHED BY THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.



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NO OTHER EQUALS IT IN PURITY AND DELICACY.

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For Fine and Medium Writing—303, 404, 603, 604 E. F., 601 E. F. THE STANDARD PENS OF THE WORLD. Stub Points—1008, 1071, 1083. For Vertical Writing—1045 (Vertical), 1046 (Vertical), 1047 (Multiscript), 1065, 1066, 1067. Court-House Pens—1064, 1065, 1066, and others.

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CARRIAGE BUYERS CAN SAVE MONEY. We are the largest Makers of Vehicles and Harness in the world selling direct to the consumer. ELKHART HARNESS & CARRIAGE MFG. CO., Elkhart, Ind.

not English missionaries who brought England's infamous opium war upon China; nor was it German missionaries who persuaded the Emperor William and his government to seize a Chinese seaport, and assume control of a great province on the pretext of compensation for the death of one or two missionaries at the hands of a mob. The United States has, for more than half a century, been honorably represented in China by men engaged in the missionary service—men whose admirable methods and rare tact have done more than anything else to promote good relations between this country and the great Chinese empire. If henceforth, however, in view of their deeply aroused bitterness against all foreigners, the Chinese will not tolerate missionary work from any outside source, it will not be the business of the United States Government to propagate Christianity at the point of the sword.—From "The Progress of the World," in the American Monthly Review of Reviews for August.

### BOAT USED AS A CHURCH.

The parish of Holme, in Ely Diocese, England, has, in consequence of the drainage of the Fens, especially the famous Whittlesea mere, so extended itself that about half the population are practically out of reach of their parish church. The vicar, to assist him in getting at these outside parishioners, is using a kind of house-boat, which can be moved from point to point on the large fen dyke or canalized river surrounding three-fourths of the parish. The craft, fitted up as a church, has accommodation for about 40, and in fine weather, all the windows to the leeward being thrown open, additional worshippers can participate in the service from the dyke bank.

"LET it be admitted that the language is figurative in which the Scriptures set forth the doctrine of eternal punishment; the meaning of the symbolism, none the less, remains to be reckoned with," says the New York Examiner (Bapt.). "Let it be granted, if you will, that there is no material 'lake of fire,' it is yet true that the fire is the element which the mind associates with infliction of acutest pain. In its symbolic significance it represents mental torture, pain, punishment. The abandonment of the idea of a material hell, therefore, by no means involves the surrender of belief in retribution. That belief, indeed, we cannot surrender if we would. Retribution is a fact of the present life, and our instinct of justice assures us that, in the case of the incorrigible, it is a fact, also, of the life to come. If, then, suffering must follow sin, how can the appeal to fear be groundless? If experience and observation teach that each man is making his future by his life in the present, such an appeal is not only cogent, but mandatory. And so harmonious are the Scriptures and the consciousness in affirming the doctrine of eternal punishment, that we find many engaged in an effort to soften innate conviction of it by various alluring theories."

## Horsford's Acid Phosphate Imparts Energy.

When vitality and nerve force have become impaired by illness its value is wonderful. Induces refreshing sleep. Genuine bears name HORSFORD'S on wrapper.

A FAIR FACE CANNOT ATONE FOR AN UNTIDY HOUSE. USE

# SAPOLIO

All dishes such as soups, fish, meats, gravy, game, salads, etc. are doubly appetizing and digestible when flavored with Lea & Perrins sauce.

SIGNATURE ON EVERY BOTTLE.  
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It is another purity product from the Libby Kitchens, fully up to the high standard of all the Libby Canned Meats.

Ask your grocer for Libby's new meat dainty, "Luncheon Loaf." It is a deliciously seasoned and appetizingly prepared meat food put up in convenient sized, key-opening cans. New edition of the little booklet "How to Make Good Things to Eat," sent to everyone free.

\$250.00 IN CASH PRIZES for Amateur Photographers. Two prizes, \$50.00 each, for the most original and best taken photographs, and fifty-eight other cash prizes for amateurs. Write for booklet giving particulars.

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and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address JOHN A. SMITH, 605 Germania Bldg., Milwaukee, Wis

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